



The Brethren EVANGELIST



Official Organ of The Brethren Church

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January 4, 1958

No. 1

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

A WORD ABOUT NEWS FOR 1958

NEWs NOTES for this column are gleaned by the Editor from the local church bulletins which come to the Editor's desk each week, and from short notes sent in by pastors and church correspondents. Sometimes a week's receipts of bulletins and notes contain much which is of interest to other Brethren throughout the Denomination. At other times, very few items of denominational-wide interest appear in the bulletins received.

As Editor, we strive to glean news of interest from all the bulletins received, so we encourage all pastors to send in their weekly bulletins as soon as they are printed, or not later than the Monday following the Sunday for which they are used. Better still, it takes but a moment to write out on a post card, or on a slip of paper, some event of importance which happened in your church. If more pastors would do this, we would naturally have more news items for this column.

So, let's really keep the news coming this year, pastors. Other Brethren are interested in what you are doing, how you are doing it, and what the results are. Let neither the cloak of modesty nor procrastination keep your church from its rightful place in this news column. Send in your news notes regularly. W. S. B.

SARASOTA, FLORIDA. Brother Lyle Lichtenberger was the guest speaker at services held Sunday evening, December 15th, at the Ohio Trailer Park in Sarasota.

Further notes on the January 12th Dedication of the new Sarasota Brethren Church, as announced elsewhere on this page, and as gathered from Sarasota Brethren's church paper, "Sand o' the Sea," indicate the services of the day will be held at 10:30 and 2:30, with a "Carry-in" dinner at noon. Quoting directly from the "Sand o' the Sea" relative to this dinner, "The local congregation will bring well filled baskets and all visiting friends are asked to stay as our guests."

The Service of Dedication will be held in the afternoon service.

WAYNESBORO, PENNA. (WAYNE HEIGHTS) Brother N. V. Leatherman notes in his bulletin: "There were 31 ladies who enjoyed the annual Christmas banquet from the W. M. S. and Ladies Bible Class this last Thursday night (December 5th). The tables were nicely decorated to the season, the meal was very good, and the program was appreciated."

(Continued on Page 19)

COMING EVENTS

**DEDICATION OF THE
SARASOTA BRETHREN CHURCH,
SARASOTA, FLORIDA
Sunday, January 12, 1958**



**SECOND ANNUAL
CROSS COUNTRY CONFERENCE
Subject: "Know Our Mission Program"
Date: February 2-9, 1958**

OUR COVER PICTURE: Historic Printing Office at Old Sturbridge Village, Sturbridge, Mass. A restoration of a printing plant of 150 years ago.

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The Editor's Pulpit

The New Year

A GAIN WE GREET YOU with the first issue of your Church Paper for another new year. Looking ahead into 1958 we cannot predict what momentous events may take place among the nations of the earth. We can say that it will be a year which will try the heart and the faith of the sincere Christian, impressing upon each one the fact of the need of a closer walk with our Lord, and of a definite, more sharply defined, Christian witness. It will be a year when our blessed Lord will come to mean more to us than ever before. It promises to be a great year in which to be alive, and in which to be privileged to bear a Christian testimony.

For the Brethren, 1958 promises much in a commemorative way. The Anniversary theme will dominate church life through August when we will meet in Conference at Ashland. The rich heritage of our faith as Brethren goes back to the days of Alexander Mack in 1708 at Schwarzenau, Germany, when he and seven others, took the Bible and, examining it carefully, accepted therefrom the teachings on doctrine, ordinances, faith and practice, which Christ, Himself, had given to His disciples. These principles, given by Christ as the foundation and basis of church life, Christian living and witnessing, became the way of life for the early Brethren. Less than a handful of fingers would be needed to count the different denominations which have stemmed from the church organization established by Mack and his followers. Our own beloved Denomination, the Brethren Church, stems from this rich and fruitful background. The fruits, labors and convictions of Henry Holsinger, and his reaffirmation to Christ's teachings which Mack had put into practice (Mack having done so in a day when faith and practice was largely a matter of pretense rather than conviction) resulted in The Brethren Church just seventy-five years ago. These two events, the 250th anniversary of the Brethren with Alexander Mack, and the 75th anniversary of The Brethren Church, with Henry Holsinger, will be the basis of our commemorative activities this year.

Playing a large part in the dissemination of news throughout the year, will be your Brethren Publications. World events as they relate to the Christian, and news and announcements of the forthcoming Brethren anniversaries, will come to you through the pages of your **Brethren Evangelist**. Teachings on doctrine, faith and practice, local church news and promotional materials for our denomination's advancement, will come your way. It is significant then, that your Publication Board is privileged to come to you at the beginning of the year, to ask for your help in the production of your church paper, Sunday school quarterlies, and other Brethren publications which emanate from your Publishing Plant at Ashland.

Your Publishing Company, though now out of debt since 1954, is not self-supporting, and with the constant rise in costs of production, cannot be in the foreseeable future. It remains the policy of the Publication Board to give you your **Evangelist** at a below cost figure so that it might be made more easily available to all members of the Brethren Church. Ensuing pages of this **Evangelist** make plain the reasons why a Publication Day offering of at least \$5,000.00 is needed this January from the Brethren. To help insure the stability of your Publishing Company, and the continuous publication of Brethren literature at present low subscription prices, your help is needed now. Remember this offering with your liberal giving this month. Then 1958 will not only be another new year; it will be a GREAT NEW YEAR for the Brethren, and for the spread of the Gospel at home and abroad. W. S. B.



A New Year's Message

The Name of Names

THE GREATEST WORD uttered by mortal tongue is the word "Jesus." The Bible reveals the Lord Jesus Christ as the heavenly Father's HIGHEST REPRESENTATIVE. God the Father gave Him the Name above every Name. Phil. 2:9-11.

To say Heavenly Father is to see ETERNITY PASSING BY. Jesus immortalized that great Name, "FATHER" to us because His Father's Name was ever upon His Lips.

The Holy Spirit, the Highest representative of our LORD JESUS CHRIST, UNVEILS HIM AS THE KING OVER DEATH. Rev. 1:18. "I am He that liveth, and was dead; and behold, I am alive for EVERMORE, and have the keys of hell and death."

As Jesus our Captain goes before us, we see Him, Who LIVED IN SPOTLESS WISDOM. John 7:46; "Never man spake like this MAN." JESUS LIVED IN SPOTLESS OBEDIENCE. John 8:29; "I always do those things that please Him." JESUS LIVED IN SPOTLESS PERFECTION. John 14:30: "The prince of this world cometh and findeth nothing in ME." JESUS FINISHED HIS SPOTLESS WORK. John 17:4: "I HAVE FINISHED THE WORK WHICH THOU GAVEST ME TO DO." Neither Time nor Eternity can accuse Him of leaving anything undone. He looked out into Eternity and said, "IT IS FINISHED." John 9:30.

WHILE on earth Jesus met every demand; nothing could withstand His demanding POWER. He opened the eyes of the man born blind. He unstopped the deaf ears. He cast out legions of devils. He cleansed the Leper. He broke up funeral processions. He raised the dead. He conquered death for Himself. John 10:18: "I lay down my life. I have power to lay it down, and I have power to take it again." Such a Captain will see us through every battle to a TRIUMPHANT VICTORY THIS YEAR.

The old year has gone with all of its joys, its pleasant associations, its Holy FELLOWSHIP with God and man, and its heartaches and sorrow. The sun of the new year has already come up over the horizon, bringing to the human family millions of golden opportunities. We launch out upon the sea of activities of the new year with our glorious Captain, and mighty Saviour who will lead His Army to VICTORY. Two thousand years ago the world was without our wonderful Saviour. Let us try to imagine the gloom, the darkness, the despair of a world without Jesus the Saviour. We have a mighty Saviour! He is the Panorama of all ages and all things. He is the panacea of all ailments. He is the Solution to the World's problems.

Man would do well facing the new year to lay aside his own way. I like that verse in Psalm 119:59. "I thought on my ways, and turned my feet unto thy testimonies." If ever a man thinks at all seriously, it must be as the old year dies out and the new year breaks in. If ever a man seeks to find out where he is, and whither he is going, it is then. Our feet take us away from God, and carry us to God. One of God's greatest mercies is the way in which He gives us time. The soul cry of the psalmist is, "We spend our years as a tale that is told."

Here we are today; we give back to the Author of LIFE, THE VOLUME of this past year. Time no power can undo. Ah, that UNALTERABLE PAST! Listen, no word can be unsaid; no deed can be undone; no look can be recalled; no influence can be changed. Fixed forever is the immortal PAST. Time is ours as nothing else is ours. A man may lose everything else and regain it; health, wealth, reputation, life itself may be lost and found. "This my son was lost and is found, was dead and is alive." But time once gone is gone forever. Time killing is an awful blunder. Some people play with Life, with Death, with Time, with Sin, with the Church, with the Eternal God, and with Eternity, without a blush of shame. Said a young man "Three words ring in my ears like ten thousand silver bells! They were the last words that fell from my father's lips to me, 'SON, LIVE FOR ETERNITY.'"

Rev. N. W. Jennings

Let Us Lay Aside Evil Speaking

The Bible is indeed a Directory of right living, for every. **INDIVIDUAL, ALL CLASSES, AGES AND NATIONS.** A voice springs up from the Bible saying, "I Am The Book of God, read Me." The Bible is God's medicine chest, in it a remedy for every soul. The Bible has power over **THE TONGUE.** The tongue is a sword sometimes dipped in poison. The poison of **SARCASM,** of **HATRED, MALICE, SLANDER, JEALOUSY, REPROACH,** and of **COLDNESS.** But the tongue can be a sword of **BLESSING.** The blessing of **FORGIVENESS.** **THE BLESSING OF LOVE.** The blessing of **CONSOLATION.** The blessing of **SONG.** The blessing of **Praise.** The blessing of **PRAYER.** The blessing of **KINDNESS.** The blessing of **COURTESY.** The blessing of **MERCY.** The blessing of **PATIENCE.**

We Must Lay Aside Disobedience to God

We must carry out His marching orders, or go down in **DEFEAT.** Moses, the great leader of the children of Israel, received his marching orders of God in Exodus 4:15. "SPEAK to the children of Israel that they go **FORWARD.**" Humanly speaking, this was impossible. In the face of every closed door they are to go forward. Moses must speak; Moses must stretch out his rod; the children of Israel are to go forward; and God is to make the way where there was no way, and He did.

We Will Face Great Giants This Year

I like to think of Caleb. Before Caleb, all hills, all mountains, all seas, all Giants and all worlds fled away. God was upon the Throne above all. Caleb was on the advancing line; he was living in the future. Caleb had an idea which was not broken. He had an inflexible purpose which could not be **SIDETRACKED.**

He had a **FAITH** which knew no **BOUNDS.** He had a **VISION** which reached to the heart of **GOD.** **THE** rose of his heaven was the **PASSION FLOWER OF CALVARY.** Caleb **MOVED ON WITH GOD.**

WE MUST LAY ASIDE THE PAST. THE BIG JOB NOW LIES AHEAD. Phil. 3:13-14. "Brethren, I count not myself to have apprehended; But this one thing I do, forgetting those things which are behind." Listen to this, "And **REACHING FORTH UNTO THOSE THINGS WHICH ARE BEFORE,** I press toward the mark for the prize of the high calling of **GOD IN CHRIST JESUS.**"

When St. Paul wrote these words he was an old man, ripe in heavenly Christian experience, and yet he saw glorious mountain peaks **TOWERING UP IN FRONT OF HIM.** He saw golden fruit on the high limbs of the Tree of Life, and so he must reach still a little higher. "FORGETTING THE THINGS THAT ARE BEHIND." Now we take down the old calendar and put up the new one. We cannot follow the new calendar before we lay the old aside. It is not wise to try to live in both the old and the new year. We cannot look back, and go **FORWARD.** Like Lot's wife, if we have our face to the past we are likely to become a lifeless **PILLAR.**

Things to Forget

LOSSES—all have them, along almost all lines, but no one should be in **DESPAIR.** Some losses are very necessary for large success. The onions and garlic of **EGYPT**



—poor treasures compared with milk and honey of the promised land. Sometimes gains are more perilous than losses. An old man in New York some time ago died at the age of 96, almost starved to death, guarding gold. The way he appeared, dressed and ate, the people took him for a very poor man. After his death, nine bags of gold and silver were found in his old trunk, and he had ninety thousand dollars' worth of property. His money was his God.

Vision

God grant us this year an **EXTRAORDINARY VISION OF OUR CHRIST** and **OF OUR WORK IN HIS CHURCH IN SOUL WINNING.** **HIS CHURCH IS GLORIOUS.** Her **FOUNDER** is glorious. **JESUS** said, "UPON THIS ROCK I will build MY CHURCH."

Rev. 12:1. I like to look upon the Church as the monument of the Son of God unveiled by the supernatural power of the Holy Ghost. This monument will stand through time and **ETERNITY.** The Church is a lighthouse to this dark world, throwing her millions of divine rays of white light over the eternal hills, coming from the beaming face of the slain Lamb, flooding His Church moment by moment. "Ye are the light of the world." Let us see to it that our lamps are kept trimmed and burning. The Church has a supernatural Power which no other Organization has. She has the source of all Life; the embodiment of all power; for her Leader is Jesus Christ.

The Church The Mother of Civilization

No other factor has or can bring about true Civilization. Many have advocated that the world must be civilized through the power of education. Admitting that education is a great factor, yet it is as helpless as a baby to do this great work apart from the Church. Visit the penitentiaries and jails and you will find college graduates and professors in them, branded with disgrace. Sail over the unknown sea and bring to us worlds of thought and culture and our world will still remain uncivilized; but link them on to God and the church of Jesus Christ and you will **REVOLUTIONIZE THE WORLD.** May I say, **IT TAKES MORE THAN A PASTOR TO KEEP THE CHURCH IN LOVE WITH GOD AND LOST SOULS.**

The Church of Ephesus was blessed with the greatest Pastors of all Ages. Saint Paul, The **PROFOUND**

Preacher. Saint John, The Great Love Preacher. APOLLOS, The ELOQUENT PREACHER. TIMOTHY, THE GREAT TEACHER-PASTOR. Listen to God's Solemn Charge. Rev. 2:4. "Thou hast left or lost thy FIRST LOVE."

To the Unsaved the Bible Will Tell You How to Be Saved

LISTEN TO IT SPEAK. John 3:36: "He that believeth on the Son HATH EVERLASTING LIFE." Acts 16:31: "Believe on the Lord Jesus Christ and thou shalt be SAVED." John 5:24: "He that believeth My Word and believeth on Him that sent ME, HATH EVERLASTING LIFE." Rom. 10:9: "That if thou shalt confess with thy mouth THE LORD JESUS, and believe in thine heart that GOD raised HIM from the dead thou shalt be SAVED." We must confess our sins. 1 John 1:8, "If we confess our sins, He is FAITHFUL and JUST to forgive us our sins and to cleanse us from all unrighteousness." 1 John 1:7. "The Blood of Jesus Christ His Son cleanses us from ALL SIN."

CHRIST WILL NOT REJECT YOU. John 5:28. "Him that cometh to ME I will in no WISE CAST OUT." Friend, if your name is not written in the Great BOOK of LIFE, may this be the year you shall turn your Name in, for Christ to enroll it in His Book among THE IMMORTALS. Having been saved, then we begin to build. The FOUNDATION HAS BEEN LAID, but there must be a SUPERSTRUCTURE. Man is called to build upon the one IMMOVABLE FOUNDATION, JESUS CHRIST. The great Master Builder has gone down far beyond the sinking sands of failing humanity to THE SOLID ROCK OF HIS MATCHLESS DEITY, and laid THE FOUNDATION. We do not have to examine that Foundation, but we do well to examine the material we put in the STRUCTURE. May the Holy Spirit lead us to The FOREST of everlasting GRACE for the Material.

A Christian's Privilege

To be a Christian is the greatest responsibility in the world, WE ARE REPRESENTATIVES OF THE KING IMMORTAL! What an honor to be a Christian! NOTICE THE COST OF OUR PRICELESS REDEMPTION. 1 Peter 1:19: "For as much as ye know that ye were not Redeemed with corruptible things, as silver and gold, but with the precious Blood of Jesus Christ." The Blood of Jesus Christ His Son cleanses us from all sin.

Listen to His Commands

1 Thess. 5:12. "LOVE ALL MEN." 1 Thess. 5:14. "Be PATIENT TOWARD ALL MEN." Rom. 12:18. "LIVE PEACEABLY WITH ALL MEN." Rom. 12:17. "PROVIDE THINGS HONEST IN THE SIGHT OF ALL MEN." 2 Tim. 2:24. "BE GENTLE TO ALL MEN." Gal. 6:10. "DO GOOD TO ALL MEN."

We Have a Mighty Saviour! He Delivers

FROM FEAR. Psalm 34:4. FROM DANGER. Psalm 34:7. FROM TROUBLE. Psalm 34:6. FROM AFFLICTION. Psalm 14:19. FROM DEATH. 2 Cor. 1:10. FROM THE WORLD. Col. 1:4. FROM DARKNESS Col. 1:13.

I covet for you this year. A VICTORIOUS TRIUMPHANT LIFE IN JESUS CHRIST; OUR LIFE AND OUR COMING KING. MAY THIS BE OUR BANNER YEAR IN THE WORD, IN THE PRAYER LIFE, AND IN SOUL WINNING. LET US KEEP THE FIRES BURNING ON THE ALTAR OF PRAYER IN OUR HOMES EVERY DAY; FOR THE CHURCH, FOR OUR PASTOR, FOR ALL THE WORK COMMITTED TO OUR TRUST. LET OUR PRAYER CIRCLE BE AS LARGE AS THE HUMAN FAMILY

"IF YE ABIDE IN ME, AND MY WORDS ABIDE IN YOU, YE SHALL ASK WHAT YE WILL, AND IT SHALL BE DONE UNTO YOU." John 15:7.

GROWING HILLS

Before youth's vigor left my weary limbs,
The hills seemed not so steep as now they seem,
This path seems narrow now, with jaggy rims;
It once seemed wide and smooth, and held a dream.
Old trees that decked the hills and lined this path
Have disappeared; those younger show decay.
Where roses bloomed there's thorny aftermath.
The happy song-birds gone, nor left a lay.

I've reached the Crest; . . . now, facing sunset gleams,
The hills, tho steep, are short; the path is wide.
Old Songs of Love with Youth's most hopeful Dreams
Seem to return and quicken Life's Slow Stride.
Whatever comes, . . . I'll keep the Onward Course
Till Eventide; . . . then rest with no Remorse.

H. A. Gossard.

MISSIONARY DEPARTMENT

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MBORORO STATION

Outreach or Evangelistic Program

ALTHOUGH my main assignment for the moment is to get the station built, the Mbororo Station is carrying on an evangelistic and outreach program. Seven classes in Religious Instruction have been assigned to the station. All of these are among the Higi people. All of them are by the way the crow flies within a radius of about 4 to 5 miles. I have met with evangelists, discussed their work, and have had several training classes with them. I have also been visiting the outvillages on Sunday where we have these evangelists to greet the people, bring them greetings from our church at home, and to observe the evangelist in his work among the people. In all since being at Mbororo, I have visited seven outvillages, five where we have evangelists, and 2 villages where the people are asking for evangelists.

In the five villages visited where we have evangelists, I have found a good attendance at the church services. Three of them had attendances of more than 80. Two had attendances of more than 45. Those attending were also of all age groups. I moved to Mbororo when the regular classes conducted by the evangelists were out for the planting season. These classes will again start on August 5, and I hope to be able to visit all of these.

The Higi people are eager for the Gospel. At one CRI that I have not visited yet, but where work has been going on for some time, they have an average attendance of more than 300 on Sunday morning, 68 baptized Christians, 22 preparing for baptism, and 25 preparing for the covenant.

One of our greatest experiences in our work here has been to have these groups of Christians from the various villages come and greet us and conduct services here at the station. For the first three Sundays we were at Mbororo we often had three services a day.

There is a great need for us to work while the opportunity is before us; we do not know how long the door will be open for us. The Moslems are also striving to win converts; we are fortunate in having a station among the Higi people and a fine group of evangelists carrying the Word of God to their people.

Medical Work

Almost from the first, Bea has been swamped with medical work. The first month she treated more than 250 people, and by now has treated more than 500. The people are quite happy that there is a dispensary near them where they can receive treatment for their various diseases. Most of the cases treated have been those of tropical diseases, although there have been a number of colds and the diseases you find in America.

We are happy to be back in Africa again and busy at our work. We have been in very good health. Barbara is growing and seems to like the country. She has a nice African playmate; in fact, I think she will learn more

Higi than English. She goes around all the time now saying the Higi word for "come," and also the one for "thing."

May God bless and guide you all. We are grateful for your support by prayers as well as by your financial support. We pray for a fine year in our church.

Robert Bischof

MISSIONARY BOARD TO MEET

A meeting of the Missionary Board is being planned for January 21, 1958. This will be the first meeting since general conference; hence there will doubtless be many items to consider. Anyone having business awaiting the board's action should have it in the office before that date.

HADDIX, KENTUCKY

WE ARE still laboring on for the Lord. We praise Him for the opportunity to read, study and teach the most precious book on earth. So many things the Bible reveals to us would be a mystery if it were not for the Word of God.

Winter weather is here once more, and we have given out all the children's clothing that has been sent in. Just today a woman came for some clothes for her children, but we had none. We need children's clothing: shoes, sweaters and any good used clothing—wash dresses, for women; we also need clothes hangers.

If any of you have feed sacks, they can be used in different ways; also quilt pieces would be very acceptable.

Carrie Stoffer and I are trying to keep the work going. We feel that our greatest work is teaching the Bible every day to fifty school children. We have Sunday school and preaching on Sundays.

Just recently we had a new roof put on the cottage.

Pray for us and the work here.

Mrs. Myrtle Kessinger, Haddix, Kentucky.



The Brethren Publishing Company

takes a look at
the future of

Brethren
Publications

**Mr. J. E. Stookey, President of the
Brethren Publication Board**

BRETHREN, we come to you with a look to the future of your Publishing Company.

The idea which pervades the printed page is strictly observation. Through this the activities of all that is involved is on a pedestal, and you Brethren are the judge, so if you fail to observe correctly then the progress, which is essential to us, is retarded considerably.

Progress through faith in God, and our faith in you is sure, if all co-operate, individually and collectively.

Our endeavor is to set our goal high in spiritual manifestation, asking the sanction of God through the medium of prayer. Prayer opens many avenues of endeavor. Insincerity before God turns our prayers into a mockery.

The future church is dependent on the progress through expansion and improvements we make in the publishing of Brethren literature and teaching Brethren doctrine. Our goal is to strive to place this literature in every Brethren home. We solicit your prayers that this may be accomplished.

My observation is that the failure of our church to make the most of our potentials, is not due to lack of evidence, but lack of **Spiritual Discernment**. Faith and trust will bring wisdom and discernment as nothing else can do. God will enlighten His followers that they may gain this spiritual discernment, if they persevere to the end, and put their faith and trust in Him.

Spiritual matters must be understood by faith, for without faith it is impossible to know God, or to please Him. We must have faith to understand what God has for us, and only as we approach God with such understanding in our minds and hearts, can we learn the will of Him.

As we get a vista of the future, may we put our confidence in God, for we know that all things will work

together for good because we love the Lord and He loves us. Our future plans will be as God wills, may we as laborers and servants in His vineyard "Be strong and work," knowing that we are in His wonderful grace. All work of the Lord requires strength and may we receive strength as a channel to accomplish the task to be done.

We of the Publishing Company realize that we must consecrate ourselves to the task regardless of what men may say or how we may be criticised. No personal credit will be sought, but we will sacrifice self for the cause of the Christ. God has promised to be with those who will do His will. The task may seem impossible but His strength will multiply our strength to complete the job assigned. God's wisdom is infinite, and will enable men to do wonderful things for Him. May we of the Brethren Church co-operate with all of our resources, both material and spiritual.

Co-operation seems to be the watchword of the hour; let us use it to further the Kingdom of God, by raising our sights to include the evangelizing of the entire world. There is no greater medium than the printed Word.

There is no limit to the advance of Christ, if we as His servants fulfill our pledge as Christians and support God's work.

The command has never been recinded "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." Matthew 28:19-20.

This is our commission, pray for us.

The Place of Brethren Publications in the work of The Brethren Church

**Rev. Robert L. Hoffman, Secretary-Treasurer of the
Brethren Publication Board**



BRETHREN PUBLICATIONS ARE AN AID IN PROMOTING THE GOSPEL.

When we think of Brethren Publications, we naturally think of promoting the Gospel of Jesus Christ. This is true because most of our literature is devotional or Biblical. More people are reading today than ever before. This is not only true from the standpoint that there are more people in the world than ever before, but also because more people are becoming literate around the world. This is a great challenge. What are these people reading?

The Communists are aware of this situation and are taking giant strides to outwrite and outprint the free world. At the present time the Bible, or portions of it, has been translated into 1,109 languages. It is still the most widely read book on earth. However, the present rate of Communist translation has surpassed that of the Bible Translation. Since 1948 the works of Lenin have been issued in 968 languages, while the Bible has been put in 887. In 1955, for example, there were 371 translations made of Lenin's writings, but only 99 of the Bible according to the American Bible Society. It is obvious that if this trend continues, the Communists will win the world race for new literates. This might have more serious consequences, in time, than who won the "sputnik" race.

Good Christian literature, such as the **Brethren Evangelist**, the adult and youth quarterlies, **Brethren Youth** magazine, the **Woman's Outlook**, aid in a very practical way in promoting the gospel of Jesus Christ. Were it not for these publications, the Brethren Church would be seriously handicapped in fulfilling its mission in the world. It has often been said that Christian literature is the missionaries right arm. In much the same way, it can be said that Brethren publications are the right

arm of the Brethren Church. Used properly, these publications can become a more effective aid in promoting the gospel of Jesus Christ.

BRETHREN PUBLICATIONS ARE AN AID IN INFORMING THE PEOPLE OF THE BRETHREN CHURCH.

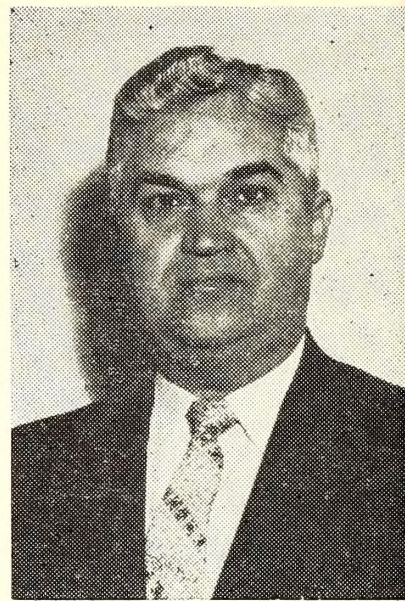
The more informed any group is the more effective can they become as they concentrate on united action which is beneficial to the entire group. Our church paper is such a disseminating center. The official organ of the church is the record of the work, the news, and the thought of the church. The thought of the Brethren Church is expressed through the conferences of the church and through the various boards and auxiliaries of the church. The work of the boards and auxiliaries is presented throughout the year through the official organ of the church. By reading the **Evangelist** any member of the church can be informed of the total program of the church. We all need to be informed of the history, the meaning, and the direction of the church.

It is the goal of the Publishing Board to provide through our publications good Christian literature for the whole family. Literature that will aid in the development of wholesome Christian lives. Through the continued support of Brethren publications by the Brethren Church this excellent material can be made available to every family in the church.

Brethren publications make a distinct contribution to the work and action of the Brethren Church. They are an aid in promoting the gospel of Jesus Christ both within and beyond the bounds of the church. These publications are also an aid in informing the people of the Brethren Church so that they can work together in an effective way.

Why Support the Publication Day Offering this Year?

**Rev. John T. Byler, Member of the
Brethren Publication Board**



"A CHAIN is just as strong as its weakest link" is an old adage that we have all heard many times during our lives. Every one of us knows that a denomination must think in terms of an over-all program if it is to go forward for Christ. An emphasis upon missions is very important for no church can move forward if it has a selfish outlook upon life; the work of the College and Seminary dare not be forgotten, for through this area come our church leaders; the work of the Sunday School and its promotion holds much of the Church's future within its grasp; our Youth effort, if neglected, can only mean a great deal of harm in the years ahead; and surely, no one would feel that the work of the Benevolent Board, in its effort to provide for the need of our older Brethren is unimportant. Each of these programs, along with many others such as Missionary Societies, Laymen, Brotherhood and Sisterhood, etc., make up the links that, when bound together, constitute the Brethren Denomination. If one part is neglected—the whole body suffers and the proverbial chain, because of a weak link, is weakened.

The Publication Board of the Church, in a very real sense, is the unifying or co-ordinating tie that helps to bind the work of these groups together, as it makes known their activities, their needs, and their accomplishments. Without the assistance of the printed page, it would be impossible for our denomination to be informed about the work of the various departments. In missions, we are kept informed about the work—both at home and abroad, and the needs of the Missionary Board are presented through the *Evangelist* and our other Brethren Publications.

If this is true of the Missionary Board and its work, it is likewise true of the various other Boards and Organizations of the Church. The personnel of our Denomination—our ministers, our missionaries, our leaders in various fields—are all known to the Denomination, because of the *Evangelist* and the other publications of the Brethren Publishing Company, which make this acquaintance possible.

But more important still, is the work of the preaching and interpreting of the Gospel Message as brought by the leaders of our denomination through the publications

mentioned, and through our Sunday School quarterlies. This program of teaching and instruction is one of the most important factors in keeping the Denomination thinking alike in its religious interpretations. This may be even more important than we think in these days of ministerial shortages, when there is always a possibility of some lack of unanimity on some issues, due to differences in background and training, and in interpretation by some of the men serving in our pulpits. The Publishing Company has always been able to render a real service in this area, trying to keep the denominational program balanced regardless of the various districts in which Brethren are to be found.

In addition to the already mentioned benefits that may be derived from the Publishing Company, one other—perhaps not so important, but certainly with interest and appeal—is the one by which we are all kept informed of the various programs, the special features, the joys and the sorrows, the human elements of our churches, about which we are all concerned. When a church in California has an interesting program, the Brethren in Virginia like to hear of that program; when a young man is ordained to the Gospel Ministry in Pennsylvania, the people of Indiana rejoice with the Pennsylvania Brethren in that ordination; when a church leader or pastor is called home to be with his Lord, the Denomination, as a whole, has a concern for this experience. And thus, we are bound together through the element of human interest, in the body of Christ, as well as through the spiritual interest.

To me, this is one of the more important aspects of the Publishing Company's work, and it, along with the other things to which I have referred (as well as some areas of work that space has not permitted me to mention), causes me to feel that every Brethren Christian, from every part of the country, should back the Publishing Company with a liberal offering again this year. Since it is not operated for profit, it needs the support of the Denomination. We who make up the Denomination need the coordinating influence of the Publishing Company; therefore, we need to support it generously in our 1958 Publication Day Offering.

How Brethren Publications Serve the Local Church

**Mr. Frederick L. Simmons, Member of the
Brethren Publication Board**

IN MY ARTICLE on how the Brethren Publications serve the local church, I want to compare our Brethren Publications with our local newspaper. Until recent months the space above the world's atmosphere has generally been considered as God's realm and the mysteries held therein have been his closely guarded secret. All attempts by humans to enter or explore this particular space have been doomed to failure. During war periods the necessity of flying higher and faster than the enemy in order to preserve our own way of life, produced machines that would reach five to seven miles above the earth. Now a human being in a balloon has, it seems with God's permission, reached the unprecedented heights of over 20 miles. Almost immediately after this miraculous feat the Russian people launched into this space a satellite that has been circling the world at the unbelievable height of about 500 miles.

How are we, the common laymen, so well informed about these scientific accomplishments? Through the medium of our daily and weekly newspapers and magazines.

This information is passed on to us in the printed word in language that we can understand. Therefore, we are able to be interested in and show great concern over our own accomplishments and those of other nations. If it were not for these mediums of information, we, the everyday working men and women, would be totally unaware that a satellite was soaring over our heads and would continue our daily chores in ignorance. We depend on our papers to keep us informed of all local, national and international news with illustrative pictures. The business houses depend on our papers to advertise their merchandise and special items they have on sale. Our local papers are one way of keeping our

city abreast of the latest events, progressive in business, industry and science, and prosperous.

Likewise, our **Brethren Evangelist** keeps our churches informed of the activities of our home missions over the country and also reports on our foreign missions. We depend on our Brethren Publication to keep us informed of special days and the progress of our churches throughout the country and the world, to tell us of their aims and their achievements. When we read their reports we profit by the experiences other churches have had in managing their affairs and their plans for the future.

We enjoy reading about our ministers throughout the denomination, as many of them we know personally. It also acquaints us with many we do not know but may some day hear or meet.

Our prayers will soon be answered as we complete the second section of our church and plan for a Dedication Day service in the near future. We hope the Brethren Publications will give us space enough to express our thanks to the many Brethren organizations and individual families who were interested in helping us build our church.

We extend to you a cordial invitation to visit with us when you are in Washington, D. C. You and your friends are always welcome.

I have expressed the importance of our Brethren Publications to the local churches. Information, ideas, and suggestions are only valuable when they can be shared with others who might be able to put some of them to use. But we must keep in mind the cost of replacing and repairing machinery and the cost of materials and labor, which are all included in the printing of this publication. All these commodities are going up in price, therefore, when the Publication Day offering appeal is made you can help by making a contribution.

*Serve the Lord faithfully this year
through your gifts for the
1958 Publication Day Offering*

The Value of the Religious Press in Today's Troubled World

**Mr. Harry Weidenhamer, Vice-President of the
Brethren Publication Board**

IN THE MIDST of a time when practically all magazines, print liquor ads, when all TV and radio stations carry beer commercials, when all newspapers play up crime and scandal because they claim that's the kind of thing the U. S. public wants to read, where would YOU turn if none of this appealed to you?

In the midst of a time when all Americans are frantically searching for "peace of mind," for answers to personal problems, for a remedy to spiritual ills no M.D. can prescribe for, where would YOU turn for help?

One thing is certain: if we are to read how to solve the problems of the world and the people in it, we can't find such information in the newspapers and periodicals of today. Nor is it available to any great extent on radio and TV.

Then all that is left to us as a source of inspiration and information is the religious press.

In the religious press, only, can you find facts about

the religious needs of our own and foreign countries. Here, only, will you learn of the experiences of other churches, and discover ways to improve your own church work. And where but in your own religious paper will you find news about your Denomination? Nothing can so boost and maintain the morale of a denomination as its own paper.

The amount of filth dished out by much of today's printing facilities is tremendous. Nothing can offset that but the spiritual Truth that is to be found only in the religious press.

"In everything, God," is the admonition of Paul. In the reams of news rolling off our country's presses today, we find everything but God.

If it is true that a home and its occupants are known by the reading material on the living room tables, we should take inventory. Only the products of a religious press will indicate a life "apart from the world."



Your Brethren Publishing Company at Ashland

Benefits from having The Brethren Evangelist in every Brethren Home



**Rev. J. G. Dodds, Member of the
Brethren Publication Board**

PERHAPS it will be well for us to get a few definitions clear in our minds to arrive at proper conclusions on the above topic. The term "every home" means every home in which one or more persons are members of the local church. The term "Brethren Evangelist" refers to the Official Organ of the Brethren Church. The word "benefit," according to Webster's Dictionary, means "whatever promotes welfare or prosperity; advantage; profit."

In the light of these definitions our topic contains three questions:

- a. What is the advantage in having the **Brethren Evangelist** in every home?
- b. What profit accrues to the home, the local church, and to the Brethren denomination by having the **Brethren Evangelist** in every home?
- c. How does the **Brethren Evangelist** in every home promote welfare and prosperity in the home, in the local church, and in the denomination?

Hence to discuss the topic assigned intelligently, we must first be cognizant of what the **Brethren Evangelist** contains. By perusing a few issues we soon become aware of the fact that the magazine is informative of doctrine, history, inspiration and spiritual labors as related to the Brethren Church. Besides all this, the readers will realize that the local church is only a part of a great, world wide spiritual movement.

The Institutions, Organizations and Boards of the denomination are promoted as of common interest to the whole Brethren Church. Thus every home is kept enlightened concerning the various correlated and co-ordinated programs as planned and formulated in accordance with the "over-all" purpose and program of the Brethren Church. This will tend to create that Oneness for which our Lord prayed. By having the **Brethren Evangelist**, all reading members of the local church soon become aware of a tie that binds them with all other local churches

in a common cause. Through letters, "Items of Interest" (as gleaned by the editor), etc., news and information concerning programs and activities of local church and sub-organizations within the local church, all members are given an awareness of a common program for the entire Brethren constituency.

It is challenging and inspiring for an individual, for a family, and for a local organization to know that they are not alone in their tasks, but are each an important factor in activity and promotion of our Lord's program for the world in and through His Church. Therefore, **THE BRETHREN EVANGELIST OUGHT TO BE IN EVERY HOME.**

Other departments in the **Brethren Evangelist** for the welfare of the church are also of vital worth: Sunday School Lesson Comments by William H. Anderson; Sunday School Suggestions by Jerry Flora; Prayer Meeting Studies by C. Y. Gilmer; Church Methods Department by H. Francis Berkshire; Missionary Department by W. Clayton Berkshire; and Spiritual Meditations by Dyoll Belote. All these and others when read and utilized by the individual and by chosen workers will be of great value in promoting the welfare of individuals, sub-organizations, the local church and the whole Brethren Church. Then too, there is a "Round-Up of World-Wide Religious News Reports," there is News from Brethren Youth by Youth Director, Phil Lersch. "The Women's Corner" by Helen Jordan should be of benefit to all women of the church. Therefore **THE BRETHREN EVANGELIST SHOULD BE IN EVERY HOME.**

For the welfare of the individual members, for the welfare of the homes represented in our church membership, for the welfare of the local church, for the welfare of the Brethren Church as a denomination, and for the welfare of our program of church expansion—**THE BRETHREN EVANGELIST OUGHT TO BE IN EVERY HOME.**

P U B L I C A T I O N D A Y

PUT everything aside and prepare yourself to be moved by the PUBLICATION DAY appeal, to lend it your full support in the matter at hand because it is one of the most important factors relative to our progress as a denomination.

UNIVERSALLY it is accepted that any body or organization which is worthy of existence needs some means to disburse its information and to unify its thinking.

BRETHREN Publications is that medium for the Brethren Church, and because its full price is not sought at the counter mart, some sort of underwriting is necessary. YOU guessed it right, it's the PUBLICATION DAY OFFERING.

LOUDLY should our voices be heard throughout the Brotherhood, that, member-wise, we should be receiving **The Brethren Evangelist** that we we might be more familiar with the work of the church and one another by way of the printed page.

I HAVE verily become acquainted with people by reading about them; then to satisfy the desire to meet them, I purposely planned for our paths to cross and thereby brought into being a very warm friendship. Try it some time; you'll enjoy it, I'm sure.

CHOOSE your own sense of values to place upon our Brethren publications, and I think you will find that any other body, civic or secular, will spend more per capita to keep its members informed.

ALTHOUGH the scriptures teach the value of intercessory prayer, I'm sure you have felt the power of it in your life. How else could you have been led to do the thing that was furthest from your mind?

THE moral fiber of our lives also needs strengthening, and when our needs and plans are made known by the printed page, we have a common interest to accomplish that purpose; therein we unite our spiritual and moral forces.

INDEED our advancement is held within certain bounds which are within our control. We unleash only so much power, and say, "Operate within that sum." Your Board many times would like to do certain things but the limit has already been reached. So it must be "pigeon-holed."

ONLY by full cooperation can the utmost be obtained; I am convinced we are all interested in marked progress.

NOT until this is a reality will we have full steam ahead.

DON'T throw this issue of the **Evangelist** away and say that's an old story, I hear it every year. Remember there are new homes established every year, and they are going to have to have a new perspective of the church and her needs. Maybe all of us should take a second look.

AT least you won't hear much about this particular work for another year, because we are depending on you now to bridge the gap.

YOU can subscribe to every periodical in the U. S., and you wouldn't find one thing about the Brethren Church in any of them except our own publications. How about putting your church in the 100% column? How about giving your full support to the Publication Day Offering?

**Mr. H. D. Hunter, Member of the
Brethren Publication Board**

An Editorial:

COMMENTS HAVE been made from time to time by well-intentioned Brethren, relative to the fact that The Brethren Publishing Company should be self-supporting. Some have even gone so far as to suggest that the Company should be able to return money to the Denomination out of the "profits" from sale of literature and books. The policies of some other Denominational Publishing Houses have been cited as examples; some larger than ours, others smaller than ours, which, at least up to recently, were able to operate successfully without special financial help from their Denominations. Specifically suggested in regards to our own Publishing Company, has been the dropping of the annual Publication Day Offering.

Because the comments in this respect have not been rare, nor isolated incidents, we feel led on this, the eve of our Annual Publication Day Offering appeal, to present to all Brethren some of the facts relative to the financial operation of the Company.

The Brethren Publishing Company cannot be self-supporting, nor can it return money to the Denomination, because **it is already giving itself to the church** in the form of below-cost prices on Brethren Publications. By the same token, the Annual Publication Day offering can not be safely dropped in the foreseeable future.

In the year 1941, the Publication Board set the subscription price of the **Evangelist** at \$1.50 per year. For 15 years, that price was held; it was but a year ago that the price was raised to \$2.00 for single subscriptions. The price continues at \$1.50 for churches which are 100% in sending the paper into all of their church homes. Since 100% churches account for two-thirds of our subscriptions, it can readily be seen that the price raise produces only nominal additional revenue for the Company.

But what has happened to the cost of producing your **Evangelist** in the years since 1941? Cost of labor, cost of materials, mailing, equipment, paper and maintenance? It would bore you to go into the details of this, for you, dear reader, have enough of your own problems in this respect. But you know what we mean.

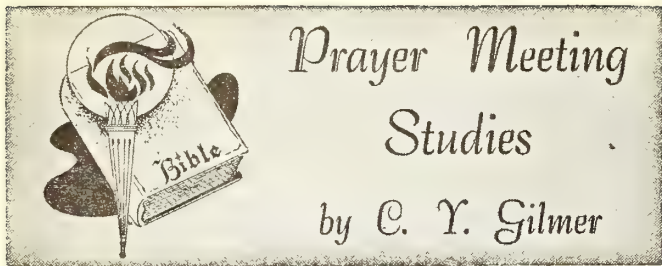
The Board has consistently held to the low subscription price in order to make the Denomination's Official Organ available to all Brethren. The Board wants the news, the program, the teachings of the Church to be in the hands of the Brethren, and so your Church paper comes to you at a give-away price. In addition, because of the advanced program of the Denomination, and the need for more informational materials to reach the Brethren, the Board a year ago, actually **INCREASED** the **Evangelist** from 16 pages to 20 pages, with four pages in color.

The situation with our Sunday School Quarterlies is about the same. Both have been enlarged from 48 pages to 68 pages. The Sunday School Board helped in getting the enlarged Bible Class Quarterly started a few years ago, financially, but this progressively reduced assistance, as agreed upon, has now expired. Their help in getting this Quarterly started is greatly appreciated. There have been some slight price increases on our Quarterlies, but these have barely covered the rise in cost of materials used in printing them.

Other Denominational weeklies coming to the Editor's desk, bear across the board subscription prices of \$3.00, \$3.50, and \$4.00 per year. Other Quarterlies cost as much as a nickel or more apiece more than ours.

Why an Editorial along this line this week? Simply, dear friends, to illustrate that when you get one dollar and spend two, you are one dollar in debt. That's the story at your Publishing Company right now. Had costs stayed the same as when the Company became free of debt in 1954, a gradual gain in reserves might have eventually assured a return in investment to the church financially. But costs did not, and today, they threaten to wipe out the gain made. That's why we cannot be "self-supporting"; that's why a Publication Day Offering of at least \$5,000.00 this month is necessary to help keep the Company operating in the black.

For this, we are dedicated to giving you Brethren Publications at the lowest possible price. We appreciate the splendid support given by the Church in past years, and we are confident that all Brethren, realizing the importance of good Publications, will continue this support with another splendid offering this January. W. S. B.



"NOT ASHAMED OF THE GOSPEL"

I'm not ashamed to own my Lord,
Or to defend His cause,
Maintain the honor of His Word,
The glory of His cross.

Jesus, my God! I know His name,
His name is all my trust;
Nor will He put my soul to shame,
Nor let my hope be lost.

Firm as His throne His promise stands,
And He can well secure
What I've committed to His hands
Till the decisive hour.

Then will He own my worthless name,
Before His Father's face;
And in the new Jerusalem
Appoint my soul a place.

—Selected.

PAUL WAS ALWAYS READY to preach the Gospel (Rom. 1:15), because he was a debtor to all unsaved people (v. 14). Knowing the gospel of Christ to be "the power of God unto salvation to every one that believeth," he was not ashamed of that Gospel (Rom. 1:16). Paul well knew that the Gospel gets an antagonistic reception by unbelievers (1 Cor. 1:18, 23). He himself had once had an anger against it which boiled to a persecuting fury (Acts 9:1; 22:4). But the Savior cured his blindness by a vital power (Acts 9:18; John 9:25).

Paul labored in the midst of a variety of religions (Acts 17:23). Paul preached Christ, and that Christ is God (Heb. 1:8; John 14:9). Paul told forth the good news of salvation in Christ Jesus just as God gave it (1 Cor. 11:23; 15:3). We need never be ashamed of the Gospel because of its divine work (John 17:3; 20:31). The Gospel is no respecter of persons and is impartial (1 Tim. 4:10). The power of the Gospel is in its simplicity (Heb. 11:16, 17).

And so, Paul unashamed of the Gospel, became an ardent bearer of the name of Jesus (Acts 9:15). It is a sovereign Name that He bore (Phil. 1:9-11). It is a name above all other names, and shall forever endure (Eph. 1:20-22). And yet, there is something of shame in the Name as shown in the announcement of Ananias to Saul (Acts 9:16). "I am Jesus" (not of Bethlehem, nor Jerusalem, but) "of Nazareth" (Acts 22:8). Thus was the former Saul and proud Pharisee who had sat at the feet of Gamaliel made to sit at the feet of the lowly Nazarene (John 1:46). A catalogue of the many indignities heaped upon the faithful Apostle by an unworthy world is listed in 2 Corinthians 6:3-10. Many have and still

die for the sake of the shame of the Name (Heb. 11:33-37). If we genuinely follow in Christ's path we shall see blood marks all the way (Luke 9:23-26).

"A glorious band, the chosen few
On whom the Spirit came;
Twelve valiant saints their hope they knew,
And mocked the cross and flames:
They met the tyrant's brandished steel,
The lion's gory mane;
They bowed their necks the death to feel:
Who follows in their train?"
Let us boldly practice and preach the Name (Acts 3:6, 7).
"I would thy boundless love proclaim,
With every fleeting breath;
So shall the music of that Name,
Refresh my soul in death."

Lesson

Comments

by

William H. Anderson



Lesson for January 12, 1958

THE CHURCH'S POWER

Lesson: Acts 1:4-8, 2:1-11

IT HAS BEEN often said that any new venture to be successful must have a PLAN and a PURPOSE. Undoubtedly this is true. But this lesson causes us to realize these are not sufficient unless there is the accompanying POWER which makes possible the fulfillment of the plan and purpose.

GOD'S PLAN FOR HIS CHURCH

"Go ye into all the world," commanded Jesus in Mark 16:15. The Church is not to stand still—not then, nor now!

"Like a mighty army
Moves the Church of God,"

says the song writer. And the Church that is not on the move is disobeying the Divine Commandment of the One who said "GO"!

GOD'S PURPOSE FOR HIS CHURCH

Not only does God have a plan for His Church, but also a purpose. Jesus stated this in these words: "Go ye . . . and preach the gospel to every creature." Again in Acts we hear the Master say: "And ye shall be witnesses unto Me." The Church was to GO in order that it might WITNESS!

To whom were the disciples to witness? To all those in "Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." This was unheard of! Everyone knew God was not interested in the heathen Gentiles! And Samaria! How could Jews take the Gospel to these people when it was a well-known fact "the Jews have no dealings with the Samaritans" (John 4:9)!

“Go” and “witness” unto all men said Jesus. This was His purpose for His Church.

GOD’S POWER FOR HIS CHURCH

God’s plan and purpose for the Church will never be accomplished by weak, vacillating vessels of clay! And God never intended that it should! But God promised to empower men so that with divine enabling His purpose might be fulfilled: “Ye shall receive power, when the Holy Spirit is come upon you” (A.S.V.).

On the day of Pentecost the Holy Spirit came down upon the disciples with “a sound from heaven as of a rushing mighty wind . . . And they were all filled with the Holy Ghost.”

The “mighty wind” may be a symbol to some—but the mighty power and energy of the Holy Spirit did come roaring into these hearts with hurricane force; some may doubt the actual presence of tongues of fire descending on each man, but a fire of fervor did come to the disciples and empower them to both live for and die for the Gospel.*

Because of that wonderful experience which took place in the hearts and lives of the early disciples they went forth and evangelized the then known world.

If the Church of Today is to accomplish God’s Plan and Purpose it will have to be done through the Power of the Holy Spirit!

* Mead, Frank S., *Tarbell’s Teachers’ Guide*, Fleming H. Revell Co., Westwood, N. J., 1957. p. 27.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

TEACHING BEGINNERS (2)
HOW SHALL I TEACH?

Through Bible verses. I will use them in a natural way. I will be sure the children understand their meaning. I will make Bible verses a part of their everyday experiences. I will select them to generalize the theme for the day.

Through Bible and “child-life” stories. I will prepare my story well and tell, not read it. I will keep my stories brief (5 to 10 minutes). I will adapt the material and suit it to the child’s needs. I will use action and repetition. I will make up stories to fit an occasion. I will use stories to teach sharing, helping, and other patterns of right conduct.

Through Prayer. I will pray in the language of the children. I will let prayer rise from the experiences of the day. I will use it in response to the story, picture, song, nature, or conversation. I will pray with the children and not about them. I will pray in a quiet voice.

Through music. I will choose songs with simple words and within the experience of the children. I will choose

songs with spiritual value, simple harmony, and within the range of the children’s voices. I will use songs as an avenue of joyous expression. I will use songs to teach sharing and helping; to accomplish the purpose of the day; to motivate to right conduct; to create atmosphere and lend variety; for worship and prayer.

Through pictures. I will use pictures to recall a Bible story; to suggest a song to sing; to make up a story; to interpret a Bible verse; to make ideas concrete; to interpret experience in spiritual values; to stimulate interest in ideas and conversation; to give information; to help the children worship.

Through conversation. I will use conversation to learn the interests, needs, and capacities of the children; to give information at an appropriate time; to correct wrong impressions; for motivation; for giving meaning and purpose to activities.

Through activities. I will play a story with the children. I will use purposeful, simple handwork for them.

(prepared by Dr. J. R. Shultz.)

Laid to Rest

MORRIS. Mrs. Elizabeth Rachael Morris the widow of Ernest Morris was born Feb. 5, 1888 and departed this life Nov. 13, 1957. Faithful member of the Mt. Olive Brethren Church. Survived by three sons, five daughters, three brothers, 23 grandchildren and 6 great grandchildren. Funeral services conducted by her pastor in the Mt. Olive Brethren church. Interment, Port Republic Cemetery.

John F. Locke, Pastor, Mt. Olive Brethren Church.

* * *

YOUTZ. John W. Youtz, aged 73, passed away at his farm North of Louisville, Sept. 11, 1957. United with the Louisville Brethren Church March 11, 1917. His wife, Elta, one son, other relatives and many friends remain. Funeral services held by his Pastor at the Stier Funeral Home on Sept. 14.

SHEETS. Allen Sheets passed to his eternal reward, Nov. 13, 1957 at the age of 45 years. United with the Church Dec. 2, 1926, thus giving 31 years of faithful service to his Church. Survived by his wife, Dorothy, 2 sons, two daughters, his parents, Mr. and Mrs. W. E. Sheets, two sisters, other relatives and a host of friends. Funeral services held at the Church by his Pastor.

MOOMAW. Mrs. Ivia Moomaw, passed away at Mercy Hospital. Funeral services, Nov. 18, 1957, by her Pastor. United with the Church by relation 44 years ago. She became a Christian at the age of 12, thus she served her Lord 60 years. She was confined to her home and wheel chair the past 14 years. Survived by her daughter, Mrs. Paul Kauth, 3 grandchildren, a sister and brother, other relatives and many, many friends.

L. V. King.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

BRETHREN COLLEGE DAYS

B. C. D. at A. C.—3-1-58

THE INTERPRETATION CAN NOW BE GIVEN. B. C. D. means "Brethren College Days at Ashland College, March 1, 1958." The exact dates will be February 28 to March 2, Friday through Sunday noon.

All Brethren high school juniors and seniors are invited by Ashland College and Brethren Youth to BRETHREN COLLEGE DAYS on the above dates.

Come and visit classes in session, attend a youth rally, ask questions about requirements and costs of college, see the Ashland College campus, enjoy a basketball game, attend a banquet, and worship with us.

Only cost will be your transportation and some of your meals. Watch this page for more details about reservations, programming and final arrangements.



Ashland College Chapel

BROTHERHOOD AT LOST CREEK

Rev. G. E. Drushal writes that a BOY'S BROTHERHOOD was organized at Lost Creek, Kentucky on November 24th. It's too early for reports of their progress now, but we do have a listing of their new officers.

Martin Luther Deaton, president
Roland Eversole, vice-president
Dan Stevens, secretary
Douglas Mullins, treasurer
Rev. Benjamin Frye, sponsor.

A part of the work of the LAYMEN in every Brethren Church is to organize and sponsor a Boys' Brotherhood. This project cannot be overlooked if we hope to have strong leaders in the church during the next 10 years and after. Does your church have a "boys' program?"

I have a copy of the "Young Men and Boys' Brotherhood Covenant" standing before me in our National Youth Office. To help you understand the working of

this organization and know of its value, read this COVENANT:

"To live clean lives; taking Jesus as our Example; to give loyalty and service through the Brethren Church of which we are a part; working with other Christian youth of our church that we may more perfectly follow the Master; to hold the ideals of unselfish service ever before us; striving for human betterment; placing the welfare of the other above our own; and in simple trust to follow Jesus as our Saviour and Christ.

"Our creed—the Bible, the whole Bible, and nothing but the Bible. Our motto—Christ above all."

THE AMBASSADOR'S MAILBAG

HERE IS A PART of the second letter received from Pastor E. J. P. Hansen, Copenhagen, Denmark. He represents the group of Brethren who trace their beginnings back to the followers of Alexander Mack, but now go by the name of "Assemblies of Christ." Because of their keen interest in the book, "History of the Tunkers" by Henry Holsinger, the Ambassadors mailed them a copy and this letter is in reply to that action.

"We thank you most heartily for the book, "Tunkers and the Brethren Church" by Holsinger, for which we are very happy. God bless you for this gift of love. We have been very glad for your visit this summer, and you are heartily welcome to visit us again whenever you can.

"You are the first of our brethren from Ashland which we have met with and we have got the best impression to the honour of the Lord. We pray very much for you and your activities for all the Brethren Church and ask you to convey our most intimate greetings to beloved Brother W. Clayton Berkshire and to all the churches and all the brethren wherever you come. We should be very happy to have your church-paper sent to us regularly, and we thank you that you will say that to those who take care of that.

"We have much inspiration from the Negro-spirituals which you sang to us. It is all about the blessed hope of the coming again of the Lord Jesus Christ and our being with Him.

... Sing to the honour of the Lord, and you will sing the gospel about our beloved Lord and Saviour into the hearts of men. Our dearest brother—greetings, the assemblies of Christ in Scandinavia and Denmark."

Then too, here is a hand written verse on the back of a Christmas postcard received from a Dutch girl we met in Vorden, Holland.

"There's something more to Christmas
Than trees and candle light.
Than songs to sing and gifts to bring
That makes the day so bright.

It's something deeper, better, invisible; but true.
It's the spirit of good-will; and having friends like you.

"Once again thanks for the wonderful songs you sang. Have a wonderful Christmas. Best wishes for 1958 as a quartet but also in your own lives."

"Life is measured by its depth, not its duration."

The Women's Corner

by Helen Jordan

A PRAYER FOR PEACE by Conrad Hilton, was recently published in Guideposts. Will you add your prayer to the many thousands of Americans who have already used it:

"Our Father in Heaven:

"We pray that You save us from ourselves. The world that You made for us to live in peace, we have made into an armed camp. We live in fear of war to come.

"We are afraid of the terror that flies by night, and the arrow that flies by day, the pestilence that walks in darkness and the destruction that wastes at noon-day.

"We have turned from You to go our selfish way. We have broken Your Commandments and denied Your truth. We have left Your altars to serve the false gods of money and pleasure and power. Forgive us and help us.

"Now darkness gathers around us and we are confused in all our counsels. Losing faith in You, we lose faith in ourselves. Inspire us with wisdom, all of us, of every color, race and creed, to use our wealth, our strength, to help our brother, instead of destroying him.

"Help us to do Your will as it is done in heaven and to be worthy of Your promise of peace on earth. Fill us with new faith, new strength, and new courage that we may win the battle for peace.

"Be swift to save us, dear God, before the darkness falls.

"In Jesus' name we pray."

Whether we choose to use Conrad Hilton's prayer or words of our own, our faith in God and our prayers will help make the world the peaceful and beautiful place God meant it to be.

Miss Vera E. Laughlin,
Greencastle, Penna.

Wedding Announcement

GRAYBILL-NORRIS. Jimmie Graybill of Smithsburg, Maryland and Miss Lois Norris of St. James were united in marriage at the St. James Brethren Church Sunday night November 24 at 6:30. The service was a single ring service, and the setting was one of candle light. Miss Norris is the daughter of Mr. and Mrs. James E. Norris and has been very active in the work of the community and the church. She is the Church pianist. Her husband is a Paratrooper and is stationed at Fort Campbell, Kentucky. They will live in nearby Clarksville, Tennessee. The church was filled to capacity for the service read by the writer, her pastor.

Freeman Ankrum.

INTERESTING ITEMS

(Continued from Page 2)

MANSFIELD, OHIO. Brother Clayton Berkshire was the guest speaker in the Mansfield church on December 15th.

GOSHEN, INDIANA. The Goshen Brethren Church paper has the following to say relative to the recent Visitation Campaign engaged in by the Goshen Brethren. "One of the most successful programs that has ever been instituted in this Church is the Visitation Program which we have completed. More than 400 homes have been called on during the week of Visitation which began on Wednesday, November 13th, and was completed by the next Wednesday.

"We know that this program was successful for several reasons; one was because of the fact that it drew our people closer together. Not only did it help those who were visited but it very definitely helped those who did the work. Our attendance in all services is on the increase, for which we are very thankful. In other words, no matter how you look at the results of this program, we learn that it is successful."

Brother Spencer Gentle notes that 84 workers, divided into four teams, participated in this Visitation program.

NORTH MANCHESTER, INDIANA. At the evening service on December 1st, Brother Duane Sholly, Ashland Seminary student, was guest speaker in the North Manchester Church.

WARSAW, INDIANA. Brother C. Y. Gilmer was WRSW Radio Devotional speaker during the week of December 16th through 20th.

TUCSON, ARIZONA. Brother Edwin Puterbaugh was Sunday evening, December 1st, speaker in the Tucson church.

Seventieth General Conference of the Brethren Church

August 18-24, 1958

Ashland, Ohio

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The Brethren EVANGELIST

Official Organ of The Brethren Church



Vol. LXXX

January 11, 1958

No. 2

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

CARRIE M. STOFFER

Miss Carrie Stoffer, for many years a Brethren missionary at Haddix, Kentucky, died suddenly on Friday, December 20, 1957. A fuller report of the passing of this faithful servant of the Lord, appears on another page of this EVANGELIST.

SARASOTA, FLORIDA. Mrs. Helen Vanator, Church Correspondent, writes relative to their Christmas Sunday services: "Sarasota is rejoicing today for more blessings. We had more than 150 for church—and we only have 150 chairs. But we have some substitute seating until we can get more regular chairs.

"The children put on a splendid program at the morning Sunday school hour, and the worship service was truly a fine one. In the evening, the choir presented a cantata to an appreciative audience."

WASHINGTON, D. C. Brother Joseph R. Shultz has supplied us with the bulletin for the Washington Church dated December 22nd, which was "Inauguration Day" for the Church. On this date, the first service in their new sanctuary was held.

Brother Shultz writes of this event, "A wonderful day of praise and thanksgiving. Approximately 230 in attendance, a record for Washington Brethren. Everyone was so thrilled to be in the beautiful new church.

"The formal Dedication Service will be held in a few months. Will announce later the exact date of Dedication."

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett was the speaker at the opening service of the Moxham Union Week of Prayer services, on January 5th. The service was held in the Christ E.U.B. Church.

Brother Barnett, on December 22nd, conducted a Community Carol Service in the Conemaugh First E.U.B. Church. The sing followed the regular evening service hour.

LOUISVILLE, OHIO. Baptismal services were held the evening of December 29th.

BRYAN, OHIO. The S. M. M. public service was held the evening of December 15th. The play, "Kay's Christmas Vision," was given.

GOSHEN, INDIANA. The Menno Singers presented a concert of sacred music in the Goshen church the evening of December 8th.

HUNTINGTON, INDIANA. Brother Claud Studebaker reports that baptismal services were scheduled for Sunday evening, December 29th.

SOUTH BEND, INDIANA. Ashland Seminary student, Brother Duane Sholly, was guest speaker in the South Bend church on December 22nd.

From the South Bend bulletin we glean the following comment: "The interest and attendance is increasing in the B.Y.C. groups. Last Sunday (December 8th) 52 were in attendance."

WARSAW, INDIANA. Brother C. Y. Gilmer notes that a "beautiful studio piano" was delivered to the church the week before Christmas. This was a "Christmas project" of the church.

SOUTH BEND, INDIANA (ARDMORE HEIGHTS). Jerry Day was the scheduled guest speaker for services on December 22nd in the Ardmore Heights church.

NORTH MANCHESTER, INDIANA. Brother Henry Bates notes scheduled baptismal services for Sunday evening, December 29th.

LANARK, ILLINOIS. The Senior S. M. M. aided the pastor, Brother H. Francis Berkshire, in a Wednesday evening, December 18th, service in the Johnson Nursing Home, Shannon, Illinois.

TUCSON, ARIZONA. Six new members were welcomed into the fellowship of the Tucson church on December 8th.

Open House at the parsonage was observed by Brother and Sister Vernon Grisso, on December 29th.

PASTOR DESIRED

The Maurertown Brethren Church, Maurertown, Virginia, is in need of a full-time pastor. If interested please write to:

Miss Dorothy Ritenour, Church Secretary,
Box 285,
Woodstock, Virginia.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

We Are His People --- Psalm 100:3

THERE ARE MANY admonitions in Scripture which insist that we accept the absolute certainty of God. In no place is there any effort made to prove that God is. It is always an accepted fact that He is. In this third verse of the 100th Psalm, this unquestioned truth is again stated, "Know ye that the Lord he is God." This is pretty important to us as we live in a world largely given over to uncertainty, fear and doubt. It gives us great confidence to know, as did the Psalmist in Psalm 93, that "The Lord reigneth, that He is clothed with majesty, with strength, and that the world cannot be moved. A great "refresher course" for the Christian on the ability and power of our God, would be to read carefully Psalm 93, and Psalms 95 through 99.

Verse three of Psalm 100 tells us also that God hath made us. Despite all efforts of man to degrade the creation of the human race by showing us as having come out of the slime of the seashore, the fact remains that God made us. Genesis, chapters one through three, gives the absolute facts concerning this creation. This beautiful story of our creation is made even more thrilling as we ponder the reason why God made us. God had a purpose in creating man—for fellowship of an intelligent creature with Him, for praise unto His holy Name, and for intelligent enjoyment of the earth and its riches. The purpose of our being here is further explained in Ephesians 2:1-10. Therefore we are to glorify God in our mortal bodies.

We are today too much in the throes of "Humanism," that false doctrine which insists that all we have is the result of natural causes, and that all we are is a result of our own ability. The fact of a God who loves, cares, guides, warns and brings judgment, is beyond the conception of the philosophy of the Humanist. And, in our luxuriant, materialistic society today, the Humanist has plenty of argument. The Humanist asks of the Christian, "What do you have that I don't have? I have material blessings, I have life, health, freedom, I enjoy national security. All of

these things I have," the Humanist says to the Christian, "even as you have." He continues: "Therefore, why deprive yourself of pleasures in order to abide by your religion?"

Such an argument seems reasonable until you remember that God created man an eternal soul. The Humanist fails to reckon with life after death, with judgment and reward. Then the difference between the Humanist and the Christian will be evident as the Christian enters into the reward of the righteous, and the humanist into the reward of the godless. Our answer to humanistic philosophies today rests in showing the love of God for man, to live according to God's way, and to meet temptation successfully in Christ, for we truly are God's people.

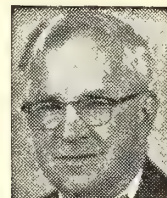
As God's people, we must remember the greatness and the sinlessness of God. God is against sin, and if we truly are His people, we must be against it, too. We must make Him the central theme of our lives. How much do we permit Him to have a voice in our plans, our activities? How regularly do we talk with Him, and worship Him? Have we really dedicated ourselves and our substance to Him?

We who are His people, who trust Him, and who recognize that He has a purpose in our lives, and is to have place in our plans, etc., then enjoy the distinguished position as sheep of His pasture. Let us remember, though, that this is not a blind pouring forth of God's love upon a person who then goes out to do anything anywhere any time he pleases. If we are going to be His people, and enjoy His benefits, we must put His way above our way and the way of the world. God is with us; for His help He expects us to abide in His will, to shun the things of evil. For this, He gives us grace, mercy, provision and care. W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



RETRACING THE YEARS

Beginnings with Alexander Mack---1708

*250th Anniversary Celebrations
this year---1958*

"Turn backward, turn backward
O time in your flight,
Make me a child again
Just for tonight."

SO SANG THE POET many years ago. No doubt he had not stopped to think what would have happened if the wish had been granted, and at the same time applied to all people. If the reader will analyze the thought, it will eclipse the imagination in its realities, such as bringing back to life those who have passed on, and reversing the entire progress of the world. Therefore this article has no desire to bring back the early days of our church except in thought and the study of events of far off days.

Even as the rosy fingers of dawn point to the source of light of the new day, so are there many fingers in the churches today which trace their beginning to the work of Alexander Mack and his faithful followers in 1708. Let it be said here without thought of criticism, that in the author's mind there is no church today which can claim to be, using the figure of a tree, the main trunk. All of us are branches, owing our existence, which naturally can be traced, to the main root and trunk of the tree. Historians and perhaps some readers are familiar with the various "sprouts" which came forth upon the early trunk, but soon withered and passed away. To name a few we might mention The Ephrata movement, The Snow Hill movement, The Far Western Movement and the ones settling in Western Kentucky.

It may be of interest to the reader to know that Rev. Austin Cooper, of Staunton, Virginia, a member of the Historical Committee and a Historian in his own right, has recently, at his own expense and on his own time, done considerable research in Kentucky. He has a lengthy report of his findings. Suffice it to state here that he found no organized churches of Brethren name, but found traces of their beliefs and doctrines existing in various churches.

This article must naturally be written some time before it sees the light of day in print. Normally this is on the average approximately one month. Therefore some things mentioned will have taken their places upon the pages of history before this is given to the reader. The first one we desire to mention is the observance of a love feast in the Germantown, Pennsylvania, church at 6611 Germantown Avenue, Philadelphia, Pennsylvania, January 1. We are happy to know the Pastor there, Rev. B. F. Waltz, a member of the Historical Committee of which the writer is a member. He has done a good work in preserving old records and unearthing many utensils and articles used in the day when Alexander Mack, Jr., was an active member of the church. The writer has been invited to share in this service, but because of conditions beyond control could not be there. Participants in the love feast were representatives from various Brethren bodies as well as wide representation from the Church of the Brethren. To one who has been there, it will be realized that the limited space meant attendance by invitation.

**ORIGINAL DUNKER
CHURCH**
Germantown, Penna.



Our General Conference Moderator, Rev. Delbert Flora, is to be present and have a part in this memorable service. Perhaps there will be time to stroll along the old Wissahickon, where occurred the first baptism in America, and return to the site of the first communion service which was held on Christmas Day, 1723. Just a small number of people in a new land with those who had been baptized, at the first baptism, surrounding the simple tables in a simple colonial home.

What a contrast, today in a commodious church only by invitation could those who desire to go be accommodated. May their minds go back to the dim light thrown by the flickering candles and the wavering shadows as they lighted up the solemn, yet happy faces of those enjoying their first service of that kind in America.

Little did they realize the heart aches, the divisions and misunderstandings of the morrow, but they enjoyed the Spiritual richness of the present. While as previously stated, when the Germantown anniversary is observed, this article will not be in print. Let us quote from a letter to the writer from Dr. Norman Baugher, General Secretary, in order to get the matter of the order of the day before the readers of this article.

"The Germantown observance will begin with a morning session and a sermon 'The Mind of Christ in Judgment,' and 'The Mind of Christ Symbolized.' The love feast will be held in the evening."

The program prepared in detail, thanks for which are owed to Dr. Paul Bowman of Timberville, Virginia, by the writer, is as follows.

THE INAUGURAL PROGRAM

Germantown, January 1, 1958

11:00 a. m.

Address: **The Mind of Christ Revealed—**

Vernon F. Schwalm.

Note: God speaks through history and experience. The Brethren sought the mind of Christ in prayer, study and through struggle. The generations of the past speak to our generation.

1:00 p. m.

Address: **The Mind of Christ in Judgment—**

Harper S. Will.

Note: This is a service of self examination, penitence, and confession in preparation for the service which follows.

5:00 p. m.

The Inaugural Communion and Feast of Love—Edward K. Zigler officiating.

The Towel and Basin

The Agape—Love and Fellowship.

The Broken Bread—Sacrifice.

The Cup of Blessing—Atonement.

Note: This service may disregard our traditional patterns in an effort to discover procedures and values which are relevant to our current life.

Some of the fingers pointing back toward the birth of our day as Brethren, are the activities of those churches today, which trace their beginnings to those days 250 years ago. "Anniversary" programs are being set up in the various churches. While the Conference of the Brethren Church will come a couple weeks following the Schwarzenau convocation on August 6, nevertheless there is being prepared an Anniversary program. Those in charge are working upon its pageantry and parts which will be presented in due time before those attending the Conference at Ashland, Ohio, August 18 to 24, 1958.

The Church of the Brethren meets in Des Moines, Iowa, June 15 to 21, 1958. It has a program the theme of which runs throughout the entire Conference. Inasmuch as this in a way may be said to be somewhat preparatory, it will be timely as it is before the events in Germany. We shall not in this article give the program, though we have it in hand. It will appear later on in their own publication, The Gospel Messenger.

In as much as various Brethren are planning on being at Schwarzenau, in August and some who read these articles, we feel that the Anniversary Committee will not object to the Anniversary program appearing in this ar-

ticle. The members of the Committee are Paul H. Bowman, Chairman. Nevin Zuck, Secretary, Norman Baugher, DeWitt Miller, B. F. Waltz, Donald Rowe and William Willoughby. Therefore the following is the program of the Schwarzenau Convocation—Wednesday August 6, 1958.

10:00 a. m. Forenoon Session.

Presiding, Dr. S. Loren Bowman, Chairman, General Brotherhood Board. Convocation Worship, Dr. Kenneth I. Morse, Editor, The Gospel Messenger, Official organ, Church of the Brethren.

10:30 a. m.

Fraternal Greetings and Presentations.
Welcoming Statements.
The Rev. Mueller, Pastor Evangelical Church, Schwarzenau.
Mr. Gottschaly, Mayor, Political Community of Schwarzenau.
Response and Presentation of Art Volume, Dr. Norman J. Baugher, General Secretary, General Brotherhood Board.

11:00 a. m.

Address: The Brethren and Schwarzenau—Dr. Desmond W. Bittinger, Moderator, Annual Conference, Church of the Brethren.

11:30 a. m.

Address: Bishop F. K. Otto Dibelius, of the Evangelical Union of Berlin-Brandenburg, Germany (Representing the churches of Germany.)

4:30 p. m.

Convocation Worship.

5:00 p. m.

Presentation of Guests and Visitors.
The Prince.
Pastor Pabst.
President Wilm.
Representative from Nigeria.
Representative from Ecuador.

Representative from India.

Representative from China.

Fraternal Representatives.

5:30 p. m.

Address: (Representing the World Council of Churches) Dr. W. A. T. Visser't Hooft, General Secretary, World Council of Churches.

6:15 p. m.

Address: The Brethren in A Changing World, Under the Lordship of Christ.

7:00 p. m.

Convocation and Benedictory Prayer—
Dr. M. R. Zigler, Director of European Celebration.

The Schwarzenau convocation of Brethren will be supplemented by conferences at Kassel and Berleberg. The Kassel program is being planned by a European committee. M. B. Zigler will serve as director of the European conference and will be assisted by Wilbur Mullen. Kassel, a city of some 200,000, is approximately 30 miles from Schwarzenau. There will be insufficient accommodations in Schwarzenau for large numbers of people.

In connection with the matter of the pilgrimage to Schwarzenau, the traveler should inform him or herself of the country, the locality and the past history. The writer desires to recommend a book, which will all too soon be out of print, entitled, "Schwarzenau, Yesterday and Today." The writer personally knows the Author. He is Dr. L. W. Shultz, North Manchester, Indiana, from whom the book may be purchased at a nominal price. It will make the trip of the individual much richer and fuller by reading this production. It would be worth a place in your luggage.

As this is being written, Dr. Shultz has completed his twelfth trip to the lands beyond the seas. He will also be conducting tours to Schwarzenau. It may be said in this connection that his guiding ability has also taken groups to Palestine, from which he brought back beautiful colored pictures.

Let us not forget as this is being written, that Professor Delbert Flora, of Ashland, Ohio, and Dean of our



EDER RIVER
Schwarzenau, Germany

Seminary there, also has his eyes on Schwarzenau in the August Convocation. He is our National Conference Moderator and no doubt will have a part in the celebration. He is now busily engaged in setting the ground work for a very wide tour previous to Schwarzenau, which will end there with the Anniversary Celebration before coming back home. This is being set up to take in England, France, Rome, Italy, Lebanon, Egypt, Palestine, Athens, and Frankfurt-Kassel-Schwarzenau. Professor Flora is no novice in the matter of traveling in these lands as he has made two trips there.

When the Historical Committee met in Elgin, Illinois, in 1956, the matter of traveling to Europe was presented. Then it was stated that three boats had been chartered with the minimum fare from New York and back from Schwarzenau running approximately \$700.00. Perhaps the prices will depend upon numerous things. Inasmuch as Delbert Flora has added so much more, it appears that he really packaged a trip which leaves no moss growing and which is a bold adventure.

We are also glad to know that a number of our Brethren are planning for the trip. This will be practically the same as a new preacher, if it is a Pastor, returning to the field and the pulpit. If a church is in such shape that it will die in seven weeks while the Pastor is absent on such an educational trip as this, it might just as well call in the Tombstone maker and take care of its last rites without further delay and suffering. The Schwarzenau Convocation is of such general interest that Life Magazine asked permission to photograph the activities. Our last word is that this has not been granted.

Life may be made up of dreams. Some dreams are such that we are glad to awaken to reality. Nevertheless some dreams also fail to materialize, made in our waking moments, and fall as broken fragments at the feet of the dreamer. Mrs. Ankrum and the writer dream of being two of those accompanying Delbert Flora on his tour. However, there are at the present time some hurdles which must be surmounted if we are to go. The writer appreciates the invitation to share in the program at this Convocation with the various leaders of the churches, in this great event. There are also family reasons for going on the trip, not alone to be present at Schwarzenau, where the Macks, the writer's ancestors on his mother's side originated, but to visit a daughter. The daughter is Genevieve Ankrum Shidler. She is Mrs. Robert Shidler, wife of Major Shidler. They with their two sons are stationed at Paton Village, Ludwigsburg, Germany. This is within driving distance of Schwarzenau. Naturally if privileged to go on this trip, much of the luggage will consist of camera supplies,

with the plan of bringing back some eight or nine hundred kodachrome slides. Only by flying could Rev. Delbert Flora even attempt to cover as much territory as he anticipates.

There is a pleasure in retracing the days of long ago. Many of the trials and tribulations have been dimmed by time, and some even forgotten. The old days have been given a glamor at times which did not exist when they were experienced. Time has a way of softening hard experiences of the moment, so much that when viewed from the peak of years we look back upon them and wonder how we could have been so perturbed. So as we look back upon the experiences of our common history, we should not lose sight of the fact that they were men and women of flesh, even as you and I. They had to struggle in a hostile land, first in their home land and then in the land of their choice, for both homes for their families and places of worship for the faithful. Much of our history as a church is such of which we have a right to be proud, and some is better forgotten. It would appear to the conscientious historian that in retracing our experiences as recorded upon the printed pages, there are matters which show leadings definitely not from the Holy Spirit, but from man. Following man leaves us with an uncertain path. Using his chart and not the chart of charts, leaves us groveling in the dark and at times hopelessly confused.

This year, when two hundred and fifty years are celebrated since the little group amidst the morning mists of the Valley of the Eder marched down to lay their all upon the altar of sacrifice, ought to be a year of challenge to all who trace their ancestry back to the event. Trivial and personal things should have no part in the matters related to the church of the living God. It is well to be contentious, but of His things and not our imaginings. In a world that is ever teeming to overthrow all things that give dignity and freedom, not only of person but of religion, surely God must hold responsible those who pose as leaders. They who lead to separation, confusion, making impossible the accomplishing of those things which the world hates are unworthy.

God grant that this year shall be one of the high spots in the experience of those who hold the name of Brethren. May it be realized that it is not enough to be called Brethren, and that we are unworthy of the name unless implications of the full meaning are carried out. Let us make real the saying of a young man, approximately the same age as Alexander Mack when he took his challenging step, when He said, "One is your Master and all ye are Brethren."

St. James, Maryland.

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through your gifts for the
1958 Publication Day Offering*

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Cameron, W. Va.	31.00	County Line (LaPaz), Indiana	177.00
Johnstown (First), Pa.	624.85	Corinth (Twelve Mile), Indiana *	127.25
Johnstown (Second), Pa.	791.50	Denver, Indiana	79.50
Meyersdale, Pa.*	192.75	Dutchtown (Warsaw), Indiana	31.00
Mt. Olivet (Georgetown, Delaware)	77.00	Mexico, Indiana	65.00
Pittsburgh (S. S.), Pa.	20.85	Milford, Indiana	70.89
Quiet Dell, Pa.	33.00	Muncie, Indiana	129.25
Raystown (Saxton, Pa.)	36.45	Nappanee, Indiana	885.00
Sergeantsville, N. J.	30.00	New Paris, Indiana	650.00
Valley (Jones Mills, Pa.)	59.00	North Liberty, Indiana	367.00
Vinco, Pa.	545.39	North Manchester, Indiana	230.00
Waynesboro, Pa.	70.40	(This is children's department and individual gift)	
White Dale (Terra Alta, W. Va.)	48.50	Oakville, Indiana	300.00
Akron, Ohio	167.82	Peru, Indiana	111.00
Ashland, Ohio	768.70	South Bend, Indiana	788.25
Bryan, Ohio	600.00	Tiosa, Indiana	59.00
Canton, Ohio	123.73	Lanark, Illinois	429.16
Fairhaven (West Salem, Ohio)	100.00	Milledegville, Illinois	436.00
Fremont, Ohio	26.00	Waterloo, Iowa *	362.05
Glenford, Ohio	54.51	Mulvane, Kansas	75.00
Gratis, Ohio	300.00	Manteca, California	200.00
Gretna (Bellefontaine, Ohio)	1,274.82	Stockton, California	36.00
(\$500.00 on Ky. bldg. debt)		* These churches give at various intervals during the year—some quarterly and some even monthly.	
Mansfield, Ohio	700.00		
Newark, Ohio	17.45		

AT STOCKTON

The Pastor Says—

... Our communion service, held on November 17, was a small one, but it was a wonderful service; in fact, it was one of the best communion services I've ever attended. The spirit that was felt was one of love and fellowship. It was the kind of spirit you look for in this service, and all who attended were blessed for doing so.

The officers of the church have been making up the budget for the church year, which can be met if everyone will do his part. Remember one thing: You should give because you love the Lord and according as He has prospered you.

The pastor is slowly getting acquainted with the people of the church and the surrounding community. This is a slow, but an important, job.

We hope you are joining in reading the Old Testament. We are aiming to read a book a week. What about your prayer list? We should all be praying for the church—its officers and leaders as well as members.

USING OUR WINGS

James M. Barrie once said, "To have faith is to have wings." We constantly give evidence of our faith in God and His Son by our actions and attitudes; we also display faith in His work and workers by our participation in and support of them. Unquestionably many Christians have demonstrated this truth from time to time—some quite recently.

Following general conference, these pages carried a very special appeal for Brethren people to give liberally to missions because large sums would be needed by October 1. At the time we could foresee much larger bills coming in than there would be funds to pay; however, after the appeal was made and Brethren realized the urgency of the need, they began to respond—the W. M. S. (National and some districts); the Laymen; one church, discovering a surplus in its treasury; one church of only about 100 members, sending in \$700 with no

(Continued on Page 15)

National Goals Program

of The Brethren Church

(Several weeks ago the Goals Committee, through one of its members, Brother John Burton, presented some thoughts and suggestions relative to the "Membership Goals" portion of the National Goals Program. With this issue the committee presents an article dealing with the Publication Goals, written by another member of the

committee, Brother Ralph Mills. The committee urges each pastor, secretary, and other church leaders to keep the Goals Program before the church, and to be striving to meet the goals throughout the Conference year.)

Henry Bates, Chairman.

IV. PUBLICATION GOALS

1. The Brethren Evangelist in every Brethren Home	4	_____
2. All available Brethren Sunday School Literature used in every Brethren Sunday School	4	_____
3. Promotion of BRETHREN EMPHASIS PROGRAM in every Brethren Church	2	_____
4. Lifting of an annual Publication Day Offering in the local church	1	_____
5. Publication Day Offering showing an increase over last year's	2	_____

FROM THE BEGINNING of Christianity the early fathers realized that they must make use of every help available to spread the message of their beloved Master. This same desire is prevalent in the minds of the Goals Committee as they stress the "Evangelist" in every home, and the increase in the Publication Day Offering.

The "Evangelist" extends the area of the influence of the church—local and world-wide. It knits the membership more closely into one large family. It increases membership and attendance. It is a method of keeping members informed as to the church's activities, and of stressing the aims and objectives of the church. In this way the "Evangelist" aids the forwarding of the Master's work and also inspires others to assume their share of the responsibility. It is imperative, therefore, that every congregation endeavor to make its church a 100% subscriber. It is equally imperative that we seek an annual Publication

Day Offering and that this offering show an increase over last year's offering. In the world today we find the anti-religious forces are stronger than at any other time since the dawn of Christianity. Our children are subject to motion pictures and modern literature which are not always good. I like to think of the presence of the "Evangelist" and of the lifting of this offering as methods of counteracting these influences. What better defense can be had? Long after the newspapers and the light magazines are thrown away the "Evangelist" remains to repeat the eternal truths again and again.

Most ministers are beset with many difficulties and much territory to cover. In his work of church management, cheering the sick, calling on members, and taking part in the social and spiritual activities of the church it is important that he have every available help. The majority of ministers realize that they need help. The presence of all available Brethren literature, and the promotion of Brethren Emphasis, is a vast help to the pastor, and does much to strengthen the ties of the Brethren.

Rev. Ralph E. Mills

Berlin, Penna.



What's Doing in the Churches



OAK HILL TO MANTECA A WORD OF APPRECIATION

It is always difficult to leave one field of endeavor where one was loved and to go to a new one. The friendships formed in the former field remain strong. The many kindnesses mean so much. Yet, it is sometimes necessary to leave ones you've grown to love in order to work in another part of the Lord's vineyard to which you have been called. Then, when it comes to writing about it, the matter becomes increasingly difficult. What does one say when he leaves a people who love him and he loves in turn? Such is the case with this writer and the people of Oak Hill Brethren Church. He just wishes to express his appreciation for the privilege that he's had in working with them and for them.

They've always been considerate of their pastor's needs. The manner in which they listened to his sermons has been a constant source of inspiration to him. The way they kept the problems of the church within the church is an example that other churches could well imitate. Loyalty to their church and for what it stands stood them well in the face of discouragement. They had the talent for giving and taking advice in the spirit of meekness that Christ commanded. Their relations with this writer as their pastor have been unusually good. Accordingly, it was with deep regret that he closed his ministry among them to go to another field.

The Oak Hill Church did show progress spiritually and materially.

Spiritually, souls were won to Christ. Some of them reconsecrated their lives to Christ. The church doubled its offerings to missions, and raised the amount paid to other projects when feasible. Their attendance at the worship services, and especially the prayer meeting, increased perceptibly. In two years, four new youth organizations were added to the church: Intermediate and Junior BYC, Signal Lights, and a Cherub Choir. Each year saw the Daily Vacation Bible School have a larger enrollment than the year before. The love of the members one for the other increased, and harmony prevailed in the church.

In a material way, many things happened which aided in serving the Lord, some of which affected the pastor and his family. An organ was added to the church, as was a pulpit light and Bible. An offering table was presented to the church by one of the classes. A desk and typewriter were placed in the pastor's study. Several things were added to the parsonage such as: a closed-in porch, a new hot water heater, and metal awnings. The church treasury is healthier than it ever was. Besides this, a nursery was started for the benefit of our little

ones. There are other things which occurred, but it would take too long to relate them here.

I should like to say that this writer appreciates the privilege that he's had in serving the Oak Hill people. In this he includes the people in the community as well as those in the church. He wishes for them God's richest blessing as they begin their work under their new minister.

As for the new field to which this writer has been called, he should like to report that in the two weeks he's been here, he's found a people who are at once generous and interested also in serving the Lord.

The first Sunday night, the Robinson family was here the members of the church "pounded" them with enough foodstuffs to last for quite a spell. They went to work immediately to make the parsonage comfortable to live in. They have constantly showed their concern for their pastor's welfare by either inquiring often or stopping in for first hand information. They've gone all-out for their minister.

The first Monday night that this writer began his work here, the Official Board met in special session at the pastor's request until ten o'clock to consider ways in which we can further the cause of the church in our community. Not only members of the Official Board, but other members as well show an interest in the future of their church.

This pastor believes that this church has all the ingredients to move forward. It has an excellent amount of prospects that have been left for this writer to call on. Every age group in the church is well represented from the cradle on to the older people. All members seem to be interested in not only seeing the church grow, but also in helping to make it do so.

Already we have two members who will be received into the church the Sunday following the writing of this article, and another who will be baptized that night. This writer requests that the Brotherhood pray for us in California, that Christ's purpose might indeed be accomplished out here.

While words of appreciation are being expressed, this writer would like to commend his predecessor, Rev. C. Y. Gilmer, for the excellent way he left things for his successor.

In this minister's experience, he has never found a church roll so up to date or such a large number of friends of the church upon which to call. He hopes to successfully carry on the torch that Brother Gilmer left him.

Yours in Christ,

Milton M. Robinson.



FLORA, INDIANA

Our Evangelistic services which were to begin on November 4th had to be postponed to November 10th due to the illness of our Evangelist, Rev. C. A. Stogsdill. He arrived on Saturday evening after fighting the "flu" and another bout with snow and storm on the turnpike. We began our meetings on Sunday and closed on Friday

evening November 22nd. It was our first opportunity we ever had of working with Brother Stogsdill. We found him true and tireless yokefellow and a true preacher of the Word. His straightforward gospel messages were fascinating and enlightening. They were for saint and sinner. It was a rich experience for all. In spite of the fact that the season brought our corn picking during the meetings, which ordinarily would have been over, the attendance held up well. This is a great corn country and most of our people are famers. But they were loyal to the services.

We have all experienced the fact that it is very difficult these days to get non-Christians to attend church services. Our prospects were limited due to the fact that we have kept gathering them in through the year. But there were four additions. A man and wife and two high school girls. We feel that we had a very good meeting. We appreciate the fact that the third Johnstown church released Brother Stogsdill for this meeting.

The first of January we will begin our eighth year as pastor of the Flora church. This last year the church attendance has been the best. There has been a steady growth. On Sunday evening November 24th we had our communion service which was well attended. We also took communion to the Brethren's Home and the shut-ins making a total of one hundred and twenty-five which was not quite up to the largest attendance we have had. Our people are loyal to this service. We also serve the Brethren's Home and have a service once a week for them. Sometimes the neighboring Brethren Churches come and have the service. The residents there enjoy having the different groups coming in and having a service. We are grateful for having the privilege of serving these good people in this fine community and we praise God for his loving care and the victories won.

C. A. Stewart.



REVIVAL AT LANARK

It was my happy privilege to conduct the Revival for the Lanark Church from October 6th to 17th, closing on a Thursday Evening. It was my first privilege to visit this part of the State and to see the two fine Churches at Lanark and Milledgeville. Having been a farmer by birth it was a delight to see the large farms, the tall corn and herds of cattle and swine in the fields. At Louisville only a few of our members are farmers but at Lanark about half of the membership live on large farms. Thus they know how to feed a Minister and bring things in to the preacher.

We did hit a hard time to hold a Revival. It was the beginning of the picking of their corn. But more than this, it was during the worst period of the Flu. The first week the High School was affected and the second week the children in the grades. The attendance was, therefore, more from the older adults. Parents with families were unable to attend because one or more of the children had the Flu.

The older people were very faithful and they have a large group in the older ladies Sunday school Class as well as a nice group in the Men's Class.

I enjoyed greatly preaching to the people. They were very appreciative of the Gospel and expressed their ap-

preciation in many ways. I enjoyed telling the continued story of "William and His Dog Caesar" each evening to the children.

I made my home with the Pastor, his wife and son, Mark. They were very congenial and I felt the freedom of my own home. They have a very lovely parsonage, well adapted for a preacher and his family.

Brother Berkshire and his wife not only know their own people but the people of the community as well. They are serving the Lord in a very acceptable way and the Lord is blessing the work. It may be a little slower than a young Pastor desires but it is a conservative community and this is a good characteristic. But the people are beginning to respond to the leadership of Pastor and wife.

The outward results were not what we had hoped, but we do believe the Church was blessed.

Again, we want to thank the Berkshires, and the Church for their kind consideration as expressed in so many ways. May the Lord continue to bless his work in this part of his vineyard.

L. V. King.



REVIVAL and NEWS OF LOUISVILLE

Rev. Robert Hoffman was the Evangelist for the week's Revival at Louisville from October 27th to November 3rd. The ground was covered with our first snow of the fall. Flu and sickness were also in evidence in many homes. But in spite of the sickness the attendance was very good. Rev. Hoffman brought wonderful and challenging sermons on the "Parables of our Lord." We made around 45 calls in the week.

The results were gratifying. Eleven have been received into membership and three will be baptized a little later. Four new homes were among the additions. Seven were children of our Sunday School and three were adults. We do believe there will be several more families within a short time, among the adults. We have several families attending the services quite regularly that we know are definitely interested.

The love offering given to the Evangelist the last Sunday was an evidence of the appreciation of the congregation for the work of Brother Hoffman. We would like to express publicly in this way our appreciation to him and the Smithville Church for releasing him for the week and two Sundays.

For eleven years the Sunday school here has been making a gradual gain and this year promised to be about the greatest during these years. And then came the Flu and our attendance was down for about 5 Sundays, which is cutting our average considerable. But to date we are still ahead and IF we can continue this until April, we will show a gain again.

Some great gains have been made and some definite rededications of life have been experienced. It is indeed encouraging to a Pastor to see whole families begin to increase in their interest in the work and volunteer to assume places of leadership.

A new young married peoples Sunday school Class has been started; also a Junior B.Y.C., called the Youth Cadets, meets with a very good attendance. Sunday there were 52 in the two youth groups; many, week by week,

remain for the evening Church services, singing in the Choir. It has helped to increase our evening attendance. The morning worship service has been making the greatest gains the past years and is now about equal with the Sunday School.

Three new Deacons and Deaconesses were ordained recently. All three couples are worthy of the position the Church gave them and they are beginning to serve in an acceptable way.

The Building Fund pledges are coming in nicely; the Building Committee is meeting monthly and making nice headway. We are anxiously looking forward to the day when we can dedicate a much needed addition to our education unit.

Two youth have volunteered to conduct a nursery on Sunday Evenings. A Mother's room for small babies has also been organized during the morning Church services. This gives us three departments at this hour along with the good work the Junior Church is accomplishing.

We covet the prayers of the denomination that we may make some more commendable forward steps in this our Anniversary Year. We are praying for some leadership to take over a Youth and Junior Prayer Service on Thursday Evenings in connection with the Adult group. We know we can almost treble our attendance when this volunteer leadership is found.

L. V. King, Pastor.

An Appreciation ---

EDWARD L. MILLER

THE REV. EDWARD LEWIS MILLER, Pastor for more than three decades of the Maurertown Brethren Church, Maurertown, Virginia, was stricken with heart failure Friday morning, November 1, and died Saturday, November 2, at 6:15 P. M. He had been engaged in an Evangelistic meeting since October 21 with Dr. Joseph Shultz as the Evangelist. This series of special services Brother Miller seemed to be enjoying to the fullest extent. His illness was of brief duration.

Assisting the undersigned in the funeral services were the following Brethren ministers: Dr. Joseph Shultz, Rev. N. Victor Leatherman, Rev. Freeman Ankrum, Rev. Guy F. Ludwig, and Rev. Claude Stogsdill. A number of the clergy of other denominations were also present in the services, as were parishioners and friends from a wide area. Mr. John Rishel, a former classmate at Ashland College and a fellow member of the Board of Trustees of the college, was present with Mrs. Rishel. Brother Walter Koontz of Washington, D. C., who was associated with Brother Miller in his early days in the Brethren church in Philadelphia, was also present. The church was filled with the friends of the deceased.

After announcing the text, II Timothy 4:7, 8, I read the following tribute before the sermon:

"We are met to render praise to God for one of his most honorable, faithful and diligent servants—Edward Lewis Miller.

"A gentleman, it has been said, is one who figures for good in the lives of others . . . one who puts more into life than he takes out of it. This gentleman was a useful and influential citizen. As when a giant tree of the forest falls it leaves a lonesome place against the sky, so we shall miss him, for we have all lost a valuable friend. Many of us, like myself, could enumerate many ways in which he figured in our lives, and blessed us as the servant of God, and our sincere friend.

"His abounding faith and optimism, his natural cheerfulness, made him a most comforting friend and admirable companion. He was never one to retail his troubles to others. His custom was to spread the radiance of God's joy. Whatever gloom and sorrow there was he kept these to himself.

"He was a man of noble courage and very practical faith to the very end of his life.

"He was marked for his devotion to his family and that larger family group . . . ever on his heart, the family of God—the church.

"He backed all good causes with alert enthusiasm but he was quick to detect the falsities, the frauds, and any tinge of hypocrisy.

"He had held the pastorate of this church for over thirty-three years which in point of tenure is a near record for our denomination. At the time of his passing, he was, I believe, the oldest active pastor engaged exclusively in pastoral work. But we shall never think of him as old, for in mind and spirit he remained young and vigorous.

"I believe that God was very merciful to him in his passing. His journey through the Valley of the Shadow was brief. That brief passage to the light of the day that never fades, we are sure he did not make alone for realizing that his earthly journey was about to end, he commended his soul to the faithful redeemer he had served so faithfully and fell asleep.

"Calmly, calmly lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won a fadeless crown.

Memories, all too bright for tears,
Crowd around us from the past:

He was faithful to the last,
Faithful through long, toilsome years.

All that makes for human good,
Freedom, righteousness and truth,—
These, the objects of his youth,
Unto age he still pursued.

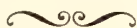
Kind and gentle was his soul,
Yet it had a glorious might:
Clouded minds it filled with light,
Wounded spirits it made whole.

Calmly, calmly lay him down:
He hath fought a noble fight,
He hath battled for the right,
He hath won the fadeless crown."

The funeral sermon was on the subject: "The Nature of the Believer's Reward."

The body was laid to rest in the family plot on the hill which overlooks the church.

Dr. John F. Locke.



MILLER. Rev. Edward Lewis Miller, pastor of the Maurertown Brethren Church, Maurertown, Virginia, for 33 years, died in the Shenandoah County Memorial Hospital, Woodstock, November 2 at 6:30 p. m. He was nearly 77 years old.

He had been admitted to the hospital Friday morning, suffering from a heart attack. About a year ago he suffered his first such attack, but recovered quickly, and returned to his pulpit.

Rev. Mr. Miller had been conducting a revival in his church and taking an active part in the congregational singing. Though in failing health for a year, he kept up his ministerial duties to the end.

Rev. Mr. Miller accepted a call to become pastor of the Maurertown Brethren Church in October, 1924. Thus, he had been with this church for one month over 33 years. He had served prior pastorates in Nappanee, Ind., Uniontown, Pa., and Mansfield, Ohio.

He was in great demand as an evangelist, and had preached in many states across the country. He stated some time prior to his death that he had received over 1,000 members into the church.

Born at Tremont, Pa., on November 28, 1880, the deceased was a son of the late Lewis Henry and Margaret Ann Roberts Miller. He graduated from Tremont, Pa., High School in 1896, and worked in hard coal mines in his home community for 4½ years. He then worked in the tube steel mills in Greenville, Pa., and in locomotive works in Baltimore for 5 years.

He then entered Ashland, Ohio, College and Seminary, where he graduated in 1912.

In addition to his ministerial and evangelistic duties, he also taught school at Savannah, Ohio, Academy, where he served as principal; and at Maurertown Grade School and on the Woodstock High School faculty.

When week day Bible School teaching was done cooperatively by the ministers of the county, Rev. Mr. Miller joined others in carrying this program. He also was interested in Boy Scout work, and in civic affairs of his community and the county.

In church circles, he served on the Board of Trustees of Ashland College, his Alma Mater, for 25 years, and was president of its Board for four years. A few years ago he was made a life member of the Boards.

He was affiliated with the National Sunday School Board of the Brethren Church, and its vice-president for 20 years. He taught the Alexander Mack Men's Bible Class since it was organized in Maurertown.

Rev. Mr. Miller was married twice. He first married Miss Anna Galbraith, a native of Glasgow, Scotland, on August 3, 1910. She died November 14, 1930. To this union were born four daughters. All survive. They are Miss Margaret Ann Miller, Washington, D. C.; Mrs. Lois M. Pilch, Chevy Chase, Md.; Mrs. Elenore M. Coleman, Amherst, Wisc.; and Mrs. Dorothy M. Redmon, Falls Church. There are six grandchildren.

Mr. Miller married again on May 7, 1936 to Miss Martha B. Schamel of St. James, Md. She died November 30, 1953.

One brother, John R. Miller, Philadelphia, Pa.; and a sister, Mrs. Gertrude Sunday, Duncannon, Pa., also survive.

Funeral services were conducted Tuesday afternoon, November 5 at two o'clock from the Maurertown Brethren Church. The Rev. John F. Locke, a son of that church, and a resident of the community, officiated. He was assisted by the Rev. Freeman Ankrum, and the Rev. Joseph Shultz.

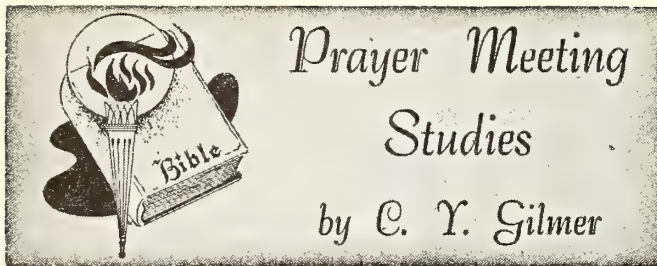
Burial was in Maurertown Cemetery.—from "Northern Virginia Daily, Strasburg, Va.

Wedding Announcement

ROACH-CROOK. On Sunday, August 25, at 4:00 o'clock in the afternoon, Mr. Robert Roach and Miss Nancy Crook were united in marriage at the Altar in the First Brethren church in Flora, Indiana, with Rev. C. A. Stewart using the double ring ceremony. Mrs. Roach is

the daughter of Mr. and Mrs. Wayne Crook of Flora and is a member of the First Brethren church. Mr. Roach, whose parents are deceased, is a member of the Methodist church in Delphi, Indiana. This beautiful ceremony was in the presence of two hundred and fifty guests. These young people are well known and highly respected in this community. The bride's father is a well known merchant in Flora. They are residing in Bloomington where Mr. Roach is in his senior year in Indiana University.

C. A. Stewart.



KEEP ME BUSY WATCHING ME

It is easy to be critic
Of my neighbor and his ways;
To find fault with all his actions,
When he works and when he plays,

But I'm kept so very busy
Guarding my own life, and so
I have not the time to follow
Everywhere that he might go.

To be judge of other's actions
MAKES ONE'S EGO SWELL with pride;
Just to scrutinize their business—
See the things they try to hide . . .
—O. Ray Burgess.

THOUGH SAUL WAS A FOE to David, David sought to show the kingdom of God to the remnant of Saul's house (2 Sam. 9:1, 3). Galatians 5:19-21 tells about the lame feet of the human race. Romans 8:18 tells us that there is nothing in the natural heart of which to glory, but Colossians 1:27 tells us what is our "hope of glory." As David showed kindness "for Jonathan's sake," so we are to show tender kindness "for Christ's sake" (Eph. 4:32). David gave amnesty to Mephibosheth (2 Sam. 9:6-8), and made him "as one of the king's sons" (v. 11, 13; Eph. 1:6), and nobody made any unsavory remarks about his being "lame on both his feet" (Heb. 10:17). Let us remember what the good Lord has done for us (Isa. 53:6) and that it is our province to restore others with the spirit of meekness (not criticism) if we would be spiritual (Gal. 6:1, 2).

It is when we have ourselves over-rated (Gal. 6:3) that we "speak evil one of another" (Jas. 4:11, 12). In this we do not practice the Golden Rule (Matt. 7:12). Slanderers or "tongue murderers" will be "cut off" (Psalm 101:5). Slanderers called Christ a gluttonous man and a winebibber (Matt. 11:19). He claimed to be the Truth but they crucified Him; men would rather practice lying than to worship Christ (Luke 23:2). The government of the tongue is the test of true religion (Jas. 1:26). Tongue control means self-control (Jas. 3:2). Truth springs from a good heart; falsehood and deceit from a corrupt heart (Prov. 10:11). Envy "delivered" Christ, which is not the only time the tongue has murdered its victims (Matt. 27:18; Jas. 3:14, 18). The tongues of busybodies, like the tails of Samson's foxes, destroy the fields ready for the harvest (Judges 15:4, 5; Jas. 3:5, 6).

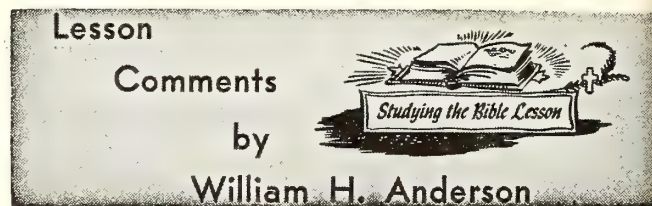
TALK HAPPINESS. The world is sad enough
Without your woes. No path is wholly rough,
Look for the places that are smooth and clear,

And talk of them, to rest the weary ear
Of earth, so hurt by one continuous strain
Of human discontent and grief and pain.

TALK FAITH. The world is better off
Without your uttered ignorance and morbid doubt.
If you have faith in God or man or self,
Say so; if not, push back upon the shelf
Of silence all your thoughts till faith can come.
No one will grieve because your lips are dumb.

TALK HEALTH. The dreary never ending tale
Of mortal maladies is worn and stale.
You can not charm or interest or please
By harping on that minor chord—disease.
Say you are well; or, all is well with you.
God shall hear your words and make them true.

—Author Unknown.



Lesson for January 19, 1958

THE CHURCH IS A FELLOWSHIP

Lesson: Acts 2:42-47, Romans 15:1-9

Examine a grove of trees, and you will notice that the trunks are straight, rugged, and spaced some distance apart. But as they ascend higher the branches come closer together, and still higher the twigs and branches interlace and form a beautiful canopy. Sometimes churches (and individuals) resemble those trees: the trunks, near the earth, stand stiffly, rudely, apart; the more nearly toward heaven they ascend, the closer and closer they come together, until they form one beautiful canopy, as they are united in the loveliness of Christian fellowship and service.

SOMEONE HAS SAID: "The Church, in its first days . . . was not an organization at all, but a **fellowship**." What was the basis of their fellowship?

IT WAS FELLOWSHIP BASED UPON A COMMON FAITH. "They then that received (Peter's) words were baptized. . . And all that believed were together. . ." (Acts 2:41, 44). The Word of truth had been preached at Pentecost, and many embraced it. If we examine the content of Peter's message we see immediately that he preached the crucifixion, resurrection and ascension of Jesus Christ. A common faith in the atoning work of the Son of God on the cross bound the Early Church together. **CHRIST was the focal point of their faith!**

IT WAS FELLOWSHIP BASED UPON COMMON CONCERN. "All that believed . . . had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need" (2:44-45). The First Century Christians realized that faith in Jesus Christ necessitated a concern for others!

Paul, writing some 20 or 30 years later, taught this same thing: "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let everyone of us please his neighbor for his good to edification" (Rom 15:1).

The true Christian cannot sit idly by while his brother in Christ is in need! "But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17).

IT WAS FELLOWSHIP BASED UPON COMMON SPIRITUAL INTERESTS.

1. There was adherence to the Apostle's teaching—vs. 42.

2. They possessed the spirit of prayer and praise—vs. 42, 47.

3. Daily they broke bread together—vs. 46.

4. They enjoyed daily fellowship in the temple—vs. 46.

When Paul wrote to the Christians in Rome, he enjoined them to work in harmony one with another "that they may with one mind and one mouth glorify God, even as our Father of our Lord Jesus Christ" (15:6). Surely it was the purpose of the Early Church to glorify God!

The Christian Fellowship enjoyed by the early Brethren bore fruit. Because they possessed a common faith in the Lord Jesus Christ, manifested common concern for each other, and shared common spiritual interests, "Every day the Lord continued to add to them the people who were being saved" (Wms.—vs. 47).

If results are desired today the Divine Formula must be followed. When there is oneness of faith and purpose, God is sure to bless the Church of Today even as He blessed the Church of Yesterday!

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

THE 1958 LESSONS

THE BRETHREN CHURCH, in its Sunday school quarterlies, follows the International Uniform Lesson Series. This course of lessons goes through the Bible from Genesis to Revelation every six years.

These lessons are laid out by a committee of seventy people representing thirty different denominations. The committee outlines the larger lesson, the printed text, the devotional reading, the age-group topics, and the golden text. Then our own Brethren Publishing Company uses this material to prepare the Sunday school quarterlies.

The present lesson cycle began in 1957 and will end in 1962. In this six-year period the entire Bible will be presented in some manner. Here are the subjects for this present cycle of Sunday school lessons:

January-March, 1957: The Gospel of Matthew; April-June: Studies in Genesis; July-September: Personalities of the Old Testament; October-December: Letters of Paul (I Corinthians, Philippians, Philemon).

January-March, 1958: New Testament Teachings about the Church; April-June: Early Hebrew History; July-September: Principles of Social Justice.

October, 1958-March, 1959: The Life of Jesus Christ (Matthew, Mark, Luke); April-June: The Kingdom (United and Divided); July-September: Old Testament Book Studies.

October, 1959-March, 1960: The Acts of the Apostles; April-June: Sermon on the Mount and Parables; July-September: Century of Great Prophets (eighth century, B.C.); October-December: Passages of Spiritual Power.

January-March, 1961: The Gospel of John; April-June: Biblical Wisdom and Ethical Problems; July-September: Personalities of the New Testament; October-December: Christian Growth.

January-March, 1962: Jesus and the Ten Commandments; April-June: Letters of Faith, Counsel, and Courage; July-September: Later Hebrew History and Prophets; October-December: Basic Christian Beliefs.

In January, 1963, a new six-year cycle will begin which will start again through the Bible, covering the same ground in a different way. By using a comprehensive lesson commentary (Peloubet's *Select Notes* is the most comprehensive) and saving it from year to year, a Sunday school teacher will soon have a valuable reference library on the entire Bible.

It has been said that if a Sunday school teacher would study every lesson thoroughly, he would in time have the equivalent of a seminary education. Why not resolve that in this year 1958 you will spend no less than two hours every week preparing the Sunday school lesson? It is the most practical Bible study method the average person can use.

MISSIONARY DEPARTMENT

(Continued from Page 8)

rings attached; a few individuals with fine gifts—and on until most of those obligations were met.

The Missionary Board does appreciate your response to this urgent appeal; your gifts have been a tremendous help. Of course, more and more needs continue to arise each month and each quarter—at an ever-increasing tempo, because of rising prices and enlarging program—but we are so grateful for this evidence of your faith in the Mission Board, in the missionary program, in the work, and—above all—in the Lord in whose name the work is done.

These generous responses signify that you Brethren are more aware of our many commitments and of our responsibility for them. In accordance with the policy of this publication, we cannot make repeated appeals for mission giving on these pages, except at Thanksgiving and Easter time; however, we shall continue to reveal to you what we are attempting to do—you may take it from there.

Your faith in the work of missions provides wings whereby we will reach with His message to the "end of the world."



MY DIARY

Mrs. George Drushal

Oct. 12—Sat. Arrived at Lost Creek fifty-two years ago today. We found a man at Jackson who brought us up in a jolt wagon with two mules. On the way up we kept watching the wagon wheels to see if they would slip over the road into the creek, we were so close.

Dr. E. O. Guerrant, who had sent us here had told us to enquire for Uncle Walter and Aunt Maggie Strong. They did not know we were coming and were surprised to see us. Found a little two-room cabin with a fire place and two old school desks in it. It had been empty for some time. Aunt Maggie said they had been saving it for a preacher if ever one came. The bed we had sent from home at Fort Scott and the two chairs and little cook stove we had ordered from Montgomery Ward & Company, had not arrived, so Aunt Maggie gave us a room in her comfortable house. The hills on every side seemed to smother us, but we were happy as could be. We had just been married a month and everything was new and thrilling.

But back to 1957. Annual church meeting this afternoon. We have only been taking up two special offerings each year, one at Christmas and one at Thanksgiving. Decided to take up one more this year, that for the Youth Work. The Youth will have charge of one service during the year. Appointed Ina Boling Nobel to see that flowers be given for any funeral of a member of the church. Had election of officers and a few other smaller items of business. Very pleasant meeting.

Oct. 13—Sun. Fifty-two years ago today (it was Saturday then), Papa was looking around and found a nice lot of walnut lumber stacked in a shed on our little lot. Folks said he could use all of it if he wanted it. It was a beautiful October day with the hills gorgeous, as they are today.

Back to 1957. Got a telephone call from Columbus, Ohio, from some one (did not get their name) who said they were coming down to see us. Be here around 8:00 o'clock. Mr. and Mrs. Holeman here tonight and gave a puppet program. Good Christian message. Papa and I home from Haddix to get part of it. Had a Promotion Day program here this morning.

Oct. 14—Mon. In 1905 (this was Sunday) had our first Sunday School and church service in the little school house on the opposite side of the creek from where we are now. The house was full. After dinner, we climbed the highest hill just for a hike. Decided when I got down that would be the last time I would ever climb a hill just for fun. We were covered with cockleburrs and scratched with briars.

Back to 1957. No one has arrived yet from Columbus, Ohio. Mr. Holeman gave his puppet program in chapel. Good message. Mr. and Mrs. Wilbur Whittle from Goshen, Indiana, arrived with a truck load of things for the school. We persuaded them to eat dinner with us. Others from Goshen stopped in for a little while enroute to Krypton. Glad to see all of them but especially glad

to see Mrs. Maud Webb and Mrs. Baugher who once helped with the work here. This car-load had gotten separated from others going to Krypton, who had started with them, and were uneasy and restless because the others did not know where they were and they knew, as did we, that it was not wise for them to try to reach that hard-to-find place after dark, none of them having been there before. Papa said the best way to get things straightened out, was to pray. So he asked the Lord to put it into the minds of the others to phone here and see if they were here. The Lord answered better than we asked, for soon, in rolled the other cars, looking for them.

Oct. 15—Tues. Up early so we could get started to Lexington early. Had a couple reasons for going. Papa wanted to see if he could find a circulating heater large enough to heat the chapel of the Log House. The furnace only heats the lower school rooms. Then we had sent word to a patient at the Veteran's Hospital that we would try to get down to see him on this visiting day. We visited him longer than we had intended, he was so appreciative of our coming. Another man, visiting Hospital, also stopped to talk with us. When he found out Papa was a preacher, he sat down saying he had been wanting to talk to a preacher. He had a number of questions to ask, then said why he was wanting to talk to a preacher. When in the Service, he had a clear call to the ministry and spoke to his chaplain about it. The chaplain told him to forget it as he had no preparation. So he drifted back in the world. Papa talked with him a long time. When we got home, were pleased to see some of our Goshen friends here, who had been to Krypton. Columbus folks haven't arrived. Wish we knew who called.

Oct. 16—Wed. Some of the Goshen folks down from Krypton. Brother Spencer Gentle was one of them and he gave a fine chapel message. The students all like these special speakers for the morning devotions. The rest of us like them as well as students.

Oct. 17—Thurs. Got in a lot of potatoes and sweet potatoes and some cash, in exchange for clothing at the Sale today. Will also get quite a lot of work done in exchange for things. Seniors planning for their "Sneak" tomorrow. One senior told her sister who was in the grade room, sister told others and now the whole thing is out.

Oct. 18—Fri. The seniors had their "Sneak" but did not try to get off early as they generally do, since their secret was out. Went to Harrodsburg, and then around to several places of historical interest in the State. Miss Hooks is looking after the girls in the dormitory. Baseball game with Oakdale. We beat them 11 to 3. Ada Lu and Linda Carol are staying here in our home with us while Adah is away. Papa helped me dig up and pot the flowers. Can hardly find room for them in the house.

Oct. 19—Sat. Miss Davis' sister and her husband here tonight from Danville, Ohio. Papa to visit a man who has been attending church lately. He accepted Christ and wants to be baptized tomorrow. Called on a young man who accepted Christ some time ago, but had never been baptized. He too wants this rite tomorrow. Seniors home from their Sneak. Had a great time. They brought home to us a lovely picture to hang above our fireplace.

Oct. 20—Sun. One hundred and twenty-four out to S. this morning. More than we have had for some time except for some special service. Had baptismal service after church. Small attendance at Rowdy; so much sickness. Made some sick calls up there after church. Went to the home of one little girl who has been trying to have a perfect attendance, but who is sick. Had a S. class in her home with her. Her parents, sisters, and the children with us, made up the class. We sang, had prayer, heard her say her memory verse, then went over the day's lesson with her, thus giving her 100% for the day.

Oct. 21—Mon. Some lengthy discussions at Faculty meeting. Hardest to decide was what to do with two girls who have been smoking. Decided to give them two week's absence and if they continue it after their return they will be given a permanent leave of absence.

Oct. 22—Tues. Harold Barnett and Harry Cable here from Johnstown, Pa., with a load of things for the school. Did not stay long, but Harold thought he might be back after a visit with his mother. Papa had to go to Jackson and I started to go along part way and visit sick woman till he got back, but happened to think Harold might come up while we were gone, so I stayed home. Harold didn't come but I was so glad I stayed, for Herbert Pittman who was in school here in 1938 and 1939 came to see us from Michigan. I noticed him driving slowly over the campus, then over to where the old home stood, stopping a few minutes, then slowly driving away from the campus. Thought he might be looking for some of us, so stepped to the door. He saw me and jumped from the car. With our old home gone, he thought we might be gone too. He spent the afternoon with us and Papa got back in time to visit with him. Our church records were lost in the fire and he gave us the date of his baptism. We are slowly collecting those records. Had a special Faculty meeting tonight after our Tuesday prayermeeting. Decided students of each dormitory would have their study Hall in their own building.

Oct. 23—Wed. Papa stopped prayer meeting tonight, right in the midst of my prayer, to call down two girls who were whispering and laughing. It surely did quiet things even though it startled me. It was just the thing I needed. After he had quieted them, he said to me "Now you pray." Called on Martha McIntosh through a hard rain. They had just taken her to a Hospital at Lexington. School children are beginning to come down with the flu.

Oct. 24—Thurs. Big crowd out to Sale, but only got a few potatoes and few cans of fruit. Will get some work done for a few things. Papa sent a Bible to a patient at the Veteran's Hospital, and a Testament to a man he met there not long ago, and who had none. He had wanted a whole Bible, but we had no more, so sent Testament till we could order more Bibles.

Oct. 25—Fri. Turning cold. Picked all the lettuce because it froze. Did not rest well last night, felt that something was robbing in my veins and arteries, so slept too late this morning. Was interrupted before I got my bed made and it was time for chapel before I knew it. When I got back from chapel, I forgot I hadn't made bed, nor gathered up the clothes I had spread out to dry in the guest room. It was so rainy, things wouldn't dry out of doors,

yesterday. I cleaned up the living room; then to the typewriter to thank folks for their gifts. Soon, I noticed the grade children all going up toward the chapel at the Log House where High school folks were giving a program. Reminded Papa and we went up.

Dinner time when we got back and I had nothing prepared, but found a few leftovers in refrigerator. Had not finished dinner when one of the teachers called for me to go over to the Sale room to get some costumes for the party tonight. I had promised her to help dress up some of the children. I had to hurry for she was due up at High school right away, so let the dinner dishes stand until I got back for she couldn't wait. As I came back, Papa called for me to come and help balance the garage door he was trying to put up. He wanted to be able to close the garage tonight, for even though it is not Hallowe'en, it is the night for our social and that is the night for pranksters. Was helping hold up the door for him to fix the hinges, when an Indiana car drove in.

We were pleased to see Mrs. H. E. Eppley and her daughter, Mrs. Mauzy and her son. They had some things for Riverside. We had not heard before of Brother Eppley's death. It was her first visit to Riverside. We showed her through our new home. First to the kitchen. There were the unwashed dinner dishes. Then to our bedroom, bed unmade. Had left the room in such a hurry, had forgotten I had not made it. Then to the room where Papa studies but which we have come to use as a store room, since we have no other place to store things. Boxes and things stacked everywhere except a little space for Papa's desk and a few books. Then to our Guest room where was spread wet clothes, yesterday's wash, all over everything. Then to the room where a couple children had slept while Adah was away, and I had not had time to change the bedlinen or straighten up the room. So here I was, showing Mrs. Eppley our home. But they did not care if beds were made, dishes unwashed and my conscience was clear. Just one of those days when things do not go as we plan.

But we did enjoy our guests and wished they had stayed longer. Just as they were leaving, Miss Stoffer came up from Haddix. We are always glad to see her, even though we see her every Sunday night, but we never get to visit then. We hadn't got talked out when she had to leave on the school bus. It was near time for the mail to go out, so knowing bed and dishes would wait for me, I wrote some thank you letters.

The day is done. Papa got the garage door fixed (gradually getting garage finished. Got windows to put in yet.) Altogether, it has been a very pleasant day. Have gotten everything done which really needed to be done, even though not in the order planned. When I stand before the Judgment Seat to give account of this day, I am sure the Lord will not ask me if my bed got made or when I got the dinner dishes washed. The interruption of guests is always welcome and a pleasure and time for the relaxing we need. We like the interruptions of the children too. We'd miss that. Enjoy the telephone calls too. Adah stayed up late tonight for the late bus, looking for Irene Kauffman, of Dayton, who wrote she would be here, but she did not come. Dr. Allen up from Jackson to see one of our little girls who has pneumonia.

NEWS FROM
BRETHREN YOUTH
Phil Lersch, Youth Director

THE AMBASSADOR'S MAILBAG

Dear Young Friends in America:

We like to thank you for your kind letter which you sent after your departure from Germany.

We are glad to know that you have returned safely and also that you have seen much of the continent as well as establish relations between evangelical churches in our country.

We often think of you and our memories of your visit are very pleasant ones though you were here only for a short time.

Meanwhile the time of Christmas is drawing near and we, as well as you, are about to start a new church-year. We pray to God that He may grant us the peace that we all hope for and that the words in Luke 2:14 may be fulfilled: "Glory to God in the highest, peace on earth and good will to men."

We extend our wishes for a successful school year and wish you a Merry Christmas and a Happy New Year.

Yours,
Pastor Roesner

(Pastor Roesner is the pastor of a Lutheran Church near Neumunster, Germany, where the Ambassador Quartet sang last summer).

SR. N.E.O. RALLY AT CANTON
JANUARY 19, 1957

Registration	2:30
Program begins	3:00
Cost of banquet	\$1.00
Evening Program	7:00

Speaker—Rev. Kenneth Hulit

CANTON, OHIO

This is a rally all young people in Northeastern Ohio shouldn't miss. Rev. Hulit is an excellent speaker. Pastor Keplinger is good at planning rallies. You will want to be an anxious attender. See you there?

BRETHREN COLLEGE DAYS
February 28—March 2

Last year was the first time BRETHREN COLLEGE DAYS was ever held on our Ashland College Campus. It proved to be a grand success for everyone—both those who planned and those who attended.

Entrance requirements are discussed, buildings are inspected, costs are explained, parties are enjoyed and everyone has a good time during this three-day specialty.

BRETHREN COLLEGE DAYS is planned for all of our high school juniors and seniors who will come to A.C. for this week-end. Ask your pastor for the details or write Rev. Virgil Meyer or Rev. Phil Lersch at Ashland College.

NON-ALCOHOLIC COCKTAILS
FOR KING OF MOROCCO

The cocktail party, long a traditional link between national politics and Washington society, occasionally defers to the religious beliefs of a visiting celebrity.

A recent example was the round of entertainment in honor of Mohammed V King of Morocco, whose religion is Islam (Mohammedan).

A story in the Washington Post's society pages, describing one reception attended by 1700 guests, contained these two revealing paragraphs:

"Guests stopped at the half-dozen bars stationed around the ballroom, got a shock when they found only orange juice, tomato juice and a rosy-pink fruit punch!

"Do you notice how quiet we all are? someone said, thinking perhaps of the din usually created at cocktail parties. The religious beliefs of the Moroccans prohibit the serving or drinking of alcoholic beverages." (And here we sit!—Ed.)
(from "Concern")

HANDBOOK—SUPPLEMENT II

In early December the second supplement was mailed to the Brethren Youth HANDBOOK. This HANDBOOK, full of ideas for every phase of your B. Y. work, is sent to pastors and youth advisors. If you are interested in knowing more of the contents, ask one of these people in your church. BILLY BOOTH is editor of publications—it has to be top-notch.

Brethren Youth heartily thanks Sharon Fells, Dianna Gerwig, Carolyn Sweet, and Mary Sweet from the Garber Memorial Church and Darlene Myers of Ashland College for assisting our youth office in assembling and mailing this second Supplement.

SUBSCRIPTION DATA

JANUARY AND FEBRUARY ARE SUBSCRIPTION MONTHS for the "Brethren Youth Magazine." Special folders and letters of information have been mailed to all subscription chairmen or pastors.

We now have 629 subscribers, but that is still not enough to pay for the magazine. If someone approaches you on this matter, cooperate! Better yet, mail your dollar to Brethren Youth, Ashland College, Ashland, Ohio and we'll send you the latest issue pronto!

CHEERY REPORT
South Bend, Indiana

"We had 55 at our Senior and Junior B. Y. Crusader December 8th. We have averaged over 40 for the last four months. Our young people are selling cookies . . . they have sold over 189 boxes. . . this money will be used for next year's project." This report by Pastor J. D. Hamel sounds real good. Keep up the good work South Bend. Do we have other reports of progress?

IT'S NEW, NEW, NEW, NEW!!!

I'm talking about the NEW "Brethren Youth Magazine" for January-February. The NEWEST feature will be the size—that's right, a new SIZE. In addition there will be new feature headings and new items of interest for you all.

The Women's Corner

by Helen Jordan

ANOTHER YEAR has passed and we are already entered upon the new. Gravely we tore the last page from the calendar and began with one that was fresh and new. Our books were all balanced. We began new records for a new year. We felt, too, that New Year's Day was the time to get a fresh start in life. It was the time for us to forget our mistakes and failures of the past,—the things which we hoped to do but had left undone.

We hope you began this new year in the name of Jesus Christ. His name is a practical, wonder-working, all-encompassing power. He has promised, "If ye ask anything in my name, that will I do." When in your consciousness you ask in the name of Jesus Christ, you accept your identity with omnipotent Being; you keep before you the shining ideal of the Christ perfection and the knowledge that you can exercise the same power that Jesus demonstrated.

When you focus your attention and effort on the expression of your Christ self, you are divinely guided in the way of wisdom and plenty; you are inspired with constructive ideas and a deep appreciation of life's values; you are aware of the ever-present protection of Spirit.

Make this year truly a Jesus Christ year, and the Master will become such a friend that all the future years of your life will be blessed by the joy of His presence.

H.M.J.

Laid to Rest

CRIFE. Mrs. Grace Crife died August 16, 1957. United with the North Manchester Brethren Church in March of 1907 and remained a faithful member of the church as long as her health permitted. Remaining are her husband, Sylvan, also a fifty year member of the North Manchester Church, and a daughter. Services conducted by her pastor, the undersigned.

Henry Bates.

Seventieth General Conference
of the Brethren Church
August 18-24, 1958
Ashland, Ohio



CARRIE M. STOFFER, Missionary to Haddix, Kentucky

STOFFER. Carrie M. Stoffer passed into the presence of her Lord on December 20, 1957. She was a faithful member of the North Georgetown Brethren Church before she removed her letter to the church at Lost Creek, Kentucky. While in North Georgetown she taught in many of the local schools in this area. She lived most of the last twenty-four years in Kentucky at Lost Creek and Haddix where she continued teaching. She was very active in the church at Lost Creek. Funeral services were held at Lost Creek on Saturday and at North Georgetown on Monday. Surviving her are five brothers and one sister. Burial was in the North Georgetown Cemetery. The pastor was in charge of the services at North Georgetown.

Donald E. Rowser, Pastor.

CHURCH METHODS Department by Rev. H. Francis Berkshire

JANUARY CHURCH CALENDAR

January 5-12: Universal Week of Prayer.

January 19: Missionary Day (Have you tried to use a filmstrip during the opening service of the Sunday School? With normal conditions, a beaded screen will produce a good picture during daylight.)

January 26 to February 2: Youth Week.

HOW ABOUT YOUR OFFERINGS?

PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

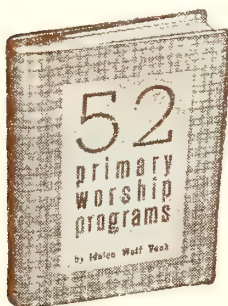
Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

Worship Books for Primaries and Juniors

PRIMARIES AT WORSHIP

Primary leaders will welcome this brand-new book of 52 assembly programs which have been prepared and actually used in Primary worship services. Every program emphasizes a Bible truth and is presented by correlating songs and Scriptures, by visual-aid methods such as chalk talks, flannelgraph lessons, object lessons, and finger puppets. There are two complete shadow puppet shows—Christmas and Easter—in the back of the book. Some program titles are: Following Jesus, God Forgives Us, All Things Possible, Prayer Is the Key, God's Beautiful Colors, etc. Ideal for the Primary Department, the Primary church, and V. B. S., as well as weekday and Sunday evening classes.

No. 3100\$2.00



52 PRIMARY WORSHIP PROGRAMS

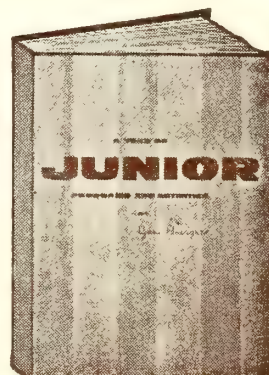
By Idalee Wolf Vonk. Each program includes an object lesson, a Bible story, and a modern story. Different theme each month, with missionary studies to be used on fifth Sundays. Beautifully written calls to worship and offertory prayers. May be used for weekday or Sunday-night course, or for vacation Bible school. 286 pages.

No. 2871\$2.95

A YEAR OF JUNIOR PROGRAMS AND ACTIVITIES

Presenting a book of 52 pupil participation type of programs plus handwork, quizzes, playlets and stories sure to make a hit with this effervescent group. Programs are keyed for the month in which they will be presented. For example, some September program titles are: School Days Program, Campfire Program. For December: A Great Feast, Let's Make Christmas Gifts, Christmas Carols, Jesus Is Born, and Let's Look at Ourselves. The size is 8½ x 11 inches and each book is perforated so program material may be easily distributed. Suggested illustrations for posters or other publicity aids are included.

No. 3371\$2.95



GROWING IN STATURE

By Idalee Wolf Vonk. 52 Junior worship programs, each with an object lesson and story. Lesson themes are based on Luke 2: 52, with each program developing one character quality in which boys and girls should "grow" each day. Numerous playlets, poems, and four special-day programs included. 256 pages.

No. 2913Price, \$2.50

JUNIOR WORSHIP. By Ada Rose Demerest. Fifty-two worship programs, each about twenty minutes long and complete in itself. 240 pages. No. 2981Price, \$2.25

TEACHING THROUGH WORSHIP. By Ann Morgan. Forty-nine programs that teach the fundamental truths of God's Word. 154 pages. No. 3233Price, \$1.75

Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio



The Brethren EVANGELIST

Official Organ of The Brethren Church



Story begins on Page Eight

Vol. LXXX

January 18, 1958

No. 3

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

CAMERON, W. VA. Brother Cecil Bolton, Jr., notes that Rev. J. W. Board was the speaker at their New Year's Eve Watch Night Service.

ASHLAND, OHIO (GARBER MEMORIAL). Brother Robert Holsinger was the special speaker in the Garber Memorial church on December 15th. Brother Holsinger formerly served in the Garber Church while a student at Ashland College and Seminary.

SMITHVILLE, OHIO. The building up of a Church Library is now in process at the Smithville church. The Laymen have built the shelves, and members are being asked to contribute books; members are also being encouraged to use the reading materials now available to them.

BELLEFONTAINE, OHIO (GRETNA). Improvements continue at the Gretna church. Action was recently taken to purchase a folding door to divide the large Sunday school room in the primary department which will add a nursery department for children under three years of age. The addition of storm windows, cold air returns and an electric heater for the basement class room has added comfort to the young adult Sunday school room.

FLORA, INDIANA. Brother C. A. Stewart was the Week of Prayer speaker on Tuesday evening, January 7th. The service was held in the Methodist Episcopal church of Flora.

SOUTH BEND, INDIANA. Brother J. D. Hamel is the scheduled guest speaker on both radio and television stations, WNDU and WNDU-TV, of the University of Notre Dame, the week of January 13th through 18th. The radio program is broadcast each morning, and the television program each afternoon. (Ed. Note: We are sorry the notice just missed last week's issue deadline, in arriving at our office, for we know that other Indiana Brethren would have liked to have known about these appearances, and to have tuned in.)

The South Bend bulletin lists the service of Ordination of Deacons and Deaconesses for January 5th.

Brother Hamel also made guest appearances at Good Will Industries as speaker on December 18th and 24th.

HUNTINGTON, INDIANA. Brother Claud Studebaker reports the baptism and reception of ten new members recently.

BURLINGTON, INDIANA. Brother Floyd Sibert writes: "December nineteenth was a day for rejoicing in the Burlington Brethren church when a family of six was baptized and received into the membership of the church. It is not often that we see a whole family stepping out with the Lord into church membership. Two others who are not members of this family are awaiting baptism.

"The Burlington Brethren united in a most impressive and worshipful Holy Communion service December second.

"A Christmas Program and Party was given for the Burlington Brethren Sunday School December 15 at 7:00 o'clock. The program was most interesting and appropriate for the season. The music and speaking were exceptionally good. The auditorium was well filled."

MILLEDGEVILLE, ILLINOIS. Jim Rowsey, son of Pastor and Mrs. H. H. Rowsey, and ministerial student at Ashland, was the morning speaker in his home church on December 29th.

The Junior Choir of the Milledgeville church wore their new robes at their Sunday morning appearance in the Church Service on December 22nd. The Junior Choir sings regularly in the worship service on the second and fourth Sundays of each month.

LANARK, ILLINOIS. Baptismal services were scheduled for the evening of January 5th.

TUCSON, ARIZONA. Brother Vernon D. Grisso notes in his bulletin: "Our church was well filled for all of our special Christmas Services."

Brother Grisso notes also that they were unable to hold their open house at the parsonage as announced in last week's *Evangelist*, due to the illness of Sister Grisso, who was suffering from the Flu at the time.

INDIANA YOUTH—PLEASE NOTE

The Southern Indiana District Brethren Youth will meet Saturday evening, February 1st in the North Manchester Brethren Church.

The meeting begins at 6 o'clock CST with a sack supper (drink to be furnished); business meeting at 7 o'clock. The group will attend the Ashland-Manchester Basketball game; free tickets will be distributed during the business meeting.

Rev. G. B. Hanna, adult advisor.

THE BRETHREN EVANGELIST

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H. E. Weidenhamer, Vice-Pres.; Rev. Robert Hoffman, Sec'y-Treas

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The Editor's Pulpit

Second Annual Cross Country Conference

THE SUCCESS of the 1957 Cross Country Conference has prompted the sponsoring body, the National Ministerial Association of the Brethren Church, to arrange for another one this year. Last year's Conference, held in the middle of January throughout our churches, proved valuable and challenging. The subject of Stewardship was well covered and advancement was made.

The 1958 Cross Country Conference, which is scheduled for the week of February 2nd to 9th, is on the subject of Missions. The specific Theme is, "Knowing our Mission Program." Elsewhere in this *Evangelist* appears the suggested program as furnished by the Committee.

The success of this program in your local church will not be in what the Committee does from here on out. The program has been prepared, suggestions made and materials furnished. What happens now is what you do in your own church. Here is a Conference which calls for the

very best effort on the part of pastors and all local church leaders. The subject, "Missions," is big. Our Mission Program is big and is steadily advancing, throttled only by the measure of support given by the Brethren.

It is our prayer that each local church will devote the necessary time for the preparation, advertising and promoting this Conference on the local level. Through this great, united effort, the entire Mission Program of the Brethren Church will be aided. More than that, though, is what this Conference can and will do to your own church. As a broader understanding of this phase of our Church work is realized, there will be more devotion to it, and the local church will also be blessed.

So, let's have a first-rate Cross Country Conference in each local church. The results and blessings will multiply as did the loaves and fishes in the hands of our Lord. W. S. B.

The Seal of the Brethren

AT THE 1957 General Conference, the Delegates approved the design of the seal which is pictured on our frontis this week. The design is explained in articles on other pages of this *Evangelist*. This design, which will soon become familiar to all Brethren, is the work of the Insignia Committee, a sub-committee of the Central Planning and Co-ordinating Committee of General Conference.

We urge a careful study of the design, along

with the explanatory articles on the meaning of each item on the seal. Each symbol appearing on the seal means something in a very special way to Brethren. It is hoped that the adoption and use of this seal as prescribed, will help to give strength and unity in purpose to the over all work of the Brethren Church in its great outreach program of Gospel Witnessing. Let us take up with renewed strength the command of our Lord to "Go Ye." W. S. B.

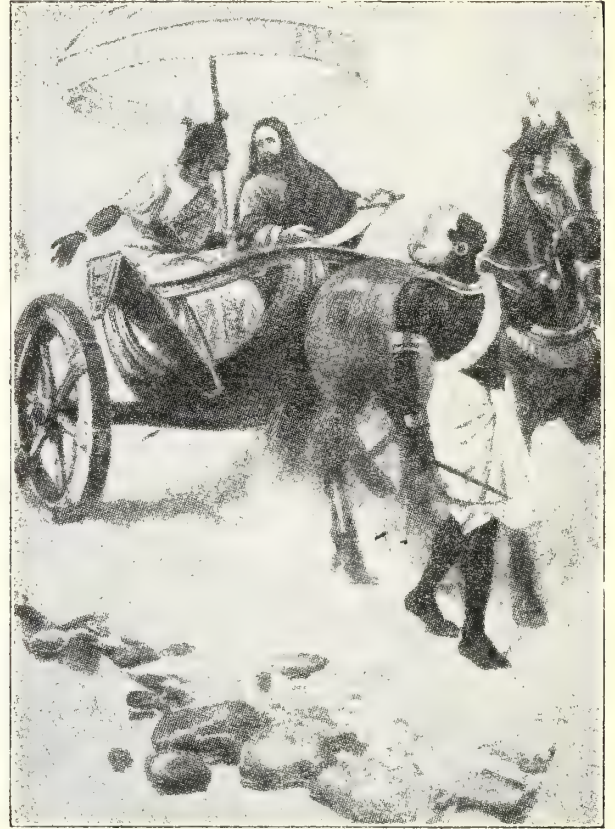
Make Church attendance a regular habit in your life.

EVANGELISM

by Rev. J. D. Hamel

PHILIP The EVANGELIST

A man who obeyed God,
and was useful to Him.



THE KEYNOTE IN EVANGELISM is personal effort. Every Christian should be an evangelist. Many times we have left all to the preacher and evangelist, but they can reach but few. The evangelistic problem will be solved when we can wake every Christian to the white heat of soul-winning.

IN THE EARLY CHURCH EVERY MEMBER WAS AN EVANGELIST. Gibbon gave as the reason for the rapid increase of Christianity, "that as soon as a man was converted he ran to tell the news to his neighbor." John records how Andrew found his brother Peter and brought him to Jesus. Our Master told the healed demoniac to go back to his own home and tell his friends what great things the Lord had done for him. The whole purport of the New Testament Scriptures is to convert the whole world to Christ by the saving of the individuals through the appointed means of grace.

THE CHURCH THAT HAS THE BEST PROSPECTS FOR FUTURE USEFULNESS, IS THE SOUL-WINNING CHURCH. Hundreds of churches have been blotted

out of existence because they forgot their heavenly mission. The churches at Thyatira, Corinth and Laodicea were long ago blotted out because they ceased to save souls. As long as the church is engaged in the business of soul winning, it will continue to live for the glory of God. In the first century church the disciples went everywhere preaching the Word. PHILIP RAN TO TELL THE GOOD TIDINGS.

Philip was an evangelist, being called to that office by the Holy Spirit of God. Though He was elected by the church as a deacon, yet the Holy Spirit later called him to be an evangelist, carrying the good news of the glorious message of salvation to those who had not heard.

Luke records Philip as such in the latter part of the book of Acts: "And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of PHILIP THE EVANGELIST, which was one of the seven; and abode with him. And the same had four daughters, virgins, which did prophesy" (Acts 21:8, 9).

I. HIS PERSONAL CALL TO DISCIPLESHIP

The Lord Jesus called Philip to be one of His followers, and he not only followed the Lord, but he was commanded to bring men to Christ. In John 1:43 we read, "The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me." John 1:45 throws a signal light upon the spirit of this man. No sooner had he himself accepted the Lordship of Christ, than he became an active apostle of the faith. The record is, "Philip findeth Nathanael, and saith unto him, We have found Him, of whom Moses in the Law, and the Prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

Blessed is the new convert who immediately feels it his duty and opportunity to bring some one else to the Saviour. Who can more faithfully and joyfully tell of the glories of salvation than he who has just been saved from the clutches of Satan? The early church seems to have been blessed with just such willing evangelists. Personal work will win the victory. Jesus was a personal worker. He preached some of his most moving sermons to an audience of one. The individual must reach the individual. It must be a face-to-face heart talk. A Christian who has never brought one person to Christ should be ashamed of his religious warfare, yet scores in the church have never won a person to Christ; and, what is still sadder, thousands have never tried to win one for Jesus. This indifference is the shame of the church.

When the church was later scattered abroad they went everywhere preaching the Word. Thank God that zeal and passion are not completely lost in the Brethren Church. Much of our personal soul winning today is not only done by the Seminary graduates, but it is done by "babes in Christ" who cannot but speak about the things of their new-found joy and salvation to others.

II. PHILIP THE DEACON

This layman and personal worker soon had the office of a deacon, being the second in order, chosen and elected by the early church. "And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch" (Acts 6:5). This is the original diaconate, the first Board of Deacons the world ever saw in the first Church, the world ever knew. Note that Philip is the second man named in the list. There was but one who received a larger vote and that was Stephen, the courageous saint who shall become the first martyr of the church of God.

We have not the least doubt that this order of Scripture is another evidence of the verbal inspiration of the Book. These men are put in order of their value—Stephen first and Philip second. What else could the Church do but elect Stephen and Philip? A church that would have failed to exalt such laymen to office would have proven itself derelict, despiritualized.

There are some men who are forever trying to get into office. They love power and crave prominence and covet honors. They are seldom fit even for membership, much less for office administration. There are other men who cannot keep out of office. Their course and conduct in life is such that their brethren demand it of them, and whether they will or not, select them and set

them aside for the same. Philip belonged to that company. In other words, when the conditions of becoming a deacon were determined—the man of honest report, full of the Holy Ghost and wisdom—Philip measured up and the membership of the whole First Church in Jerusalem said with unanimity of speech, "That is the man. Make a deacon of him."

III. PHILIP THE EVANGELIST

Even though the church chose Philip for the office of a deacon, the Holy Ghost had a more important mission for him to fulfill. Saul was making havoc of the church. Many were scattered abroad. "Then Philip went down to the city of Samaria, and preached Christ unto them." (Acts 8:5).

AS AN EVANGELIST HE WAS FAITHFUL

Philip was faithful in always being obedient to the Lord's call. One day the Lord said to him, "Follow me," and before another twenty-four hours had ended, Philip had brought Nathanael to Christ. When the Spirit bade him go to Samaria, he was quick to obey. And when he was ordered to leave Samaria and go to Gaza, the word tells us that "he arose and went" (Acts 8:27).

Philip was faithful in always presenting the message of the saving Gospel of Christ. When speaking to Nathanael, he said, "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth" (John 1:45). When he went to Samaria to preach, the Bible declares that he "preached Christ unto them" (Acts 8:5). When the Ethiopian Eunuch inquired of Philip about whom the Prophet was speaking, then "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus" (Acts 8:35).

AS AN EVANGELIST HE WAS FRUITFUL

We find that Philip not only WITNESSED to Nathanael, but caught him for the Lord. In fact when he came to Jesus he believed, and said, "Rabbi, thou art the Son of God; thou art the King of Israel" (John 1:49). When he went to Samaria "the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . and there was great joy in that city" (Acts 8:6-8).

And there was no doubt about the conversion of the Ethiopian Eunuch, who went on his way rejoicing after Philip had spoken to him about Jesus Christ. He rejoiced only after he had answered Philip from the heart saying, "I believe that Jesus Christ is the Son of God" (Acts 8:37).

Beloved, may the Lord give us a hunger and a desire for FRUIT. The greatest disappointment at the judgment seat of Christ will be that of having no fruit to offer to our Lord, who laid down His life for us on the cross. May we have many sheaves to lay at His feet!

"Must I go, and empty handed,

Must I meet my Saviour so;

Not one soul with which to greet Him;

Must I empty-handed go?"

"Go home to thy friends, and tell them how great things the Lord hath done for thee."—Mark 5:19.

South Bend, Indiana.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

NEWS FROM NIGERIA

(Excerpts from the Krafts' Letters)

... We are finally moved into the garage. (ed. note: This is not an ordinary garage, but the large building Dr. Kulp lived in before going into his present quarters.) It is 12' by 20' and there is an adjoining storeroom the same size. We are using our drums (barrels) stacked on top of one another for room separators. We've made a cozy corner for the twins' bed and they love it!

Our bed, sewing machine and desk are in the other half of the room; then the other side of the garage has a corner blocked off for a wash room, our dishes and dining room, refrigerator, pantry shelves and a big blackboard where we'll soon be having class. There is a mud hut out in back for the stove and a table for washing dishes. So you see we are really living! We have two big drums back of the garage (house) catching water from the eaves when it rains.

Visit to Uba

Today Chuck and I drove some mail to Uba—about 20 miles from here. (We took the twins with us.) We stayed and visited the missionary family there who took us eight miles to a river which cuts off contact by car with

Mbororo. We saw many Nigerians wading through chest-deep water and swift current, with a bicycle or big load of sticks or boxes on their heads. A few days ago some of them carried Bob Bischof's boxes through—one of them weighed 440 pounds. Can you imagine it! Here in Mubi we see men carrying their sewing machines on their heads to the market; they sit there and sew all day and then carry them home at night.

Recreation

After working all day, Chuck and I decided to "knock off" and throw the soft ball some before supper. Uncle Stover's cook and our cook were very interested. We showed them how to catch and throw and even how to bat with an old piece of bamboo, since we didn't bring a bat along. We had a fine time of relaxation; we'll have to do that again.

Out to Tea

Last Saturday we were to go to the British doctor's for tea. Since there was no car here, we rode our bikes—about three miles—with a twin strapped in the box on the back of our bikes. They really enjoyed the ride, and we had a fine time. The doctor has two boys, ages 4 and 2, and a baby girl. We drank tea and then chatted and went for a walk. By the time we were ready to come home it was 8:45 and quite dark; so with the lights on our bikes we made our way home. The lights work only when moving, and since the roads are so narrow, it is necessary to stop when a car or truck comes by. Fortunately we met only one car and sat in darkness as it passed.

Cooking and Marketing

... Another week has slipped by. The biggest news is that we started cooking out here this morning. Our wood stove finally came Monday and we set it up on Tuesday; today we have really been using it.

This being market day, this afternoon I went with Merle (Mrs. Bowman). We rode our bikes and had lots of fun trying to talk the people down on their prices. Here they set the prices high and then love it when you

(Continued on Page 13)

A VENTURE OF FAITH

Last year the Mansfield Brethren Church began a venture of faith in Missions which proved to be very gratifying. A goal of \$175.00 each month for Brethren missionary work was established. This amount was to be given by individuals of the congregation who promised to contribute specific sums and so indicated on signed cards. Although the goal for last year was not quite reached, there were many blessings resulting from the venture.

On Sunday, December 15, a goal of \$200.00 per month was announced for the present year, and promise cards were distributed to the members of the congregation to be signed and turned in to the proper church officials. I was happy to be present for that Sunday morning service and appreciated the opportunity to bring a missionary message.

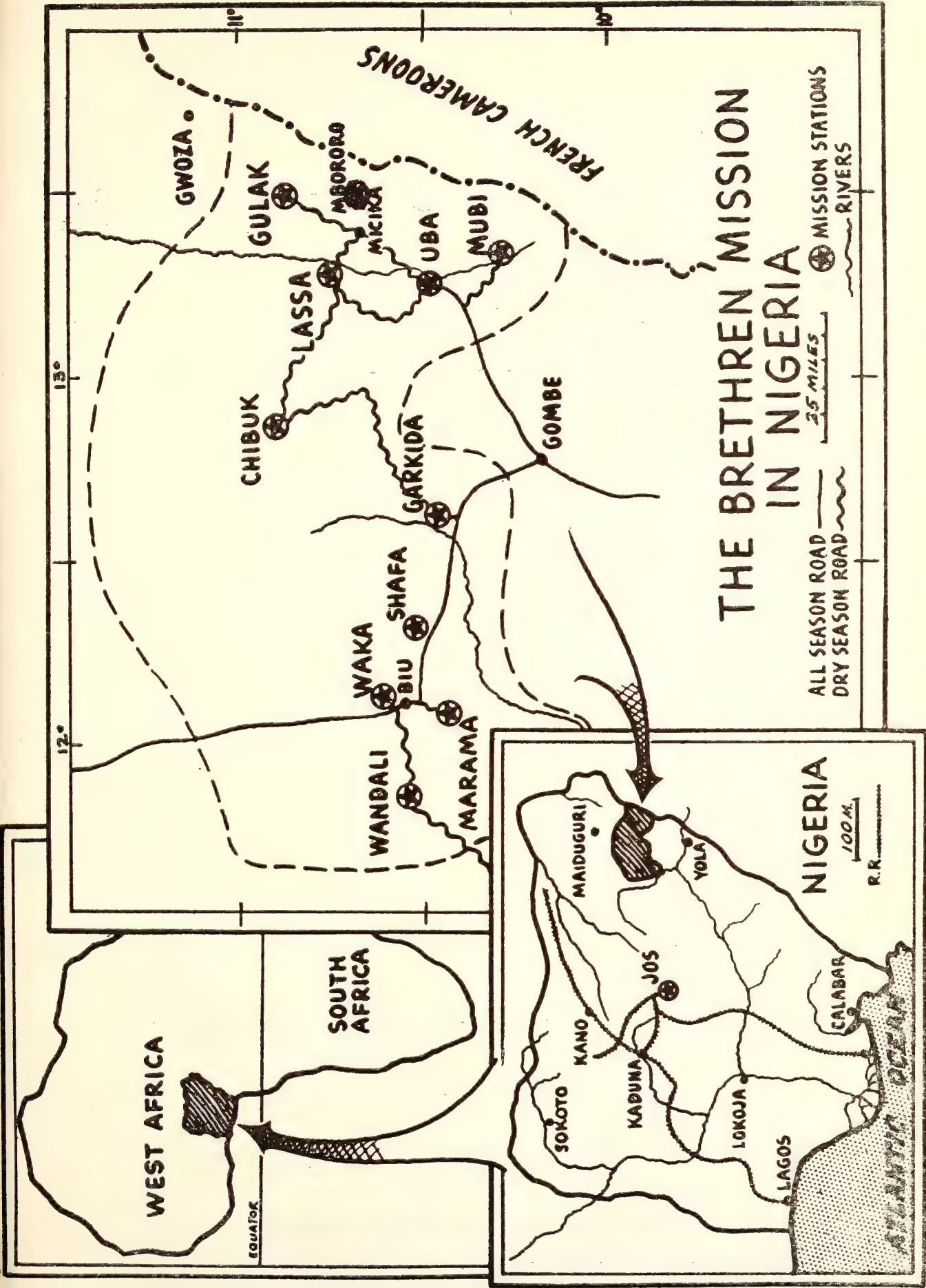
John Terrell, a student attending Ashland Theological Seminary, is giving good pastoral leadership to the church at Mansfield. He and his wife and two children live in the parsonage; both John and Joan participate actively in the program of the church. They were formerly members of the New Lebanon Brethren Church.

The Missionary Board appreciates this emphasis on missions and the additional support which it has brought to the work of both home and world missions.

—W. Clayton Berkshire.

MISSION MAP OF NIGERIA

The map of Nigeria on facing page, shows the locations of the stations of the mission area where the Brethren Church and the Church of the Brethren are cooperating in an extensive missionary program.



The Brethren Church

has an Official Seal



**Delbert B. Flora, Moderator,
General Conference of The Brethren Church**

THOSE WHO were in attendance at last General Conference will remember that the Central Planning and Co-ordinating Committee made some recommendations about an emblematic seal for the Church.

On Wednesday morning, August 21, the Committee included in its printed report this statement: "II. That the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE be given permission to prepare and adopt an insignia for the Brethren Church."

The minutes for Friday morning, August 23, contain this paragraph: "The Conference Secretary read the recommendation of the Central Planning and Co-ordinating Committee concerning the Insignia for the Brethren Church as found in the above committee's report to Confer-

ence. Elder Spencer Gentle gave a brief description and showed a sketch of the proposed Insignia. A motion by Elder L. V. King, seconded by Elder D. B. Flora to adopt the recommendation of the Insignia Committee was passed." (Note: The Insignia Committee is a sub-committee of the Central Planning and Co-ordinating Committee).

The emblem is fully described and illustrated in this issue of the **Evangelist**. Its symbolism is also fully explained. Its full use now lies within the hand of the people and offices of our churches and our denominational boards and offices.

Free use of the seal will be another way of letting the world know who and what we are. **Let's use it!**

*Serve the Lord faithfully this year
through your gifts for the
1958 Publication Day Offering*

Goal—Not less than \$5,000.00

REMEMBER THE WORK—REMEMBER THE NEED

OUR CHURCH SEAL ---

WHAT DOES IT MEAN?

Rev. Phil Lersch

THE SUB-COMMITTEE listed below was authorized by the Central Co-ordinating and Planning Committee of General Conference to secure preliminary drawings which could be used for our official Brethren Church Seal. Rev. Spencer Gentle prepared the first sketches which were in turn presented to Mr. Jack Smith, a commercial artist and member of the Park Street Brethren Church in Ashland. Mr. Smith presented several drawings and the one finally accepted was approved by General Conference, 1957.

The official seal of the Brethren Church is an adaptation of the old Alexander Mack seal. The original seal is lost, but it is hoped only temporarily. An impression of the Mack seal is at Germantown.

Alexander Mack's seal has three component parts; the cross, the heart and the grapes. "The cross denotes devotion; the heart above the cross, sacrifice; and the bunches of grapes, fruit bearing. This is very significant of Mack's life and character. His initials are at the foot of the cross." (on the original). This preceding statement was furnished by John Heckman of Polo, Illinois and recorded in a book by L. W. Shultz, "The Story of Camp Alexander Mack."

Two additions were made to the original Alexander Mack Seal; the words "Go Ye" across the face of the heart, and the Open Bible. In addition, the words "The Brethren Church—1708" form a circular border for the seal. The words "Go Ye" stress the Brethren Church's emphasis upon Christ's command in Matthew 28:19, "Go ye into all the world and preach the gospel . . ."



The open Bible was used to remind us of our motto, "The Bible, the Whole Bible, and Nothing but the Bible."

The church seal is to be used on Brethren Church publications, official correspondence, note paper for general use of all members, and adapted for the use of the various Church Boards. The copyright is held by The Brethren Church, headquarters at Ashland, Ohio. Use and distribution will be handled solely by the Brethren Publishing Company.

Sub-Committee on Church Seal:

Spencer Gentle
Carol Berkshire
Phil Lersch, chairman

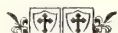
Cross Country Conference

Date: February 2-9, 1958

Sponsored by the National Ministerial Association
of the Brethren Church

THEME—"Knowing Our Mission Program."

(The Cross Country Committee of the ministerial association offers the following program suggestions).



First Night—

I. Our Foreign Mission Program

1. Use the materials in the "Missionary Blue Book", and "Brethren Missions in Nigeria."
2. Use local missionaries of other denominations who are home on furlough.
3. Use a film with a good missionary subject.
4. Use a playlet
 - (1) "Whom Shall I Send?" by Mrs. G. T. Ronk, (two pages).
 - (2) "Songs in the Night" by Mrs. L. E. Lindower, (six pages).
5. Make a comparison of foreign missions—now and ten years ago.

Second Night—

II. Our Home Mission Program

1. Review the number of churches which have received mission help in the last fifteen years.
2. Use pictures of new churches.
3. Use pictures of the Kentucky work—colored slides are helpful.
4. There is a playlet available, "The Why of Home Missions" by Mrs. St. Clair Benshoff (two pages).

The Third Night—

III. Our Local Church Mission Program

(We suggest a panel or open forum discussion to self analyze the mission efforts of your local church.)

- A. Evaluate your church's giving to World Missions.
- B. Evaluate your church's giving to Home Missions.
- C. Examine your church's participation in the Ten Dollar Club.
- D. Assess the effectiveness of your church's Missionary Education Program.

Since the best measure of success is **progress**, we urge each church and each member of Brethren Churches to examine our collective denominational mission program and judge it in the light of the last fifteen years.

The Committee—

L. V. King
Don Rowser
Robert Keplinger
Virgil Meyer, Chm.



VINCO BRETHREN BURN MORTGAGE on SUNDAY SCHOOL ANNEX



THE VINCO BRETHREN CHURCH, on Sunday, October 27, 1957, held a Mortgage Burning Service. At that time, specifically, the Mortgage on the new Sunday School Annex was burned, but it represented also the removal of the last bit of indebtedness on the Vinco plant.

Pastor W. B. Brant makes the following comments in connection with the burning of the mortgage: "On June 6, 1954, we dedicated our new Sunday School Annex which contains 18 rooms, a large basement assembly room, nursery, toilet facilities, S. S. Secretary, Library and Pastors' Study rooms, the latter now being used as a class room. This is a two story building with basement. At the time of dedication, we owed \$18,000.00. This we paid off and in addition we bought a new Hammond Organ, outside lighted Bulletin Board, loud speaker system with outside horns, etc. We use records on this

system each Sunday. We also finished payment on the new parsonage. In addition, we dedicated debt free a new \$20,000.00 Fellowship House (largely a gift of the Mackall Brothers), and finished and hard topped a large parking lot. The Laymen landscaped the church grounds and parsonage front at a cost of \$800.00. We also support Rev. Robert Bischof in Africa."

Brother Brant continues: "We are now debt free with a total value of all buildings and equipment of well over \$225,000.00. God surely has blessed the Vinco Brethren."

The first unit of the Vinco Church, located off Route 219 seven miles north east of Johnstown, Pennsylvania, was dedicated May 24, 1942. Rev. C. Y. Gilmer was then pastor of the church. This beautiful stone structure replaced the original white frame church which had been destroyed by fire on May 30, 1941. Within two years following dedication, this first unit was free of debt.

Shortly thereafter, realizing that the Vinco Church was a focal point in a rapidly growing community, a plan was started which eventually resulted in the erection of the Sunday School Annex.

Brother C. Y. Gilmer, pastor at the time of the erection of the first unit, was present and participated in the service of Mortgage burning.

Brother Brant also has the following comments on the meeting which Brother Gilmer held for the Vinco Brethren this fall:

"We had a wonderful fellowship with the Gilmers. A number of souls were born into the kingdom, and several rededications and one by letter. Mrs. Gilmer conducted children's services at 4:00 P. M. each day the second week with good results. We had a lot of flu and sickness, but Pastor and Evangelist escaped with God's help. On November 3rd we had large attendances morning and evening. The Choir, directed by James I. Mackall, Sr., was present at each service for the two weeks, bringing special numbers and helping out in the song services. Brother Gilmer brought powerful messages, true to the Word, which were appreciated very much by pastor and people."



REV. W. B. BRANT

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

The Brethren Church in a Changing World

Mrs. Helen Fairbanks

FOR TWO HUNDRED FIFTY YEARS, faithful believers have been building Brethren churches. Little groups of people who believed alike and longed for the simplicity of the Apostolic Church met in homes until they were able to build meeting houses. Through good years and hard times, the Brethren have worshipped, have taught their beliefs, and have kept apart from the people who lived around them.

Historically our doctrines and particular practices were based on the Scriptures. One is able to give the reasons for the faith which motivated the founders of the church. Upon this foundation there has been built a church of peace-loving, God-fearing people who are known for their brotherliness and practice of the simple life.

Today people are questioning, evaluating, even discarding the accepted ideas and the church must present them with the eternal values of the Scriptures as a basis for their new philosophy of life. The incredible increase in population, the mobility of families from place to place for employment or enjoyment, and the mushroom growth of housing developments have left the Protestant church far behind in its ministry to these people. The church must reach them with

a fresh, vital appeal to put God first as an inspiration to Christian living.

When many of our churches were built it was customary to have a city church in a central location to serve the needs of that area. The rapidly increasing population has caused many new communities to be built around every city. There is an attempt being made to establish neighborhood churches which have more influence in the community, that provide closer fellowship for the people, and that will also make church membership more personal and meaningful. We must reach out into these new communities with a message that will challenge these people to accept Christ and commit their lives to the Lord.

Among our Brethren churches, there are definite trends toward making local congregations more alike. Our people want to know what the other churches of the denomination are doing and often demand to be allowed to participate in the same activities. Better communication and quicker transportation between the churches have encouraged this cooperation. Only by working together, can our churches grow. As the spiritual life is deepened, confidence in the denomination restored, and a forward-moving program

presented, young people will be challenged to devote their lives to Christ and our people will be inspired for service in the church.

The Central Planning and Co-ordinating Committee of General Conference has been making progressive plans for church advancement. The General Conference of 1957 adopted the reports and plans of the Committee. Included in the report adopted, was the budget for the money to implement this program.

The budget as presented to General Conference provided for fifteen hundred dollars for expenses for the 1958 conference. This is a little more than has been provided in previous years but the Anniversary Program for this year will make this additional money necessary.

For some time pastors and board representatives have felt the need of a general brochure presenting briefly and clearly an outline of our church organization, boards and auxiliaries. This brochure will be useful in visitation and evangelistic work as well as for showing church members the whole scope of the denomination. Three thousand dollars has been budgeted for the printing costs of the brochure.

As early as 1921, various Brethren leaders felt the need of having a denominational representative to visit the churches, counselling with the congregations, encouraging local participation, and presenting the unified program of the church. The years have only emphasized and broadened this need.

There are those who point to the two or three board representatives who now travel among the churches, questioning the need for another one. When one considers the few churches that can be visited by each representative in a year, and remembers that each representative presents the needs of his own board with only secondary interest in helping the local church it is easy to understand the need for a denominational representative. There is an obvious need for one who will present the total, integrated program of the denomination with emphasis on helping the local church to participate in this program.

This representative would visit the churches only upon invitation and would be trained as a consultant, a counselor, and as a stimulator for both local and denominational activities.

Every national organization from Brownies and Cub Scouts, through P. T. A., D. A. R., and W. M. S. has dues which are adequate to finance representatives who provide stimulation for the

local work. The changing emphasis in church work makes such a budget to implement the accelerated program of our church vitally necessary.

The Committee met in September to plan for the receiving of the apportionment of one dollar per member (active and inactive.) This apportionment should be paid quarterly: November 1, 1957; January 1, 1958; April 1, 1958 and June 1, 1958, or all may be paid at once. In any case, full payment should be received by June, 1958. These apportionments are to be sent to Reverend Spencer Gentle, 213 West Clinton, Goshen, Indiana.

This information was sent to the churches and the response has been most encouraging. The immediate and enthusiastic response indicates that Brethren people will prepare to take a step forward and begin a denominational program. The Brethren Church is ready to meet the challenge of its changing ministry in the world.

MISSIONARY DEPARTMENT

(Continued from Page 6)

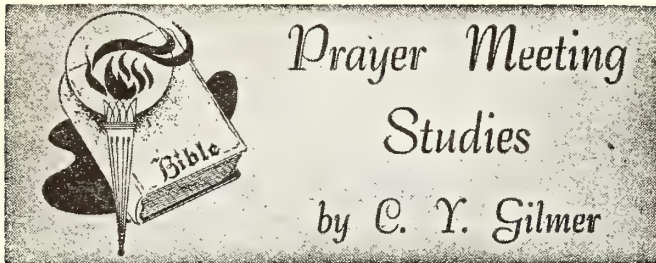
try to talk them down. I'm just learning how it is done. First you ask "How much," whereupon, after receiving the information, you offer to pay a price much lower. Then if they refuse to lower the price, just walk away and act as though you don't care about it. They usually call back and begin lowering the price. After they come down a little and you go up a little, they say, "Ka kawo kudi" (bring the money) and you've bought the article you wanted. I bought a big tray (brightly painted for carrying dishes) for only 5 shillings or 70 cents; I also bought 3 huge onions for 9 pence. Merle bought 5 buttons for a penny and two pieces of material. (Life is really interesting here—you'll have to come and see us!)

Domestic Items

... Another week has passed and another month has come upon us. The Halls from America arrived in Mubi. Our cook is doing very well, but still needs plenty of supervision. I write recipes in Hausa and he follows them quite well, but it takes him forever to make anything. Our houseboy is doing well too but is much slower than the cook to catch on; he is a bit younger and just not too careful. He doesn't understand English; so I have to use Hausa entirely with him. He always tries to put tablespoons on the table to eat with instead of teaspoons and is forever putting the dishes and food on the floor when clearing the table. When you understand that they always sit on the floor and eat with their fingers, you know our life must seem very complicated to them. Our houseboy is very energetic and anxious to please us. In his free time he is learning to ride my bicycle.

Chuck is now listening to the world series ball game—way over here.

(Continued in a later issue.)



THE CHRISTIAN'S JOB

If I must work with hands that I might eat,
And sweat and labor for my daily meat,
Whether I work with tools or plow the sod,
My only purpose is to honor God.
If I must cook and bake and scrub and sew
To earn my livelihood, yet this I know,
There is a greater task throughout each day—
To teach some little child the Jesus way.

No matter what my daily chores might be
To keep me clothed and fed, still may I see
These things are incidental to the thing
That motivates my heart and makes it sing:
My job, the real position that I hold,
Is bringing others to the Master's fold.

—Ruth B. Statler.

TO BE CONCERNED about earthly things only is to be as short-sighted as Esau whom the Bible calls that "profane person" (Heb. 12:16). In his disregard for being in the line of ancestors of a great race and of Jesus Christ he was actually hated of God (Rom. 9:13). Abraham, Isaac, and Jacob showed wisdom in their living for the unseen (Heb. 11:13-16). We can never profit by the temporal unless we use time for the benefit of the eternal (2 Cor. 4:18). In the light of the value of a human soul (Mark 8:36, 37) it is the soul winner who shows wisdom (Prov. 11:30). Only the soul winner has respect for the great rewards in Heaven (Dan. 12:3). Thus Christ, the great Pattern for soul winners, looked forward to the satisfaction of souls won and saved (Isaiah 53:11; Heb. 12:1, 2). As He endured the cross, so we must preach the cross (1 Cor. 1:18, 21) to the saving of them that believe.

We serve the things of time for a living on earth, but our employment on earth is winning souls (Matt. 28:19, 20). For a Christian to neglect his principal mission in life is to face the "terror of the Lord" (2 Cor. 5:9-11). Not to know the joy of souls saved (Luke 15:6, 7) is certainly to suffer eternal loss. Soul winning is first with God (Mark 16:15, 16). Christ called His followers to fish for men (Mark 1:16-20), summoning them to win souls (vs. 17). For this biggest job in the world Christ has purchased us (1 Cor. 6:19, 20). Every soul saved is saved to win others (2 Cor. 5:17-20). So we live to win the lost (Luke 5:10).

So many precious eager souls,
Each year go down in sin,
And our dear Lord has died for us,
That we might lost souls win.

The property of all the world,
Valued by man so high,

Nine hundred billion dollars worth,
Is less than one soul's cry.

He Who died on Calvary's cross
And knows eternity,
Has in the truest tenderest love
Asked of you and me:

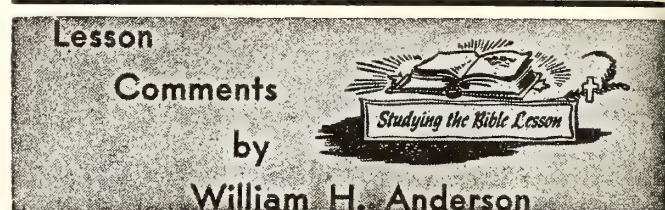
What shall it profit any man
If this whole world he gain
And lose his own immortal soul
In everlasting pain?

Since Jesus values souls so high,
What better can we do
In the few years of this short life
Than live to win a few?

Then let us pray most earnestly
That God will give us grace
That each may save at least one soul
Each year to seek His face.

If you rescue a soul a year,
And teach each souls to win,
In twenty years a million souls
Will each be saved from sin.

—J. Lloyd Hunter.



Lesson for January 26, 1958

THE CHURCH ORGANIZES FOR SERVICE

Lesson: Romans 12:3-8, I Timothy 3:1-10

HOW OFTEN WE have heard this statement: "The Church is not an organization, but an organism." No one would deny the validity of these words. Does this mean, therefore, that organization is not desirable in the Church of Jesus Christ? Not at all. Dr. A. T. Pier-son, that spiritual giant of a century ago, gave the fol-lowing definition of the Church:

"An organized body of Christian believers, indwelt by the Holy Spirit, called out into separation from the world for mutual service and spiritual worship, for the great work of world evangelization and per-manent witness to the Word of God and the Christ of God."

Our Sunday School lesson for this week deals with the organization of the Church in terms of her members and her leaders.

MEMBERS OF THE CHURCH

Her members are to be humble. "For I say . . . to every man that is among you, not to think of himself more highly than he ought to think" (Rom. 12:3). The proud

and vain have no place in the Church of Jesus Christ! The condemnation of God has always been directed against this sin. King Uzziah was smitten with leprosy because "his heart was lifted up to his destruction" (II Chron. 26). In this way God displayed His displeasure to those who refuse to be humble.

Her members are to be united. "So we, who are many, are one body in Christ." It is because we are "in Christ" there is the unity of faith and purpose.

In the Body of Christ will be found those with gifts such as "prophesy" (preaching), "ministry" (service), "teaching," "exhortation" (encouragement and edification), etc. Each is to use his God-given gift for the upbuilding and up-building of the work of God.

LEADERS OF THE CHURCH

The "bishop" of the church, referred to by Paul in Timothy, was the administrator or overseer. The word probably applied to lay and clerical leaders in the church. Paul discussed the qualifications of such leaders.

He must be "without reproach," that is, one of irreproachable character. Also, "the husband of one wife." A moral blemish upon an appointed leader in the church is a reproach to the cause of Christ. If the Saints within the church are to be without "spot, or wrinkle, or any such thing," (Eph. 5:27) then surely those in places of responsibility should be blameless in the sight of God.

Many other spiritual traits are listed as being essential for the Church's leaders. "Temperate, sober-minded, orderly, given to hospitality, apt to teach . . ."

A diligent study of this lesson uncovers the solemn responsibility resting upon both laity and clergy. The Church is not just another organization! It deals with the Triune God! The eternal, never-dying souls of men are in jeopardy! It is time we take this work seriously, for God does!

Wedding Announcement

SHIFFLETT-MYERS. The marriage of Miss Josephine Mildred Marie Myers to Ralph Powell Shifflett took place in the home of the Groom's Pastor at Maurertown, Virginia November 29, 1957 at 7:30 P. M. before relatives of the Bride and Groom. The double ring ceremony was used.

John F. Locke, Pastor Bethlehem Brethren Church.

* * *

HARNESS-MATHEWS. Mary Harness and George Mathews were united in marriage at the Burlington Brethren church Sunday afternoon, November 10, 1957. The double ring ceremony was used. The church was beautiful in its decorations and the attendants added their bit of color. A large number witnessed the ceremony. Reception was held in the church basement. The couple received many useful gifts. Mary has a Beauty Shop in Burlington and George is employed by the Delco Company of Kokomo, Ind. The service was conducted by their pastor.

Rev. Floyd Sibert.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

"THE TERRIBLE TEENS"

INTERESTS AND NEEDS of young people, the two most important pupil considerations for youth workers, are often difficult to determine.

The YMCA of Chicago has gained valuable statistical information concerning attitudes, beliefs, ideas, and problems of teen-agers by conducting a youth opinion survey in Chicagoland.

A preliminary report drawn from a sample 10,000 replies of 30,000 questionnaires draws the following conclusions:

Interests

Of sixteen activities ranked according to interest the top five were these: clothes and personal appearance, parties and dances, "going around with people our own age," religion, sports (boys), and movies (girls).

Problem Areas

A majority of the sample young people feel a strong need for greater self-confidence.

Moral training and dating information are needed by Chicago's youth. Twenty-two per cent are not sure what to do on a date. Over half of the boys and 22 per cent of the girls think it all right for young people to pet or neck on a date. Sexual intercourse before marriage is all right according to 33 percent of the boys and 13 per cent of the girls. Thirty-nine per cent of the fellows and 73 per cent of the girls are definitely against it, and the rest are undecided.

To know some older person other than their parents with whom they can discuss things is desirable to 69 per cent of the teen-agers.

Forty-seven per cent of Chicago's youth feel parents do not understand the problems of modern youth and 84 per cent believe teen-agers should attempt to understand parents better.

More information about religion is desired by 71 per cent. Forty-one per cent are still searching for something to believe in that will make sense to them.

What effect the draft will have upon their futures is uncertain to 49 per cent. About half do not know what they should do after they finish high school.

Most Chicago teen-agers believe that there is need of special education and preparation for marriage. Over a fourth do not know how to make such preparation.

A well-balanced youth program will deal intelligently with problem areas such as social consciousness, dating information, personal counsel, family relations, religion, draft facts, occupational help, and marriage preparation.

Are you facing squarely the interests and needs of young people and bringing the Word of God into clear focus upon them in your youth program?

(Reprinted from "Link")

CHURCH METHODS DEPARTMENT

by Rev. H. Francis Berkshire

PANORAMA OF PREACHING

BRETHREN PEOPLE heard sermons from the following topics and texts on November 10:

Hagerstown, Maryland

"But I Say Unto You"

George W. Solomon, pastor

Bryan, Ohio

"Our Fellowship In The Gospel"

Smith F. Rose, pastor

Cerro Gordo, Illinois

"The Love of Christ" (Luke 10:30-37)

Jim Eckhardt, pastor

Tucson, Arizona

"A Way To Achieve" (Gen. 26:25)

Vernon D. Grisso, pastor

Louisville, Ohio

"Is War Unchristian"

L. V. King, pastor

Jones Mills, Pennsylvania

"Be Loyal To Christ" (Mark 8:34)

(A sermon on Peace)

Elmer M. Keck, pastor

College Corner, Indiana

"The Brethren Church and World Peace"

(Luke 6:27)

(Thanks to Brother Hanna for submitting the following outline of his sermon.)

A. The cause of Worldwide Unrest

1. Greed
2. Hate
3. Ungodliness

B. War is not the answer

1. It does not prove who is right, only who is left
2. War breeds the germs of hatred and revenge.
3. The next war might take most of the inhabitants of the world.

C. Why God is the answer to our problems

1. Israel delivered from Egypt
2. Israel delivered from the King of Syria II Kings 6:8-18
3. Our warfare not carnal
4. Jesus Christ the peacemaker

D. Why we have failed

1. Our faith is too weak; we have not tried God's way.
2. God's way is love and the Gospel.

—G. Bright Hanna

Center Chapel, Indiana

"The Devil's Harvest" (Matt. 13:24-30; 36-42)

(This was given by Rev. Thomas Shannon as guest evangelist at the above location.)

Lanark, Illinois

"Peace: Where and How Begin"

H. Francis Berkshire, pastor

(Fifteen questionnaires sent out; eight were returned.)



**What's Doing
in the
Churches**



NORTH GEORGETOWN, OHIO

Special services were held at the First Brethren Church of North Georgetown, Ohio, beginning November 24th

and ending with a communion service on Sunday evening December 1st with Rev. J. Ray Klingensmith of the Ashland Seminary as the Evangelist.

This was the week of Thanksgiving and before the week was over we all felt that there was much to be thankful for; with four young people accepting Christ as their Saviour, two adults reaffirming their belief in Christ and six young people dedicating their lives in full time service for Him.

A number of sister churches participated in these services with music and singing each night. The Lutheran Church of North Georgetown was represented Sunday evening, with the Brethren Church of Louisville on Tuesday evening and the Trinity Brethren of Canton on Friday evening. We would like to take this opportunity to thank these Churches and to let them know how much

their fine musical numbers were appreciated. We also had special numbers from members of our own Church and they too, were much enjoyed and appreciated. Our Pastor and wife, Rev. and Mrs. Donald Rowser are the first resident pastor and wife in the history of our church.

The congregation is growing in numbers and we have a wonderful youth choir under their direction. Two Class rooms which were badly needed, have been added to the basement and a kitchen and restrooms will be added soon. Plans also will be made soon for a parsonage to be built or bought in the spring.

Our attendance is growing rapidly but much work remains to be done for the Lord as there are many in this area who do not attend church anywhere, and we know great things can be accomplished if we look to Him for guidance.

Alice Hieronimus, Secretary.



SPECIAL SERVICES AT THE FIRST BRETHREN SOUTH BEND, INDIANA

(November 25—December 1)

It was our privilege and great joy to have the Dean of Ashland Theological Seminary, Rev. D. B. Flora, as a guest speaker in the South Bend church, for a week of Bible study and spiritual refreshment.

His messages were centered around the theme, "The Pre-eminence of Christ."

Dean Flora brought prestige to our pulpit as the National Moderator of the Brethren Church. He is a dynamic Gospel preacher, evangelist and Bible teacher.

Our fellowship was also enriched as Dean Flora told of his experiences in the Holy Land where he was a student at the American School for Oriental Research in 1955, and where he traveled as a member of the Winona Lake Theological Flying Seminar in 1952. He will direct a Flying Ashland Seminary Tour to Europe and the Holy Land from June 30 to August 8, 1958.

Having served as a Brethren pastor for fifteen years he was able to understand and interpret the needs of our people and our souls were thrilled by his eloquence and zeal in preaching the unsearchable riches of Christ.

To both the church and the seminary his being with us proved a great blessing. His power was in sound Scriptural reasoning. He reached our congregation through their intelligence rather than through their emotional feelings, and several have already made decisions to change their life and actions, and others have been converted and will be baptized in the near future.

To Dean Flora we owe much, and he will not be forgotten by the South Bend Brethren. Surely he will come up to the throne rejoicing, bringing his sheaves with him.

J. D. Hamel.



FALLS CITY, NEBRASKA

Greetings from the Falls City Church at the close of 1957. The membership feels that we have just finished a very successful calendar year in the church under the

leadership of Rev. and Mrs. J. Milton Bowman. There is a wonderful spirit of cooperation in the church and we feel a great deal has been accomplished. The church has not only grown in numbers but spiritually as well.

Since the last report a new roof has been put on the parsonage. The church has been painted on the outside. A new carpet has been laid down the aisle of the church. Most of the work has been volunteered by the men of the church.

The entire membership regretted the resignation of Rev. Bowman as our pastor. He and Mrs. Bowman did a wonderful work among us and we are all grateful to them. We wish for them much happiness in their work at Elkhart, Indiana.

A farewell dinner was given at the church for the Bowmans on December 15. We were pleased to have Miss Virginia Bowman with us, too, for the farewell occasion.

On Friday evening, December 20, the Sunday school departments put on a fine Christmas program, which was closed with the Christmas Story given by Mrs. Bowman on Scene-O-Felt.

Rev. Bowman preached his farewell sermon on December 22 and then he left for his new church.

We feel very fortunate in having Rev. and Mrs. Robert Holsinger and his family with us now. They arrived in Falls City on December 28th. Thus we were not without a pastor for one single Sunday. We are looking forward to another happy year in the church under their leadership and with God's help we will continue to grow and carry on the Lord's work.

Mrs. Joe Lemmon, Cor. Sec.

Laid to Rest

WEAVER. Joseph Simon Weaver, life long resident of Salisbury, Pa., died in the Meyersdale Hospital, Oct. 17, 1957, aged 74 years. Born July 11, 1883. Survived by his wife, Cora Witt Weaver, and two brothers.

WEAVER. Mrs. Cora Pearl Weaver, aged 65, died in the Somerset Hospital, Nov. 20, 1957, after an extended illness. Born in Summit Mills, Pa., April 9, 1892. Survived by three brothers and four sisters.

BOWMAN. Eugene S. Bowman aged 38, passed from this life Nov. 17, 1957, after several years of illness. Born in Meyersdale, Pa. July 10, 1919. Survived by his parents and two sisters.

D. C. White.

• • •

BYRUM. Marvin B. Byrum was born July 18, 1880 and died Dec. 24, 1957. Was a member of the Burlington Brethren church for many years. Helped to dig the basement and build the present church which was erected in 1910. Marvin loved to go to church and was a keen listener as the Word was preached. His pew was seldom vacant. His greatest lament came during his prolonged illness when he no longer could read his Bible. The Bible he left behind bore the marks of constant usage. He was buried in the Burlington cemetery Dec. 27, 1957. The services were conducted by his pastor.

Rev. Floyd Sibert.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

A CHRISTMAS GREETING from LINZ, AUSTRIA

Dear Ambassadors,

Merry Christmas and a Happy New Year! Thank you for your nice letter, September 1957. The reason you came to Europe was of great importance to all of us who were able to hear you. Are you planning another trip to Austria next year? If so please let us know. The best wishes to you all.

Miss Trude Vanas
Lutheran World Federation
Linz, Upper Austria.

LANARK LANDS AN IDEA

I RECEIVED A SATELLITE IN THE MAIL TODAY!
Really I did!

Inside this satellite was a special communique from the outer planet of LANARK, running wild in the area of the universe known as Illinois (that's where all the people are sick of loud sounds). This special bulletin was a copy of the "OUTER SPACE BANQUET" held at the Lanark Brethren Church on New Year's Eve.

The whole scheme of things is original and very clever. The blue program is circular with toothpicks projecting in every direction to—so that it really looks like a "Sputnik." The different parts of the evening's program are so well labeled that I want to share them with you. Following the menu, here's what happened:

Invocation	Rev. Berkshire
The Launcher	Sherman Sarff
Beeper	Diane Rahn
Selection of the Outer Space Queen	????
Hats Off to the Solid Fuel Producers	
Artificial Satellite Reading	Keith Hall
Solo Test Flight	Shari Linton
Fuel Booster	Mrs. Roston

(Presentation of Awards)

Security Guard Reading	Paula Lamoreux
Tranquilizers—Clarinets	

Karan Truman, Jackie Eslinger

GUIDANCE EXPERT	Rev. Johnson
T-Time	"God be with You"
Space Travel Thinker	Kenneth Guenzler

(Tic-Tac-Dough)

Refueling Time Drinks on the House (What's this?—Ed.)	
Observation Time	"Seventeen"—film
	(Courtesy of Brethren Laymen)

The Watch	Mrs. Berkshire
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HAPPY NEW YEAR

May God Bless You in 1958

WHAT'S DOIN' NEXT SUMMER?

SEVERAL Brethren Youth have already secured, completed and returned their applications for SUMMER CRUSADING to our National Brethren Youth office. They have chosen to use their summer this year to help teach Bible Schools in our churches. Would that interest you?

If you would like to share in this rewarding experience of teaching and working with children, write to Brethren Youth, Ashland College, for an application blank. The time is drawing nigh sooner than all of us realize. Let me hear from you.

YOUR DIRECTOR TRAVELS

Where??

January 10, 11	Youth Leaders Conference New Windsor, Maryland
January 12	Morning & Evening services Maurertown, Virginia
January 19	N. E. O. Rally Canton, Ohio
January 26	Methodist Youth Fellowship Ashland, Ohio
February 2	E. U. B. Church, Morning Message Ashland, Ohio

"Pray for National Brethren Youth work often"

I AM RESOLVED . . .

- To live with all my might while I do live;
- Never to lose one moment of time, but improve it in the most profitable way I possibly can;
- Never to do anything which I should despise or think meanly of in another;
- Never to do anything out of revenge;
- Never to do anything which I should be afraid to do if it were the last hour of my life.

—Jonathan Edwards.

WILL YOU SHARE?

ARE YOU WILLING to share in the National Project of \$4,000 to "Expand Summer Crusading?" It can't be met by dreaming or wishing—it takes giving, money-raising ideas, and work on the part of us all.

DO YOU SUBSCRIBE YET?

ONLY \$1.00 brings the Brethren Youth Magazine to you all year.

FOR THE BRAIN

"Some folks attend church only 4 times. When they're hatched, matched, patched and snatched!"

Sarasota's "Sand O' the Sea."

The Women's Corner

by Helen Jordan

"Be Still, and know that I am God." Psalm 46:10.

IS THERE ANY NOTE of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, Selah (Pause)? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can touch our hearts as the POWER OF STILLNESS?

There is for the heart that will cease from itself, "the peace of God that passeth all understanding," a "Quietness and confidence" which is the source of all strength, a sweet peace "which nothing can offend," a deep rest which the world can neither give nor take away. There is in the deepest center of the soul a chamber of peace where God dwells, and where, if we will only enter in and hush every other sound, we can hear His still, small voice.

There is in the swiftest wheel that revolves upon its axis a place in the very center, where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God, in eternal stillness. There is only one way to know God. "Be still, and know." "God is in his holy temple; Let all the earth keep silence before him."—Selected.

(The above selection for the Women's Corner arrived by air mail from Ashland, without signature. If the person who sent it will let us know, we will give credit. H.M.J., Waterloo, Iowa.)



MY DIARY

Mrs. George Drushal

Oct. 26—Sat. Fifty-two years ago, we moved into our new little home. People here called it "The Little White House." We had a bed, a trunk for a table, and two old school desks for chairs. We cooked our first meal on the fireplace. We still had some butter and doughnuts we had brought from home. Aunt Maggie had given us some potatoes and lard, and we fried them on the fireplace. Also some biscuits. Such fried potatoes, and such a delicious meal! It was our first meal alone together, and never before nor since have fried potatoes tasted so good. Papa had been busy making book-cases, typewriter table and study table out of the walnut logs he had found in the loft of the shed.

Back to 1957. Mr. and Mrs. Heykoop here for supper. He is a member of our Board of trustees and there are

always things to discuss about Riverside. He was pleased with the way things are going.

Oct. 27—Sun. A large percent of our church folks absent because of the flu. Only 5 out of my 18 class members. Papa's twin nephews, Ronald and Raymond Drushal, from Butler, Ohio, came in this evening. Looks like there will be a freeze tonight, so I went out and clipped the pretty rose buds, to bloom in the house.

Oct. 28—Mon. Papa hired Mize Roberts to take the bulldozer back to Frankfort to the Surplus Commodity House, where it belonged. Mr. Teed went with Papa and they made arrangements for getting things there in the future. The Youth Group, under Bessie Hooks, went to the Home Place Hospital tonight for a service. Had first frost last night.

Oct. 29—Tues. Boys who didn't have the flu had a ball game with Annville. We lost, but the boys enjoy playing, so we let them play even though we have no coach and no gym. More of the children down with the flu. It's almost more than Adah can do, to look after the sick girls and her high school work too. Trying to get some one to come in and help her. Folks here selling apples and cabbage. We gave them some clothing in exchange for them. Twins left this morning. Went to see a man sick with the flu this morning. Had an early dinner, so Papa could fix the car and do more calling this afternoon. But it took most of the afternoon to fix the car, so only made one call. Two boys at the Wheeler Home awfully sick with the flu. Cannot get a doctor, so Mr. Fry is bundling them up and taking them to Jackson to doctor.

Oct. 30—Wed. Most of the girls down with the flu today. Mr. and Mrs. Adkins, missionaries in training for the Philippines are here tonight. Hallowe'en pranksters out on campus tonight. Adah had a little trouble with one of the flu patients this morning. She had a high temperature, but was determined to go to school. Adah called me over. I spanked her and put her to bed.

Nov. 1—Fri. Most of boys and girls down with flu. Mr. Adkins showed pictures of the Philippines in chapel this morning. I stayed with the sick girls most of the morning. Only leaving school for half a day; so many are out.

Nov. 2—Sat. A big truck rolled in today driven by Dwight Miller and C. J. Zimmerly, Smithville, Ohio, loaded with food and clothing. Looked mighty good to us. Postponed Communion which was planned for this evening, on account of the flu.

Nov. 3—Sun. Small attendance both here and at Rowdy, but more than we had expected. Made sick calls on way home from Rowdy. Had a S. S. class in the home of a sick girl who is trying to have a perfect attendance.

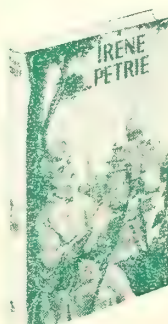
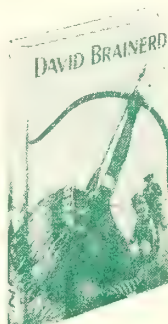
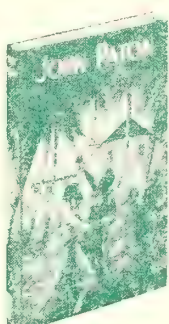
Nov. 4—Mon. Mrs. Joseph came up to help Adah wait on the sick. Some better, but the last three down. Papa and I invited out to a big supper tonight at one of the neighbors. Had prayer meeting tonight in Prayer room.

Nov. 5—Tues. Miss Stoffer and Mrs. Kessinger up from Haddix today to help with the sick. They always help lots of ways when they come up. Executive Committee met today to make plans for the farm.

"HEROES OF THE CROSS"
MISSIONARY BIOGRAPHIES

The "Heroes of the Cross" series of exciting missionary biographies, written for teen-agers has caught the fancy of young readers everywhere. These are fast-moving biographical accounts of men and women who devoted their lives, and sometimes even GAVE their lives for the cause of missions.

Price \$1.00 each.



Also

"Nineteen Missionary Stories from the Middle East" by Basil Miller, price \$1.50. These are thrilling, true accounts of zealous missionaries who carried the Cross of Christ and planted it in foreign lands.

Interesting for Primary Age:

"Missionary Hero Stories" and "The Missionary Story Hour" by Nina Millen, price \$1.50.

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The Brethren EVANGELIST

Official Organ of The Brethren Church

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MANCHESTER COLLEGE LIBRARY
NORTH MANCHESTER, INDIANA



Vol. LXXX

January 25, 1958

No. 4

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MAURERTOWN, VIRGINIA. National Brethren Youth Director, Phil Lersch, was the January 12th speaker in the Maurertown Brethren church.

OAK HILL, W. VA. Brother Robert Madoski was the speaker at the Week of Prayer service on Tuesday evening, January 7th. The service was held in the White Oak Presbyterian church. Oak Hill Brethren were hosts to the Friday evening service of the series.

GATEWOOD, W. VA. A communication from Walter E. Goff, Sunday School secretary of the Gatewood Brethren church, reads as follows: "Rev. Robert Madoski, pastor of the Oak Hill Brethren church, has also accepted the pastorate of the Gatewood Brethren church, at Gatewood, W. Va., and delivered his first message, Sunday, January 5th." The Gatewood church is located on Fayetteville, Rt. 1, about eight miles from Oak Hill.

WASHINGTON, D. C. Speaker for morning and evening services on the last Sunday of 1957 in the Washington church, was former pastor, Brother J. Ray Klingensmith of Ashland Seminary.

CUMBERLAND, MARYLAND. Brother L. O. McCartneysmith notes that the Cumberland church engaged in a Day of Prayer and Fasting on January 9th. Theme for the day was "The Power of Prayer."

LEVITTOWN, PENNA. We quote from the Sergeantsville, N. J., Brethren bulletin the words of Pastor George R. Lindberg: "Another joyful occasion was our first service held in Levittown, Penna. Mr. and Mrs. Phil Nolte opened their home to a fine group of twenty-two people. This number, including those of us from Sergeantsville, shows real prospects."

The service, which was held the evening of January 5th, is further reported in an article by Mr. Phil Nolte in the "News from the Churches" section of this **Evangelist**. The new work is under the sponsorship of the Sergeantsville Brethren Church, and at present, Sunday evening services are being held in the home of Mr. and Mrs. Phil Nolte, who live at 139 Kenwood Dr., North, Levittown, Penna. Brethren or former Brethren in the greater Philadelphia area are invited to contact Pastor Lindberg, or Mr. and Mrs. Nolte, and to attend the services, at 7:30 each Sunday evening.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Mrs. George Detweiler, of Waynesboro, was the scheduled speaker for the W. M. S. public service in the Wayne Heights Brethren church on January 19th.

JONES MILLS, PENNA. (VALLEY). The missionary film, "Peru's Jungle Indians," was shown recently in the Valley church.

JOHNSTOWN, PENNA. (SECOND). One new member was received by letter on December 29th.

SMITHVILLE, OHIO. Universal Week of Prayer was observed with services being held in the area churches on Wednesday evening, January 8th. Rev. Thomas Shoemaker, pastor of the Paradise Church of the Brethren spoke in the Smithville Brethren Church, and Pastor Robert L. Hoffman spoke in the Oak Grove Mennonite church. A feature this year was having lay leaders preside at the services; Smithville's lay leader was Elmer Frank.

LOUISVILLE, OHIO. Five new members were received on January 5th.

PLEASANT HILL, OHIO. Brother William H. Anderson notes that the Pleasant Hill church is planning a "Christian Life Week-end Conference," for January 24th through 26th. Brother E. J. Black of our Muncie church is the speaker.

BURLINGTON, INDIANA. A card from Brother Floy Sibert reads as follows: "The men of the Burlington Brethren church were entertained at the parsonage Wednesday evening, January 8th. The evening began with a devotional program and was followed by refreshments and a planning period."

"Sunday morning, January 12th, estimates for building Sunday school Class rooms, were presented and a congregational meeting called for January 20th to vote on the project."

"Sunday evening, January 12th, there were 100 present for the evening service."

(Continued on Page 19)

SECOND ANNUAL CROSS COUNTRY CONFERENCE

Subject: "Know Our Mission Program"
Date: February 2-9, 1958

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Putting The World Together

THE CRY OF "DANGER" is going forth throughout the land. Since events of last fall, everyone has been going about like ants, when their ant hill is suddenly upheaved. It appears that the scurrying about which is being done by Americans is about as pointless as the frantic rushing of the disturbed ants.

Yes, the danger signals have been hoisted. We are told that as a nation, we are in dire straits. There are those who tell us we are so far behind that we can never catch up. Others tell us that civilization, as we know it, has but a few short years to exist unless something is quickly done about it. Yet another has told us that this great democracy is destined to take its place among civilizations which have perished on the sands of time.

Actually some of the statements we have heard, or have read, leave us in a state of astonishment. We cannot believe our ears nor our eyes. Surely in the state of complacency and confidence in our leaders which we have been presuming to enjoy, such statements seem almost inconsistent. Yet we hear them day by day.

Such statements, note, are not coming from men who would, in some circles, tend to be classified as prophets of doom—the preachers. One can well recall a few years past when, if a preacher got up and warned the people about impending judgment and destruction of civilization, he was severely criticized, and avoided. No one wanted to hear such news. Life was too merry, too comfortable, to listen to the voice of God's messengers as they warned of what could happen.

No, it is not the preachers, this time, but men who are high in the governmental positions in our country. Radio and television commentators are quoting political leaders, top men in the armed forces are speaking, and they all have one message—danger. It seems strange that the American people will hear these men who speak, seemingly with authority when, a few years back, the messengers of God were classified as gloomy seers when they spoke in this way.

Now, it is up to the men of God to speak words of wisdom and cheer. Men of God are needed who will speak forth the eternal word to a fearful people. Only the uninformed will feel that the world is so disintegrated that it cannot be put together again. There was once a father whose small son was giving him a rough time, and to entertain the lad, the father gave him a picture puzzle of a map of the world, and told him to put it together. Sooner than expected, the boy was back with the finished map. When questioned how he was able to perform the task so quickly, the boy replied, "There was a picture of a man on the other side, and when I put the man together, the world was together." A rather crude illustration, but there is a person who can pull this old world together if given a chance. That one is Jesus Christ.

Now, since the predictors of destruction are those other than preachers, isn't it time that men of God herald forth the message of the Lord to a fearful people? What can we do? We can pray for our leaders, for men, for rulers of other nations. Let no one underestimate the value of prayer in the preservation of our national life. Brethren, that is the only thing right now that is holding us intact. Millions of people pray daily, and God is noting these petitions.

Also, we can spread the message of salvation, seeking to win men's hearts from fear to peace in Christ. In this day of fear, let us have our spiritual lights shining brightly, empowered by prayer and the knowledge that God cares about His people. W. S. B.



Moderator's Address

1957 Mid-West

District Conference

PUTTING GOD IN THE CENTER

"God was in Christ, reconciling the world unto Himself . . . and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ" 2 Corinthians 5:19, 20.



IT IS A REAL PRIVILEGE, my friends, to greet you in the name of the Lord at this Midwest Conference of Brethren churches. We have a common cause and a God who is able to do exceeding abundantly above anything we may ask of Him. Our district is small in numbers and the distances between the churches are very great, yet it is a wonderful privilege to fellowship with one another and work together for Christ and His kingdom.

When Christ was here on earth going about doing good, He was always talking about God. What do you talk about? Well, the World Series, the game of the week in football; the amount of precipitation, especially since we have been plagued with two years of drought. Then again it may be about the changes in the new cars, the good crops this year; the wonderful supply of water under the Nebraska soil for irrigation purposes; the latest clothes; the whereabouts of our children

and other things too numerous to mention. Christ was talking about the Father—of seeing Him and being like God; this was the center of His conversation.

It was likewise the central message in the preaching of the disciples. With tremendous zeal and earnestness, they went everywhere bearing witness of Christ and putting God in the center. Any church will grow powerful spiritually if it puts God in the center of everything it does. We should ask ourselves from time to time the question, "What would Jesus do?" Many of our attitudes concerning the problems of our various churches would change greatly, if we would settle them as Jesus would; if we would put God in the center.

We know that God was through Christ reconciling, or restoring to favor, the world. After Christ rose from the dead, this great task was delegated to us. Whenever the Christian church holds fast to this great purpose, it has been strong; whenever it neglects to proclaim it with fervor and zeal, it goes into eclipse; it becomes weak, indifferent, self-satisfied and spiritually dead. Unless that church does the first works over and has a new birth of freedom by turning again to the things of the spirit, the Lord may remove its candle from the candlestick. We should be concerned as a denomination, lest we come to the point of no return.

The Brethren Church has a great message and a great cause—none greater. It has an obligation to God and to the world which should challenge every person to give of his best to that cause.

The world is in desperate need! This age needs the assurance that a God of love is in the center of the

Rev. J. Milton Bowman

(Delivered at Carleton, Nebraska, on October 11, 1957).

universe trying to reconcile the world through Jesus Christ our Lord. There is an old legend about creation which tells of four seeds which presented themselves to God. The first said, "I like water, if I had fins I could swim everywhere." God made it a fish. The second didn't like the water but liked the air. God made it into a bird. The third liked the jungle so was made a tiger. The fourth seed didn't like the water, air, or jungle but asked God to make it like Himself. Then God smiled and said, "Very well, I will make you a man."

Isn't it wonderful that we are related to God? With God at the center of things, we have the assurance of Divine relationship. When we become divinely related to God by the impartation of His divine nature, then life takes on a sense of real purpose. Life has a divine mission; we are all marching to some predestined end. If we put God in the center of life, we will sense His divine presence. It will be a very real personal indwelling and will strengthen us down the river of time into eternity. We will then move forward and step out boldly to fulfill the mission of the Church of the living God—the ministry of reconciliation.

The United States News and World Report—a nationally prominent magazine in America asks this question, "Is the whole world in trouble?" It then mentions the following nations having trouble: Korea, Japan, Red China, Thailand, India, Philippines, Cuba, Indonesia, Vietnam, Brazil, Argentina, Canada, Russia, Britain, Poland, Germany, France, Hungary, Spain, Italy, Syria, Jordan, Union of South Africa, and the United States. The latter two have serious race problems. There are others that could be mentioned. "In the rest of the free world, there is a haunting fear that the United States, preoccupied at home, will tend to pull back and leave the troubled world to shift for itself." Dr. Elton Trueblood says, "Unless the spiritual problem is solved, civilization will fail; indeed we already have a foretaste of that failure in many parts of the world . . . The sober truth is that, as a people we do not believe we are engaged in a race with catastrophe. We are not aware of the dangers we face, and consequently we are doing relatively little to meet them."

The Brethren Church is challenged to put God in the center of every activity if it is to be effective in helping reverse the decay of the Christian faith. As to the Midwest district, our churches are small and the long distances between them make fellowship difficult. There is a remarkable shift in population in this area to the larger centers—industrial areas. There is a turnover every five years of the farmers in Nebraska. Our young people leave for the army or for other localities as soon as they are out of high school, making it very difficult for our small churches to carry on.

However, the people out here are of pioneer stock. They have faced many difficulties and problems in the past and have survived. The drought of the past two years is an example, and many of the people have taken it in its stride. It must be admitted, however, that many have left and gone to industrial areas. We must face this fact and do the things necessary to meet the situation as our pioneer fathers would have done. The Church has not always been at its best but we know that if we, with sincerity of heart, put God in the center, "all things are possible to them that believe."



REV. J. MILTON BOWMAN

We must locate some new churches in growing areas. There are approximately twenty such areas in a triangle bounded by Mulvane, Fort Scott, Morrill and Falls City. These churches will not locate themselves so it will be necessary for some of our present churches to find a good location or for the District Mission Board to find a suitable location near one of the present churches. A team of laymen helped by their minister, or a minister of a nearby church could promote the work until a full time minister could be found. It might be possible for several churches to join together to sponsor a new church. A Sunday school or Bible study class could be started in the new location until a church was ready to be organized.

One of the most vexing problems of our denomination is the shortage of ministers. We are just beginning to do something definite about it. A very interesting workshop at National Conference went into the problem in detail.

A bright spot in our district is that two churches, Cheyenne and Mulvane went off of the National Missionary Board this Fall. Carleton also is off the National Board. Now not a single church in this district is on the National Board. This is a real step forward and we pray that all the churches may go forward with new strength and vigor. When one considers that just a few years ago Mulvane was not in existence, nor Cheyenne, nor did we own Camp Wyandotte, added strength has come to the District. Three or four strong churches between Mulvane, Fort Scott and Falls City would revitalize the whole district, reduce the distances between the churches, improve the fellowship, raise our spirits, strengthen our camp program and multiply our activity for Christ and His kingdom.

When one considers the great distance from any of our churches to Cheyenne, Wyoming, the difficulties of cooperation are very great. Cheyenne is only a little over one hundred miles from Denver, Colorado and there are fast growing cities between. Since Wyoming and

Colorado are growing in population much faster than the average of the nation, we need three or four churches within one hundred and fifty miles of Cheyenne to form a new Rocky Mountain District. When that takes place it would not be so difficult to get ministers to come out to the Midwest District; some of them would naturally move over to the Rocky Mountain area and then on to Arizona and California.

The Brethren Church needs young men with the pioneering spirit who like Paul of old, do not want to build on another man's foundation, but are willing to move on from area to area planting churches everywhere.

Camp Wyandotte is gradually improving its facilities. Bought for one thousand dollars originally, it is now worth at least twelve thousand dollars at the very lowest figure and may be worth fifty thousand or more in the near future. We hope to make a real effort to complete the caretaker's house which will increase the valuation greatly. By putting a small dam down in the valley, the water situation can be solved and with running water, showers and other facilities will make it a much more worth-while place. It should, if possible, be incorporated in the District. The entire District should get behind this camp. Most of the volunteers for labor have come from two churches. Hundreds of dollars worth of work has been done by these two churches and help from some of the other churches would be appreciated greatly. The camp is a good place to send your children.

It is so wonderful to have this great time of fellowship even though it is so short. Perhaps a Midwest quarterly or monthly mimeographed newspaper containing news of the local churches would give us more of a sense of belonging. It is so difficult for us to get to National Conference and we are so far apart, that we feel isolated. This new Bulletin might give us a better feeling of unity.

The Brethren already have plenty of organizations. One of our problems is to make them work. We are making some real progress along this line; but the effort has been too little and to some extent, too late. Yet a friend of mine had a few seeds which were found in an urn in the Cliff dweller country of the Southwest. Archeologists estimated that they were fifteen hundred

years in a dormant state. My friend planted them for fun and a new species of bean developed—at least one not common today. The spark of life was still there—although dormant. Let us plant the seed upon the promises of God. Let us strengthen our message; Let us revive our spiritual energy; Let us lift our horizons. Let us put God in the center of everything. We have a strong message. God has given this message to us for such a time as this. The world is crying for help! If ours is the true Gospel, and I believe it is, we should grow.

Karl Barth said, "The world which we confront today is aggressively pagan. Many influences and agencies in modern life work to undermine the Christian view of life, and subtly to convert even Church people from an outright Christian faith. The only adequate answer is for Christians to recover the New Testament power of spiritual aggression. That demands an ability to witness convincingly and positively on behalf of our faith. It is not sufficient for Christians to content themselves with being Disciples (learners) of Jesus Christ. Our calling is to be Apostles (messengers) of Jesus to every man and to every realm of life."

Since the Church is always within a generation of extinction, it is good to see here and there within our district and within the entire Brethren denomination, that the wind is beginning to stir in the Mulberry trees. A few years ago, we were without an adequate missionary program; there were no missionaries going among our churches. Now, our World missions program is becoming strong and young people are volunteering and getting the vision of world service. This is to a large extent due to our splendid Brethren youth and Camp programs. Can you remember that just a few years ago, Brethren Youth was not in existence? Now it is making a real and vital impact upon the denomination.

Our Woman's Missionary Society has been a strong factor in the Denomination for many years. Its emphasis on direct mission aid in the past few years, thus fulfilling the purpose for which it was intended, has been a move in the right direction.

The Laymen are coming to the front. It has been a long slow grind but real gains are being made by our splendid group of men. If the men truly put their shoul-

Serve the Lord faithfully this year

through your gifts for the

1958 Publication Day Offering

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REMEMBER THE WORK—REMEMBER THE NEED

lers to the wheel, great strides can be made in our denomination. It is more difficult, of course, for them to find the time to meet.

The Publishing interests have been moving forward in a remarkable manner.

Ashland College has grown tremendously in both numbers and facilities in the past few years; it is making remarkable improvements. Our Seminary has been improving to a wonderful degree and now has a beautiful new home. However, it will take many more students before the cost per graduate comes down out of the stratosphere. That is one reason why recruitment of students for full-time Christian service is so important.

We need to re-think our attitude on witnessing. At this point we find the greatest weakness in the Brethren Church. We can have wonderful college and seminary buildings, a splendid publishing program, outstanding organizations, boards, machinery. In fact, we can invest millions in church buildings and other physical equipment, but the real dividends of any denomination are souls won for Jesus Christ our Lord. Nothing less than a passion to evangelize the world will meet the challenge of this terrific age. If we do not bear fruit we die spiritually.

E. M. Bounds hit the nail on the head when he said, 'What the Church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use; men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come

on machinery, but on men. He does not anoint plans, but men—men of prayer.'

So our unfinished task today is to expand or perish! Since the Gospel is "the power of God unto salvation to all them that believe" and since we claim to proclaim, "The Gospel, the whole Gospel and nothing but the Gospel," we should have the power to grow, to make the impact upon the world which God expects of us.

Jan de Hartog in "Duel with a Witch Doctor," has one of his characters Ganwitz say, "Holiness. His only hope in this dark tunnel of black magic was the white magic of Christianity. Not the Christianity of pompous hypocrites, such as his own father had been, but the Christianity of St. James: the works, not the faith. Utter humility, self denying love, a pure adoration of God instead of prayers like mumbled petitions to a millionaire in the clouds—this Christianity alone could save his soul from that satanical power. And he was as far removed from that state of grace as an ape."

We are living in an age which now has the capacity to blast itself off the face of the earth with man-made earthquakes. The leaders of many nations bare their fangs like the animals in the jungle. They talk peace as wolves in sheep's clothing, and there is no peace. The blackness of their hearts is coated with the veneer of civilization and their iron fists are covered with a silken glove. It is in such a world the Brethren Church must function. Let us put God in the center of things and live!

Falls City.

Spiritual Meditations

Rev. Dyoll Belote

HUMILITY

"We also are men of like passions with you." Acts 14:15.

WHEN PAUL AND BARNABAS, on their missionary journey, came to Lystra, you will remember that they came in contact with a man who had been unable to walk from his birth. With divine insight Paul perceived that the man possessed enough concern and faith to be healed. Accordingly Paul commanded him to stand on his feet. And obeying the command, the impotent man was healed. This brought on a wave of superstitious belief in their gods among the people, and an attempt to delegate to Paul and Barnabas the place of their leading divinities.

But Paul was quick to deny any relation to the heathen deities and declared himself and Barnabas to be only men like the people of Lystra, and only came to preach the gospel of salvation, to be found through faith in the true God.

When the opportunity comes to be praised of men, and to receive honor from them, men are often tempted to accept the laudation of their fellows. But Paul's admonition to the man of Lystra is still good counsel, "We are"

yet, "men of like passions with" our fellows, and need to watch that we do not come to "think more highly of ourselves than we ought to think." We do need to think soberly and sensibly, lest we become puffed-up with a feeling of our own importance. It is still written in the "Magna Carta" of the Kingdom that "The meek shall inherit the earth." Jesus humbled Himself to the cross and refused crowns, when He might have had them. The teachings of Him who was lowly of heart shall yet conquer the earth.

"A king might miss the guiding star,
A wise man's foot may stumble:
For Bethlehem is very far
From all except the humble.

"But he who gets to Bethlehem
Shall hear the oxen lowing;
And if he humbly kneels with them,
May catch far trumpets blowing."



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashtabula, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

Missionary Prayer Calendar

(Put this in your Bible and use it daily.)

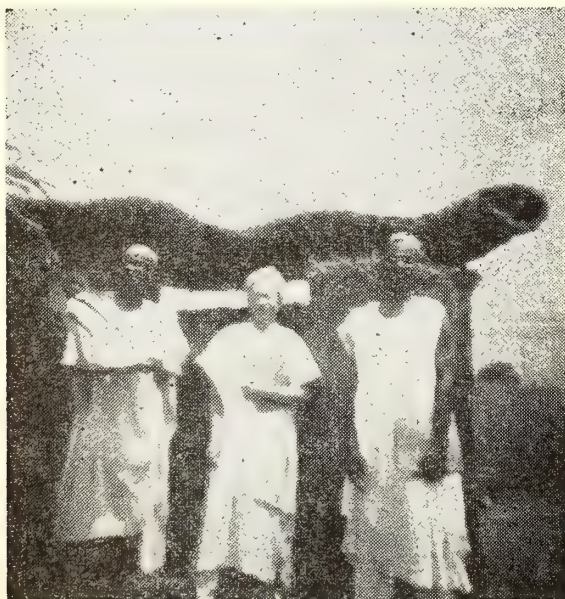
Subjects for prayer each week, beginning on Sunday.

- February 2. A better program of missionary education in the local churches
9. Growth of the radio ministry in Argentina
16. Our C.R.I. teachers in Nigeria
23. Veda Liskey (26)

WHAT'S GOING ON AT MUBI?

A FEW WEEKS AGO one of the Nigerian fellows who had been coming daily to ask for work—but without success—was given a job to do. He's had work here ever since. Another fellow arrived from Higi country to the north of here to become an apprentice cook—he's now having to cook on his own. Still other fellows have had to be hired to cut back the six-foot-high grass that surrounds the compound and to make long mats of it.

Several small grass-mat buildings are beginning to spring up where, until recently, was only tall grass. The station car now sits outside when not in use—the writer and his family are comfortably settled in the garage. A couple of itinerant carpenters have been put to work making furniture. The round mud hut that has been our study room is now equipped with stove and other essentials for use as a kitchen. And even the porch of the house is being used as a bedroom.



The Krafts' Hausa language informants

Close to the center of all this activity are the three Nigerians in their long flowing white garments that come down our quarter-mile lane each morning to spend several hours acting as language informants. For Mubi station has been turned into a noumenal language school—an experiment to develop a more effective language-learning program for Brethren missionaries.

What will come of this experiment we have no way of knowing for sure. Our prayer is that we may succeed in becoming truly fluent in the language (s) we study as quickly as possible, so as to be of the utmost effectiveness in the proclaiming of the Gospel message to these needy people as soon as possible. To do this, the latest methods of modern linguistic science are being applied to the task of missionary language learning, and the several years of linguistic training which my wife and I have been able to acquire are being put to their first major test.

Some sort of full-scale treatment of the problems of language learning is necessary in this, perhaps the most linguistically diverse, area of the world, if we are to reach effectively the 600,000 or more people, speaking more than ten different languages, in our mission area. So the seven of us have decided to give it a try.

"Uncle" Stover Kulp, Field Secretary and co-founder of C.B.M. in Nigeria, has opened up his two-bedroom home and relinquished his garage for the project. Jim and Merle Bowman are spending a couple of months away from their station work at Gulak to improve their ability to use Hausa, while Von and Elsie Hall, just out from the States have just arrived to learn Hausa as their first Nigerian language. We have been here since early May learning Hausa and preparing lesson materials for these folks.

Our program consists of a full morning's work learning and practicing greetings, useful words and phrases, discussing current events, hearing stories, and so forth, with our Hausa informants. Our afternoon program varies from more work with the informants to visiting in the town in order to hear and speak more Hausa. We fill in with reading assignments in various grammars and other helpful linguistic literature and all in all keep pretty busy.

Will our experiment pay off? We hope and pray so. The indications so far are very encouraging. And we already have several more applicants for our Hausa course as well as plans for several improvements. Nearly every day sees more lesson material run off on our duplicating machine. We trust that it won't be long before we can branch into other languages as well.

The need for this sort of program is great. Pray with us that what's now being started here at Mubi may begin to fill this need.

—Charles Kraft.

(Note: The Krafts have been living at the new Mbororo station since the Middle of December)

THE ASHLAND SEMINARY TOUR AND SCHWARZENAU

Summer, 1958

Rev. Delbert B. Flora

OPPORTUNITY KNOCKS, BUT NOW!

"YET A LITTLE SLEEP, A LITTLE SLUMBER, A LITTLE FOLDING OF THE HANDS TO SLEEP" (Prov. 6:10),

so can the opportunity of a life time slip away.

BRETHREN, Church of the Brethren, Brethren in Christ, and Evangelical United Brethren people are registering for the Ashland Seminary Tour of 1958. Registrations are still being taken. At first, people of the Brethren Church were promised priority, but now the principle which must be practiced is that of "first come, first served." In order to be sure that we can get reconfirmations on our reservations, our travel agent says that about April 1 should be our "deadline."

It can be only the greatest of thrills for a leader and worker in any of the Brethren Churches to visit the land of the birth of Christianity, the lands of the early expansion of Christianity, and the place of the birth of the Brethren Church.

Here are some of the important Biblical sites which the tour will visit in Jordan:—

1. Shechem, recently much more excavated, ancient home of the patriarchs, Abraham, Isaac, and Jacob and his sons.
2. Jacob's well, near Shechem.
3. Samaria, capitol city of Ahab and the northern kingdom.
4. Gibeon, recently excavated, important in the lives of David and Solomon.
5. Hebron, David's first capitol and the burial place of Abraham and Sarah.
6. Bethlehem, David's home, and the birthplace of the great Son of David, Jesus.
7. Jericho, famous for the names of Joshua and Jesus.
8. Bethany, home of Mary, Martha and Lazarus.
9. Mt. of Olives and the Garden of Gethsemane.
10. Old Jerusalem (not the new city), which is a museum in itself, with the Temple courts, the pool of Siloam, the pool of Bethesda, ancient walls, etc., etc.

Here are a few of the important Biblical places we all see as we visit Israel:

1. The Valley of Hinnom or Gehenna.
2. Possible site of the Upper Room.
3. Possible place of David's burial.
4. Emmaus, to which Jesus walked with the Two.
5. Caesarea, where the Apostle Paul was imprisoned for two years.

6. Nazareth, where Jesus grew up.

7. Valley of Esdraelon, place of ancient battles and the place of a great battle to come.

8. Sea of Galilee, our hotel on its very shore. We can walk on the beach in the twilight as Jesus did.

9. Hills, valleys and plains of Galilee over which He walked in three major missionary tours.

10. Mt. Carmel, which will remind us of Elijah and the prophets of Baal.

So much more could be said about the places where Paul was, places we shall visit such as Athens and its Mars Hill and its great temples which the Apostle saw; also Corinth where he worked for nearly two years and established a church, and where he was brought before the Roman governor, Gallio.

We shall then finish the Tour by visiting Schwarzenau where Alexander Mack and his companions took the great step which resulted in the Tunker movement of which we are a part. There we shall have a part in the great Convocation in celebration of the Two Hundredth Anniversary of the organization of 1708. There will be special services, our own Rev. Freeman Ankrum participating, lunch in the homes of the villagers, and a tour of the community.

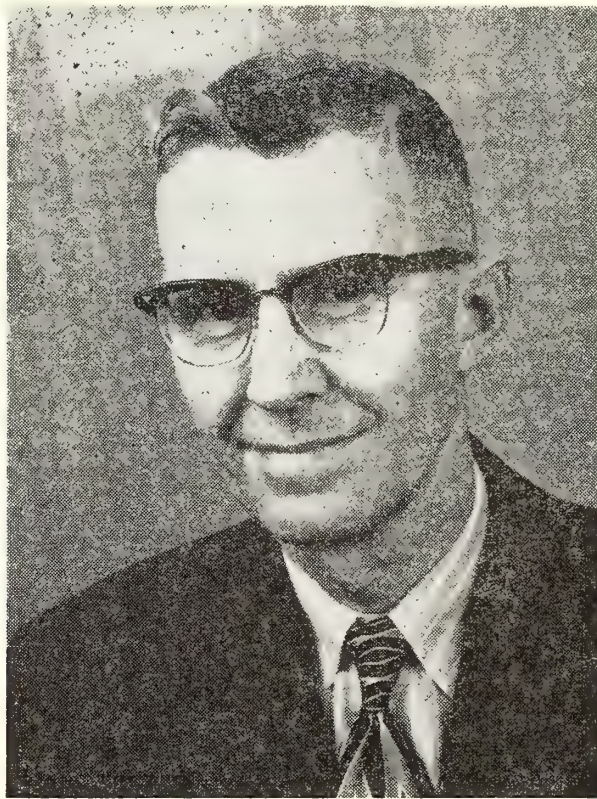
WHAT MORE CAN BRETHREN DESIRE FOR INSPIRATION AND FULFILLMENT OF LIVES OF STUDY AND SERVICE IN THE BRETHREN CHURCH?

For full information and descriptive folder write to:

Delbert B. Flora,
Ashland Theological Seminary,
Ashland, Ohio

(NOTE:—The Middle East situation? Does it worry any one who is contemplating making the tour? I have received letters from the American School of Oriental Research in Jerusalem, Jordan, which indicate that those who are there go about their travels and general affairs without realizing that we here in America are all stirred up about a "crisis" there. Things are as quiet as when I was there in 1952 and again in 1955. I have no fear of difficulty.—D. B. F.)

NEW EDITOR of The Brethren Layman



FLOYD S. BENSHOFF

NATIONAL LAYMANS ORGANIZATION President, John Golby, has announced a change in Editors of the Organization's monthly magazine, "The Brethren Layman."

Floyd S. Benshoff, of the Third Brethren Church, Johnstown, Pennsylvania, has been chosen to succeed Elton Whitted, of the Park Street Brethren Church,

Ashland, Ohio, who has been Editor of the paper for some years.

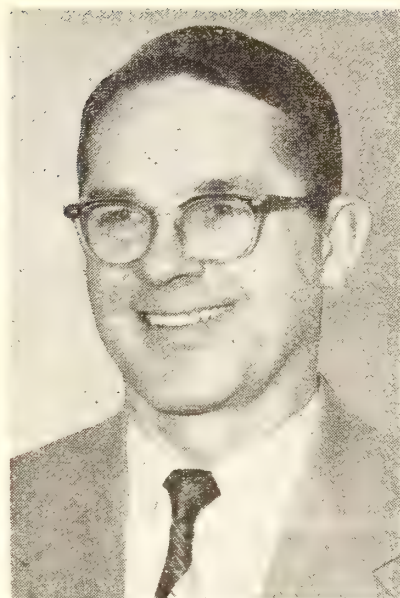
Mr. Benshoff is an active member of the National Layman's Organization of the Brethren Church, and is also active in the Laymans work of his local church and the Pennsylvania District. He is Moderator of his local church, is Vice-President of the Pennsylvania Dis

strict Mission Board, and a member of the Ashland College Board of Trustees. He has also served at various times as Secretary and as Moderator of the Pennsylvania District Conference, and as General Conference Treasurer. He is owner and operator of the Morrellville News, in Johnstown.

President Golby, in announcing the appointment of Mr. Benshoff to the Editorship, says he is very happy about the new arrangement; that since Editor Whitted felt he could no longer continue in that capacity, he "feels sure that this arrangement will work out, knowing that Floyd will give the assignment his time, talent and attention."

Brother Golby has also the following to say in appreciation of the very fine work done for the Laymans Magazine by retiring Editor, Elton Whitted: "Our former Editor, E. E. Whitted, is to be complimented on his capable, dependable service to the Laymen over the years, service which has been appreciated very much many, many times, and to this I'm sure all the Brethren will add 'Amen.'"

For the purpose of clarification, the new Editor of the Layman is a double first cousin of the Editor of Publications; our fathers being brothers and our mothers, sisters. We welcome Cousin Floyd to the Editorial circle, and pray for him God's blessing and leadership in his new field of service to the Brethren in the witnessing of the Gospel even unto the ends of the earth. We covet for him the prayers and support, not only by the members of the NLO, but by all Brethren. As Editor of Publications, we would also like to express our deep appreciation and thanks to Brother Elton Whitted for his very fine work and devotion to duty in the service which he has given while at the helm of the Brethren Layman.



ELTON E. WHITTED

The new Editor began his duties as of January 1st and the first issue to appear under his administration will be the March issue. President Golby, who, incidentally, lives at 358 Beatrice Ave., in Johnstown, and who is likewise a member of the Third Brethren Church, asks that all contributions for the Laymans Magazine now be sent to the new Editor, Floyd S. Benshoff, 148 Wilson St., Johnstown, Pennsylvania.



Round-Up of **WORLD-WIDE** Religious News Reports

LEADER URGES INDIA CHRISTIANS TO BE ALERT

Christians in India are in danger of being "deprived of their religious and civic rights bit by bit," the president of the All-India Conference of Christians said recently. Dr. Eddy Asirvatham told the organization at its annual meeting that it must "exercise a never-failing vigilance."

Two recent events sparked his warning, the leader said. 1. In Raipur a four-story Protestant Community center had been destroyed by a group of Hindu rioters after an Indian pastor had objected to a Hindu Idol being brought into the building. 2. In the state of Kerala, the Commu-

ist-led government adopted a measure that would place church-operated schools under control of the state.

The Raipur incident has never been fully reported in India's secular press, Dr. Asirvatham asserted, nor has there been "any expression of regret or sorrow by any national leader of national organization."

Pointing out the Prime Minister Nehru has ordered an impartial investigation of the Raipur affair, the National Missionary Council of India last October urged Christians "not to get agitated" over an "isolated incident."

Later, Mr. Nehru told the group of church leaders who called on him to protest the Raipur riot that, since India's independence, many forces "good and bad," had been set loose in the country. The number of foreign missionaries sent to India by "regular" churches had decreased, Mr. Nehru said, while those sent by "irregular" churches had increased. Mr. Nehru did not amplify what he meant by regular and irregular churches, but evidently referred to the increasing activity of fringe sects in India.

Some Indians have the impression that the British brought Christianity to the land, Mr. Nehru said. Actually Christianity was brought to the country in the first century and "is thus a religion of India," he remarked.



What's Doing in the Churches



LEVITTOWN, PENNSYLVANIA

The first Sunday of 1958 marked a new beginning in Levittown, Pennsylvania. A group of people—twenty-two in all—joined together in worship with the prayerful hope that a Brethren Church would come into existence in this community. Twelve people from the Sergeantsville Brethren Church, our sponsoring church, joined ten of us who live in this locality and we mutually expressed a determination to work toward establishing a church. The enthusiasm that is being shown for this project would be difficult to match. We feel that the presence at our first service of ten people who are willing to work is an excellent indication of things to come. In addition, we have leads on seventeen others who were Brethren but who have changed their denominational affiliation merely because there was no Brethren Church in this area. Therefore, it is easily deducted from the above information that the prospects for a thriving Levittown Brethren Church seem to be very bright. We solicit your interest, your enthusiasm, and above all, your prayers.

A word of commendation should be given to the country church known as the Sergeantsville Brethren Church. In numbers, it is not a large church—in spirit, it is tremendous. The pastor, Rev. George K. Lindberg, and the people have caught that new spirit which seems to be gaining momentum in the denomination and which is culminating in such admirable forward strides as a remarkably progressing Ashland College and Seminary, and new congregations in Sarasota, Tucson, and Waynesboro. The Sergeantsville Church has pledged the Levittown work its full support. We welcome it as we welcome the support of all Brethren.

Mr. and Mrs. Phil Nolte.



CORINTH BRETHREN CHURCH TWELVE MILE, INDIANA

In retrospect, we find several points to bring to the brotherhood's attention concerning the church at Corinth.

The 56-57 church year closed the ministry of Rev. John Turley at Corinth. During the four years he served as our pastor, attendance has increased, financial support of the church and denominational giving has increased, and many testified to a richer spiritual experience.

Rev. Percy Miller, Dayton, Ohio conducted a week of evangelistic services in September. Attendance was good, and although no decisions were made, interest was great in the messages delivered.

Rev. William Boyer, ordained into the Brethren ministry from the Roann church, assumed our pastorate, October 1. This is his first charge, but each week finds him becoming more confident in his work. He and his family have moved into the community, thus enabling him to better serve the congregation. It is our hope that we can help him and his family establish themselves in the Brethren ministry.

The church has new restrooms, installed by the men of the congregation, donating materials and service. This improvement has been greatly appreciated.

Serious illness of some of our oldest and most faithful members has cut into our attendance. Mrs. Delpha Carson and Mrs. Beatrice Conrad both members for many years, have been unable to be present at services for some time. Rev. G. L. Maus was shut in by illness for two months.

Attendance in the children's department and the younger married group has been good and shows fairly steady growth.

Emma Lee Staller,
Clerk, Corinth Brethren Church.



OAK HILL, W. VA.

We would like to tell of some of the activities of our Church at Oak Hill, even though some of them are a little bit late.

Rev. Milton Robinson conducted the funeral services for one of our eldest members, Mrs. Mary Jane (Booth) Hootin, on Sept. 20, 1957.

Throughout the month of October, the morning worship hour was broadcast over our local radio station, WOAY. On October 27th, Rev. Robinson closed his pastorate here in Oak Hill. The month of November we were waiting for Rev. Madoski.

Rev. Paul D. Tinkel, a member of our Church, ably filled the pulpit of our Church during November. Rev. Robert Madoski arrived in Oak Hill, November 26th. December 1st was his first message as pastor of our church. The Adult Bible Class sponsored a food shower and refreshments in honor of Rev. and Mrs. Robert Madoski, on November 27th.

Myrtle Nuckils, Cor. Sec.



NORTH LIBERTY, INDIANA

Since we have not sent in any news recently, that doesn't mean that we haven't done anything. We have been very busy.

On October 10th we held the W. M. S. District Rally at our Church. We were very happy to entertain all of these wonderful churches. Our neighbor, the South Bend Church, presented the playlet called "The Missionary Client." There was also a special number from the Ardmore Church. Our guest speaker for the afternoon was Phil Lersch from Ashland.

The first two weeks of November we held revivals at our church with Rev. and Mrs. William Anderson as our Evangelist.

Also we are happy to say that our pastor Rev. W. E. Thomas could conduct the revival services at County Line Church, Lakeville, Indiana.

On December 1st we held communion Services in our church basement. On December 8th was our Baptismal service with five being baptised, and six being taken to our church.

At Thanksgiving time our church gave food baskets to the needy families of the community. Again at Christmas time we did the same thing.

We are happy to say that we had our Organ installed in November. It cost \$2800, and by the support of the Samaritan class and other church members, we have it all paid but \$500, which is to be paid off in June. We hope that it will be paid off before then.

Mrs. Frank Sims, Jr.



HUNTINGTON, INDIANA

A brief report from this field I am sure will be appreciated, although it is easy for me to defer the reporting, for it never seems to me that we are accomplishing much, when I think of so much that should be accomplished that is not. Huntington is a pleasant little city of 16,000 and our church has been here a good many years but has never grown as churches should.

The primary task of the church is to reach people for salvation, for all men without Christ are lost and are only saved by believing the gospel. In his last personal message on earth, our Lord said, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." I have no protest however many are saved without baptism, but I insist that when Christ who died on the cross gives the commands, there is only one course left for us and that is to obey. In the greatest of sermons preached by our Lord which we call the sermon on the Mount, Christ said, "Many will say to me that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me, ye that work iniquity." These are very plain words and easily understood. Also our Lord emphasizes the truth by telling them, "—He that heareth these sayings of mine and doeth them," is wise and builds on the rock, but he that doeth them not is foolish and builds on the sand, and the storm will destroy his house. The people to whom our Lord refers have a good testimony and say they know our Lord. Yet He says to them, "I never knew you." There is certain evidence of our salvation is our obedience to the word of God, not our feeling or our testimony. The genius and basis of the Brethren Church is that very truth, Obedience to every command of our Lord. If ye love me keep my commandments."

I could not report without preaching a little, for it is easy to go the popular way and overlook the very things that make us Brethren.

It has been a very pleasant year of labor with our loved brethren in Huntington. They have manifested every kindness to the pastor and wife which makes pastoral life a real joy.

We have now been on this field for 16 months and have received into the church by confession of faith and baptism and laying on of hands, thirty five new members. Most of these are adults, whole families and heads of families. They are proving themselves good substantial members. Four were received by letter and two are waiting baptism. A grand total of forty one. At our morning service on Sunday (Jan. 5) we presented 10 certificates of baptism and membership to those who were baptized the last Sunday of the year. Seven of these are heads of families. When we came here the Brethren Annual listed 117 as the membership, which makes our percentage of gain in 16 months, 34 percent. This is an encouraging growth.

Unless a church is constantly receiving new members, that church is decreasing in membership and strength, for people are taken away by death, removal, offense and many other things that take them away from the church. The pastor who spends his time and energy in other activities and neglects seeking the lost will discover he is not reaching the lost.

Our attendance has naturally increased. On Sunday morning, Jan. 5th, we had 135 at the regular preaching service; the special service two weeks before, 160 were present. Another encouraging step was the election and ordination of four deacons and their wives as deaconesses. The ordination was on our Homecoming day. Rev. Henry Bates preached. This church had never had a board of deacons, and for the information of those who know these people they are, Mr. and Mrs. Earl Kreiger, James Maxton, DeWayne Lusch and Arthur Stahl. A fine group for any church. This church should have a continual growth for we have found many prospects, and with real interest in them, a number will be reached for Christ and the church.

Our laymen have a faithful group which meet regularly; also our W. M. S., Sisterhood and Brotherhood. We have found it difficult to keep the BYC active. We can get a group to attend special meetings, but the regular Sunday by Sunday meeting is more difficult. The city of Huntington is somewhat down industrially, with quite a heavy roll of unemployed, but it is a nice city for a home and we are finding an ever widening field of service and if I could forget my birth date I would not know I was past 35. Mrs. Studebaker enjoys it here and as I told some inquiring friends, I think if I would leave they would want her to remain. We are well, busy and happy in the work. We solicit the prayers of the brethren and assure you that we are concerned in the growth and progress of each church. We have a very definite commitment of faith in obeying all the commands of Christ. Let us contend for that faith.

Claud Studebaker.

HOW ABOUT YOUR OFFERINGS?

PUBLICATION DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.



IF CHRIST HAD COME TODAY

Our Lord has told us all to watch
His coming to discern;
For in an hour when we think not
Our Savior shall return.
Suppose that He had come today,
At morning or at noon,
Or in the evening? For we know
It will be very soon.
Would I have been ashamed before
Him, as He looked on me?
Have I been glorifying Him,
Who died to set me free?

What thoughts possessed me, as about
My daily task I went;
What of those hasty words I spoke
When I was tired and spent?
That visit which I meant to make,
That word of comfort say;
I'd ne'er have had another chance
If Christ had come today.
When pausing on the step to greet
My neighbor with a word,
How strange I did not say one thing
About my precious Lord.

Why is my time so occupied
With every trifling thing?
Will I not gain a single soul
As trophy for my King?
I know that all around me, souls
Are dropping into Hell;
And yet I go my tranquil way
As though all things were well.
Lord, as I contemplate these facts,
I hide my face with shame.
Oh, wake me, rouse me, Lord, I pray,
And stir me into flame!

CHRISTIANS ARE WARNED not to have to stand confused with shame when they shall be called to account (1 John 2:28). Shame means that we have been caught in wilful neglect, disobedience, or carelessness when we knew better and are without excuse (Matt. 25:24-30). We shall be ashamed before the Lord at His coming if we are caught unforgiven (1 Cor. 11:13), or we are caught unforgiving (Matt. 18:23-35). There can be no excuse for the first shortcoming (1 John 1:9), nor the second (Matt. 5:23, 24) as we are taught not to delay one moment in these matters. Such sin of omission brings us into bondage (1 John 8:34). The Lord will not be deceived at a "make-believe" faith (Matt. 22:11-13). Mere profession, and especially an erroneous belief, will

be most dreadful for shame (Matt. 7:21-23). Have like assurance with Paul, and know beyond the shadow of a doubt (2 Tim. 1:12).

... Can I withhold from others that
Which I received so free
And thus neglect the work which Christ
Entrusted unto me?
Nay, help me, Lord, to live for Thee,
My privileges prize;
That I may never be ashamed
To meet Thy loving eyes.

—Poem by Sarah C. Lewis.



Lesson for February 2, 1958

PRIVILEGES OF CHURCH MEMBERSHIP

Lesson: I Peter 2:9-10; II Cor. 9:6-8; Gal. 6:1-5; Heb. 4:14-16, 10:23-25.

PRIVILEGE AND responsibility go together. The Church of Jesus Christ offers abundant and blessed privileges which are eagerly grasped by every member. But few stop to think of the responsibilities that accompany the privileges!

PRIVILEGE OF RELATIONSHIP TO GOD

The Jew had long looked upon himself as "the chosen" of God. Peter says this privilege also belongs to Christians: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." All true believers in Christ have been called "out of darkness into His marvelous light." You are not a member of His Church unless called and regenerated by God.

Unconverted church members is the lamentation of O. G. Wilson, in an editorial in *The Wesleyan Methodist*: "It is a catastrophe of the first order when a church is filled with fairly decent people who know nothing of deep conviction of sin, nothing of genuine repentance and nothing of sound conversion. They joined as they would a Kiwanis Club, and continue as they were, with no assurance, no joy, no compassion, and no consuming zeal."

PRIVILEGE OF FELLOWSHIP WITH GOD

"Seeing then that we have a great high priest . . . let us therefore come boldly unto the throne of grace" (Heb. 4:14, 16). The privilege of prayer and fellowship with God! No longer is it necessary to struggle alone with our problems. At the throne of prayer "we may obtain mercy, and find grace to help in time of need." The song writer expressed it in these words:

"What a privilege to carry
Everything to God in prayer!"

RESPONSIBILITY OF STEWARDSHIP

It is not possible to "pay" for our spiritual privileges. The responsibilities which accompany church member-

ip should not be considered as such. The true spirit of stewardship is the result of inward motivation of the heart. The Christian gives because his Christlike nature and character requires that he does so. Since "God loveth cheerful giver," as Paul says in Corinthians, therefore, every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity."

The obedient soul, who recognizes the responsibility of stewardship, finds "God is able to make all grace abound." Thus, stewardship becomes a privilege rather than a responsibility!

RESPONSIBILITY OF SPIRITUAL MINISTRY

Each member of Christ's Church is responsible for the spiritual welfare of his brother in the Lord. "Brethren, let a man be overtaken in a fault," says Paul to the Galatians, "ye which are spiritual, restore such an one in the spirit of meekness." By so bearing one another's burdens, ye are fulfilling the law of the Master.

RESPONSIBILITY OF FELLOWSHIP WITH MAN

There can be no church unless the members meet regularly for fellowship and worship. "Not forsaking the assembling of ourselves together, as the manner of some is." How very important this is in the light of the day in which we live! The writer to Hebrews adds this pertinent comment: "And so much the more, as ye see the day (the Final Day, Judgment Day) approaching."

What does your church membership mean to you? Are you enjoying all your privileges? Are you also bearing your responsibilities?

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

WE'RE LOSING 60 PER CENT!

THE DEPARTMENT of Christian Education of the National Council of Churches warns that at least 60 per cent of those taught in Sunday school are eventually lost. Interpreted into figures this means that of the approximate 29 million who are enrolled in the Sunday school today, 17.4 million will be lost from the active fellowship of the church in the ensuing years.

In direct relation to this astounding fatality is the fact that there are approximately 1,000 churches which "fold" every year. Yet there are 37 million young people in the U. S. with no church affiliation; 30 thousand villages with no resident pastor; and 10 thousand with no church. Protestants must find ways of communicating the gospel to each person on the level of his own interest and particular need. We must continually strive to reach the individual through genuine friendship. Nothing will take the place of personal, sustained interest—a loving concern which goes far beyond merely trying to build up attendance of a class or the rolls of the church.

Counteracting by Visitation

Many evangelical churches are counteracting with a program of planned visitation. Usually the pastor and the

Sunday school staff discuss and decide upon a workable visitation program for the local need. The pastor and superintendent take the lead in carrying out the visitation, but someone is usually in charge of records and visitation assignments.

With sufficient records as to who must be visited, the Sunday school workers should join together to visit the visitor, the absentee, and the prospect.

Counteracting with the Home

A new frontier in Christian education is in the realm of enrolling, not simply the individual or the child, but the whole family. Too often the Sunday school is assumed by both families and the church to be the place where children and young people receive their Christian nurture. Many churches now recognize that they cannot fully help the child or young person grow without the cooperation of the family wherein his feelings, ideas, and attitudes are molded.

Sometimes when churches speak of the home and church working together, they really mean the home should cooperate with the church. What we need is a two-way relationship. The family and the church work must be partners in Christian education.

To meet this responsibility churches are developing various means. Councils of parents, parent-teacher organization, parent representatives on the church committees—these have all proved helpful. A church program planned by both home and church helps stop the "leakage."

(The above is article 8 from "Growing Trends in Christian Education," prepared by the Sunday School Board office and free upon request.)

» » » » Our Poet's Corner « « « «

GOD IS NEAR

God is near, His love is flowing
Softly as a shadow going:

Let Him clasp His arms around you;
Burst the chains that long have bound you—
Rich, your joy, His having found you . . .

God is near, His love is flowing
Always—never, never slowing.

O sin-bowed souls, you—growing older—
May become more worldly, colder;
Lay your heads, now, on His shoulder . . .

He is near, His love is flowing
To you—far beyond your knowing.

Annabelle Merrifield.



Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

THIS ISN'T YOUR LIFE

"And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast in the fire." And the people asked Him, saying, "What shall we do then?" He answereth and saith unto them, "He that hath two coats, let him impart to him that hath none, and he that hath meat, let him do likewise." . . . And He said to them all, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake, the same shall save it."

—Jesus Christ: Luke 3:9-11; 9:23-24.

CHRISTIAN YOUNG MAN, your life is not your own! If we are to understand this teaching of Christ and the Bible we must realize that our lives are marvelous gifts from God and that the right living of them is a great responsibility to God.

A Marvelous Gift from God. All that is good in our lives we may directly attribute to God. We do not often think of this but the very fact that we exist at all as a creature in God's world is accounted for by nothing more than His graciousness. But there is more than mere existence for God from the very first designated man as lord of creation, as caretaker of the world He made, that we might live and grow in perfect usefulness and close communion with Him. God gave man the power to think and choose, to love and serve. He went so far as to make man in His own image. The talents and abilities, the blessings and pleasures which each one of us possess to a greater or lesser degree are, whether we admit it or not, from God.

But there is a far greater gift than all this and the need for such a gift came about in a strange way for, in spite of God's goodness to men, he fell into temptation and disobeyed God. From that time on man was individually and collectively a rebel from God, a lost creature without the communion he could have enjoyed with his Maker. Something had to be done to save man and something was done. God became a man—Jesus Christ came into the world that all who believe on Him might regain that communion man had before the entering of sin into the world. How gracious our God is, and how unspeakable His love, that He would die for us!

A Great Responsibility to God. And since Christ died for us we must die to self and turn over our whole lives to Him. Dead to the world, the flesh, and the devil but alive in Christ. We must, as the disciples of old, forsake all and follow Him. Family, friends, country, comforts, wealth, fame, worldly pleasure and all else dwindle into insignificance when compared with the incomparable spiritual riches of abiding in Christ. It is this writer's hope and prayer that all young men who have named the name of Christ will early in their life consider full-

time service to Him on the front lines in the mission field or in some other place. Jesus Christ wants nothing less from us than an unconditional surrender to Him. Let us dedicate our entire lives to spreading the good news of Jesus Christ for it is the greatest service we could possibly give our fellow men and the greatest glory God knows among men.

"The bread that giveth strength I want to give;
The water pure that bid the thirsty live;
I want to help the fainting day by day—
I'm sure I shall not pass again this way!

"I want to give the oil of joy for tears
The faith to conquer cruel doubts and fears.
Beauty for ashes may I give away—
I'm sure I shall not pass again this way.

"I want to give good measure running o'er
And into hungry hearts I want to pour
The answer soft that turneth wrath away!
I'm sure I shall not pass again this way.

"I want to give to others hope and faith;
I want to do all that the Master saith;
I want to live aright from day to day—
I'm sure I shall not pass again this way."*

This isn't your life. The Scripture tells us that we are not our own for we are bought with a price (I Cor: 6:20) the price Christ paid on Calvary. May our lives be a constant sacrifice on Christ's behalf, in realization of the fact that, although we lose our lower nature, our lower life, when we surrender to Christ we gain the infinitely greater, higher, abundant life that can only be found in Him.

*Quoted anonymously in *Where Life Matures*, by R. Laurin (Dunham Publishing Co.)



MY DIARY

Mrs. George Drusho

Nov. 6—Wed. I "Baby sit" with flu patients while Adah was up at High school. Orlena and Jo-Elle went to Fugate's Fork and had the Bible class in place of Mr. Fry, who has been going up every Wednesday for some time. Mr. Fry has flu.

Nov. 7—Thurs. "Sale" in forenoon, as usual on Thursday. Rosa Lee Dobbins, a former student from Indian Creek, stopped in to see Adah, and seeing her so worn out decided to put her to bed and stay over a day and help look after the girls and Adah's high school classes tomorrow. Surely the Lord sent her.

Nov. 8—Fri. Rosa Lee stayed all day and took charge of Adah's work so she could stay in bed. Says it has been a long time since she has had as much pleasure as she is having in being able to be of some help to the school. Says she is coming back Monday to help Adah one more day, before going back to Indiana.

Nov. 9—Sat. William Musser and E. Condit Newcomer arrived today from Bryan, Ohio, with a truck load of things. And a LOAD it surely was. There must have been 30 bushels of apples and pears, and about everything any one could think of. Glad they are spending the night with us.

Nov. 10—Sun. Bryan, Ohio, folks left this morning. It's always hard to find a "Thankyou" word that is big enough to say to folks who do so much for Riverside. Attendance at all of our services was up more like normal, since the flu epidemic has subsided.

Nov. 11—Mon. Rosa Lee back to help, driving nearly 100 miles to do it. Such a wonderful spirit! Says it's all an appreciation of Riverside's teacher's patience with her when she was a child. Papa up to Log House as usual at 7:30 this morning, so some one will be there until the teachers come at 8. As he alighted from his car, he fell over unconscious. Boys got him up in car. Came home to bed. Was a pretty sick man for a few hours. Mr. Perry came in to pray with him and anointed him.

Nov. 12—Tues. Papa feeling fine today. A miracle. Paid all October bills today, another miracle. We now have no man anything but love. Rosa Lee staying by Adah, helps a lot.

Nov. 13—Wed. Ada Lu very sick. Could not get doctor from Jackson, but got one down from the Hospital Perry Co. tonight. She has pneumonia.

Nov. 18—Mon. Ada Lu much better but still running high temperature, brought her over home here, so I could look after her and Adah can be up at school.

Nov. 22—Fri. Papa met with the boys and young men of the Church to discuss the organization of a Boys' Brotherhood.

Nov. 23—Sat. Adah sick. Was sick yesterday and could not have been in bed, but there was so much to do she thought she had to stay up. She took charge of the young folk's social last night while running a high temperature. None of us knew it. Some of the teachers had been invited out to a supper and she said she knew if she told it that she was sick, one of them would have stayed home and sponsored the social. Tiny flakes of snow fell for a few minutes. First of the season.

Nov. 24—Sun. Adah suffered intense pain all last night and is not better today. Don't know if it is the flu or not. Miss Hooks took her Sunday school class and Miss Agen, Elizabeth and Orlena went to Fugate's Fork Bible class. Miss Hooks' Sophomore High school Bible class gave a choral Bible reading at the close of Sunday school this morning.

Nov. 25—Mon. Adah to doctor at Jackson. Pronounced her trouble rheumatic fever. Thinks he can check it since she has taken it in time, but it will mean stay in bed for some days. Mr. and Mrs. Kimmel, from McLouth, Kansas, here for a couple hours. Enjoyed not only them, but especially enjoyed their children.

Nov. 26—Tues. Mrs. Teed's Home Ec girls served a Thanksgiving dinner to the students before they left for their vacation. Served the big turkey Miss Davis' mother brought to us from Danville, Ohio. Mrs. Joseph came up to help with the high school teaching since Adah is in bed.

Nov. 28—Thurs. Papa not feeling well, so Brother Fry had charge of the Thanksgiving service here in the chapel this morning. Mrs. Kessinger and Miss Stoffer up from Haddix to help us eat our Thanksgiving dinner. We had had our turkey on Tuesday, but we had good roast beef today. There were 27 of us at the table. The children who live in Dayton and New Lebanon, Ohio, could not get home. Mr. and Mrs. Burton Toms visited us during the afternoon. He was a former teacher here; now principal of a Bible school at Bristol, Tenn. Good attendance at Rowdy tonight considering the bad weather. Folks brought in things for a needy family up there. They will deliver the food to the family yet tonight. Doing things like this helps the church there. Adah got up for dinner, but her fever came up after that. Papa better tonight.

Laid to Rest

PRICE. Mrs. Blanch Price, daughter of Rev. Ben Flora former pastor of the Flora, Indiana, Church, passed away on Dec. 31, 1957. Services held the following Friday at North Liberty. Was an aunt of Rev. Delbert Flora, of Ashland.

C. A. Stewart.

* * *

FISH. Mrs. Bertha Fish died Nov. 3, 1957 in her home in North Vandergrift. Born March 6, 1883. She gave 44 years of selfless devotion to the Brethren Church, missing services only when sick.

James Naff, Pastor.

* * *

LOUCKS. Mrs. Mary Brooks Loucks died in the Uniontown Hospital, Dec. 10, 1957. Survived by husband George, two sons, two granddaughters, and two sisters. Members of the Masontown Brethren Church since 16 years of age. Former officer in the W. M. S., and teacher in the Sunday School. Funeral at the church conducted by the undersigned.

Wm. D. Keeling.

* * *

McCLANAHAN. Mrs. Bertie Frances McClanahan was born May 10, 1912 and died Dec. 13, 1957. Was a devout member of the Maurertown Brethren Church. She was the mother of a large family of children, ten of whom with her husband survive. Services held by the undersigned at the Dellinger Funeral Chapel, Woodstock, Virginia, Dec. 16. Interment, Maurertown Cemetery.

John F. Locke.

* * *

SIPE—Clyde S. Sipe, aged 88 years, 10 months and 2 days, died December 30. Funeral services held at the Mt. Olive Brethren Church. Interment, Mt. Olive Cemetery, of McGaheysville, Virginia. Brother Sipe is survived by his wife, Mrs. Lelia Hinkle Sipe and four sons and four daughters, 22 grandchildren, 47 great grandchildren and 2 great great grandchildren. Assisting the undersigned in the memorial services was the Rev. Douglas Ebert of the McGaheysville M. E. Church.

John F. Locke, Pastor Mt. Olive.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

OF LITTLE INTEREST . . .

THESE OPENING WORDS should be of little interest or importance to you—that is, assuming you have already contributed a financial gift to our denomination-wide emphasis this month, the PUBLICATION BOARD OFFERING. But, just in case you have been putting it off and have yet to make your donation, let me add these words of encouragement.

BRETHREN YOUTH is helped a great deal in its work by the Publishing Company. A clear-cut example is the page which you are now reading—given to us without charge so that more people throughout the brotherhood might know about the activities of their young people. Our appreciation of this kind gesture on the part of the Board is great.

The assistance offered by your Publication Day Offering enables the Publishing Company to print our BRETHREN YOUTH MAGAZINE at the lowest possible expense to us. This factor aids very much in our being able to keep it in print.

As I said, these remarks are “of little interest” to you if you have already given, but if not, rest assured that the Publishing Company helps Brethren Youth and many other of our Church organizations through your gifts. YOUR SUPPORT IS APPRECIATED BY US ALL.

MAY I SHARE . . .

. . . A PORTION of this personal letter with you? It was written by a Dutch friend of mine who came to hear the B. Y. AMBASSADOR QUARTET when they were in Holland last summer.

“The singing you did was very fine and I think you did a good job in doing so. This time the Europeans saw Americans of a different side than they do usually. They saw your group as some people as everybody is, not those rich in big colored cars with lots of dollars.”

This is just another indication of the work accomplished by YOU when you assisted in sending the Quartet to Europe. The Quartet continues to thank you for your past help and thanks God for the results of the mission.

**Second Annual
BRETHREN COLLEGE DAYS
February 28—March 2, 1958**

This event of the ASHLAND COLLEGE CAMPUS is for all Brethren high school Juniors and Seniors from every state. Check with your pastor for details.

COME AND SEE US ON THESE DAYS

A DAWNING

DO YOU KNOW WHAT I JUST REALIZED? It just “dawned” on me that most of the recent pages of BRETHREN YOUTH NEWS have just been “straight stuff” with nothing unusual or different. It must be getting very boring for you poor readers. Something has to be done RIGHT NOW!

TEN new subscriptions came in the mail yesterday—
an indication that our Subscription Drive through January and February is catching hold in several churches.
If you don't, subscribe today by sending your name, address, and \$1.00 to Brethren Youth, Ashland College, Ashland, Ohio. Don't miss the first issue of the NEW BRETHREN YOUTH MAGAZINE.
Some of the NEW features are: New SIZE, New DEPARTMENT HEADINGS, New ART WORK and New FORMAT.
We've forgotten which way is “up” in our excitement about the NEW, NEW “Brethren Youth Magazine” coming off the press February 1.

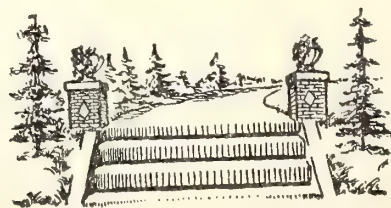
A PLEA FOR INFO

WHAT'S GOIN' ON IN YOUR CHURCH OR DISTRICT? We need reports of your activities for the “Brethren Youth Magazine.” Meet GOAL 8 of the National Goals by sending us something about you and your friends in B. Y. C.

ALSO, RALLY DATES are needed. We are glad to publicize coming B. Y. events on this page if you send us the dates, time, place, etc. If you are a district officer or pastoral advisor, let's hear from you. It will probably help to get more people in your district to the rally.

VISITS TO THE EAST

On the week-end of January 11, 12 your Youth Director traveled first to New Windsor, Maryland, to attend a Youth Workers Clinic and then to Maurertown, Virginia for two preaching services on Sunday. The Youth Clinic sponsored by the Church of the Brethren, was very helpful and instructive as the problems and methods of leading young people were discussed in detail. I hope to be able to pass some of these findings on to you in the near future. Fellowshiping with the Maurertown Brethren was also an uplifting experience and I shall long remember their hospitality, both in the Church and a few of their homes.



INTERESTING ITEMS

(Continued from Page 2)

NORTH MANCHESTER, INDIANA. One new member was received by baptism on December 29th.

SOUTH BEND, INDIANA. New deacons and deaconesses ordained for service in the South Bend church are: Mr. and Mrs. Bertram Jane, and Mr. and Mrs. Raymond Maxson. The service was held on January 5th, and Dean Delbert B. Flora, of Ashland Seminary, brought the message of the hour and assisted Pastor J. D. Hamel in the service of ordination.

TEEGARDEN, INDIANA. A card from Pastor Hays K. Logan says: "Five were baptized and received into the fellowship of the church, Sunday, December 15th."

GOSHEN, INDIANA. The mission film, "In His Name," was shown in the Goshen church the evening of January 5th.

Brother Spencer Gentle notes also in his bulletin that January 5th was the 54th anniversary of the dedication of the first church on the site of the present church.

WABASH, INDIANA (COLLEGE CORNER). Pastor G. B. Hanna notes in his bulletin of December 29th, that Mary Trent, widow of Albert Trent, suffered a light stroke on the Sunday before Christmas.

ROANN, INDIANA. Brother Thomas Shannon reports that a small fire in the Beginners S. S. Class room on the Monday after Christmas, caused considerable smoke damage which required a lot of cleaning up. Actual loss included the class room cupboard, cracked panes of glass, curtains and S. S. supplies. No origin of the fire was given and it was discovered before it became more serious.

COUNTY LINE, INDIANA. Brother Herbert Gilmer, in reporting on the recent contest between Sunday Schools of the area, says, "We were third in the race of five churches, but our people did real well toward the last of the contest. In October and November, the flu hit us pretty hard, but we had a gain of 12.8% over the same period last year. The winning church had a nice gain of 27.9%."

Brother Gilmer continues: "The Superintendents and their wives, and Pastors and their wives will have a banquet January 28th to honor the winners and to make plans for a 1958 contest. Friendly contests are good."

TIOSA, INDIANA. A card recently received from Mildred Swihart indicates that Brother Wayne Swihart has tendered his resignation as pastor of the Tiosa Brethren church effective October 1st.

OAKVILLE, INDIANA. Brother E. J. Black, of our Muncie church, conducted communion services in the Oakville church on December 8th, for Pastor Arthur H. Tinkel, who was ill at the time.

MUNCIE, INDIANA. The Gospel in Song and Word was broadcast by the Muncie Brethren church, Sunday noon, December 29th, over WLBC.

LANARK, ILLINOIS. Brother H. Francis Berkshire reports the baptism of 14 on January 5th.

MANTECA, CALIFORNIA. The Manteca bulletin informs us of their Revival Service which began on January 9th, with Pastor Milton M. Robinson bringing the messages.

Also, from the same source we learn that the Northern California District Conference is scheduled for the week end of January 23rd.

The Women's Corner

by Helen Jordan

ONLY YOU CAN OPEN THE DOOR

Rev. 3:20, "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

WHEN I WAS A YOUNG GIRL, one Sunday evening in Christian Endeavor meeting, I was given a lesson I will always remember. We had as part of our lesson the picture of Christ standing at the door with a lantern in His hand. I am sure all of you are familiar with this picture "The Light of the World" by Holman Hunt. The thing that impressed me was the fact that the artist had left something off the door. Unlike the doors to our houses this one has no door knob, thus no matter how many times Christ knocks at the door of our heart, He cannot come in unless we not only bid Him enter but also push open the door for Him.

To me this lesson was one never to be forgotten; and it has always impressed me as being one to use also in our Christian living. So often we feel that there is not enough done in our churches, communities, etc. We forget that the world judges Christians by their daily life and only each individual can show his Christian life by his own actions in working and serving wherever he may be needed. We cannot blame others for not doing enough unless we have done all in our power to further the work of Christ in the world. Only we can push open the door to others, to help them receive Christ for themselves. It may be through prayer, teaching in the Sunday School, regular attendance at church services, or by some other gift of love we give without realizing how much that gift may mean to someone; but whatever the way, we must give of ourselves for others to learn of Him.

I do not remember who gave me the following quotation but I would like to share it with you: "The service we give is the price we pay for the space we occupy here on earth." How wonderful that is—a few words—but to me it tells in another way part of our obligation to Him. May all of us, each in his own way, fulfill our promises to Him, and open the door of our hearts and lives for better Christian living.

Mrs. Donald L. Kollar,

South Bend, Indiana.

**"HEROES OF THE CROSS"
MISSIONARY BIOGRAPHIES**

The "Heroes of the Cross" series of exciting missionary biographies, written for teen-agers has caught the fancy of young readers everywhere. These are fast-moving biographical accounts of men and women who devoted their lives, and sometimes even GAVE their lives for the cause of missions.

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Interesting for Primary Age:

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The Brethren EVANGELIST

Official Organ of The Brethren Church

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this month*

Vol. LXXX

February 1, 1958

No. 5

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

CUMBERLAND, MARYLAND. Brother L. O. McCartney reports on their recent Day of Prayer and Fasting: "... was well attended and those present received a great blessing."

LINWOOD, MARYLAND. The Linwood bulletin notes that Brother Bruce C. Shanholtz has been recalled for another year as Pastor.

JOHNSTOWN, PENNA. (THIRD). A Teacher-training course of six weeks duration is to be held each Wednesday evening beginning on February 26th.

The Boys' Brotherhood Winter Camping trip was scheduled for January 17, 18 and 19. It was to be held at the Grey Run Boy Scout Camp. Church and Sunday School services were a part of the program.

SERGEANTSVILLE, N. J. The new oil heating system in the parsonage has now been installed, and awaits only the final hooking up and testing.

SMITHVILLE, OHIO. The Smithville Brethren paper, "Crossbeams" reports that sixty-one members of the Sunday school had perfect attendance during 1957. This was two more than the previous year.

DAYTON, OHIO (HILLCREST). Brother Percy C. Miller notes their recent building addition program: "We are moving forward with great strides. Our contractor will be finished in possibly less than a month. Plans are now being made to equip both the chapel and auditorium."

SOUTH BEND, INDIANA. Miss Lillie Garwood, Secretary to the Pastor, writes: "On January 15th, the South Bend Church received a gift of two large lots from Mr. and Mrs. Forrest G. Hay."

(Continued on Page 19)

PASTOR DESIRED

The Maurertown Brethren Church, Maurertown, Virginia, is in need of a full-time pastor. If interested, please write to:

Miss Dorothy Ritenour, Church Secretary,
Box 285,
Woodstock, Virginia.

COMING EVENTS

**NORTHERN INDIANA BYC
RALLY**

South Bend, Indiana

February 9th—3:00 P. M. CST

John Porter

SPECIAL ANNOUNCEMENT

MINISTERIAL RECRUITMENT

and

SEMINARY SUNDAY

March 9, 1958

On Friday morning, August 23, last General Conference adopted a Resolution as follows:

"Be it resolved that this Conference designate the second Sunday of March annually as 'Ashland Theological Seminary and Ministerial Recruitment Sunday,' and, that Brethren Churches shall be exhorted to set aside the day

"1. For calling attention of their members to Ashland Theological Seminary, Ashland, Ohio and

"2. For presenting the call to young men and boys of the Brethren Church to dedicate themselves to the Ministry of the Gospel in the Brethren Church . . .

"It is to be especially noted that this program is meant to be inspirational and educational, and that no monetary appeal is to be related to it.

This announcement will remind Brethren Pastors and people of Conference action and of the day which is rapidly approaching. More information will follow in the near future.

Delbert B. Flora,
Moderator of General Conference and
Dean of the Seminary.

THE BRETHERN EVANGELIST

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The Editor's Pulpit

Warmth in a Cold World

AMONG THE BASIC NEEDS of people today are those relating to creature comfort. In this group are sufficient food, clothing, shelter. Another great basic need is that of love. Deprive an individual of any of these, and there is discomfort, and heartache. Especially is this so for people who are on the sunset side of life.

The passing of the years occurs to each one of us. In the early years, by reason of strength, zeal and challenge, the passing years seem to do us no harm. Birthdays are celebrated with glee, "for are there not yet many years to come?" We don't know at just what age there comes a consciousness that years are passing rapidly, and that there are not as many ahead as there used to be. But there comes a time when, as never before, an individual realizes the preciousness of each passing year. When it comes, or how, we don't know; perhaps it is a gradual process. At any rate, it comes. What the outlook is at that time, determines pretty well how we react. If the future promises provision of creature comforts, life can continue to be enjoyed and work can continue to be accomplished. But, if ahead there is but fear, uncertainty, and famine for soul and body, what then? Life takes on a defeated, frustrated aspect.

The joy of the Christian faith is that it promises more in the future than it gives now. Even though creature comforts are well assured, the desolation of soul is ahead. The way is dark. Very dark. Let Christ come into the heart, clearing away the debt of sin, and the future gives promise of His watchful care, His provision, and the hope of the eternal home in glory. Then the passing years bring a gladdening of the heart, and a quickening of the step, as in the words of the poet:

"One sweetly solemn thought,
Comes to me o'er and o'er;
I am nearer home today,
Than I've ever been before."

With this hope and assurance, life can be lived to the very last moment; service can be ren-

dered as long as mind and body cooperate. Christ knows the way; He leads and provides. A Christian with this hope, can face any problem, any difficulty. He who won the victory over sin, sickness, disease and even death, is Lord and Master; He is our Saviour. So, we trust Him, and the passing years lose much of their drabness and uncertainty.

However, the needs of shelter, food and clothing remain with us until our dying moment. We need only to look around us to see that for many people, the provision of these necessities presents a problem as people older grow. Some, by reason of good fortune and favorable circumstances, have been able to provide for their sunset years. Others, through no fault of their own, have not been able to do so. Still others, having served the church and the Lord for a life-time at great sacrifice, come to their sunset years with nothing materially laid by. Are these to be cast aside by the church which they have served? Are their years of sacrificial services to be forgotten even though now we enjoy the fruits of their labors? No Church which claims to belong to Christ, can side-step its responsibilities in this way and still remain in the favor of God.

Among our membership are Brethren ministers, their wives, widows of Brethren ministers, and other elderly Brethren who deserve and need our help. If they were to come to our homes to live, we would surely not turn them out on the street to die of hunger and neglect. What would people think of us if we did?

We dare not underestimate the need for liberal support of the Benevolent offering this year! Pages of this *Evangelist* are devoted to telling of the needs. Even though we would not be guilty of turning anyone away from our door, let us be sure we do not do it by our neglect of this offering this month. In giving to this offering, we are providing creature comforts to those in need; and in doing this we are helping to supply another basic need—that of love. Read the handwriting on the wall, Brethren. The hour is late, and the need is great. W. S. B.

"I Will Give You Rest"

Matthew 11 : 20-30



Rev. Floyd Sibert

THE ELEVENTH CHAPTER of Matthew marks a climax in Israel's relation to the Saviour-King.

Here we reach the time and place in the history of our Lord's earthly life and ministry where the rejection by His own people is more and more in evidence.

Surely, the poor "heard Him gladly." A few turned and followed Him. But the leaders were going on to complete rejection of Him.

John 1:1 says, "He came unto His own and his own received Him not." He was rejected by His own. There is nothing worse than that! We learn from chapters 11 and 12 of Matthew that the Lord's rejection by Israel was wilful and deliberate.

They didn't want a KING born in a stable.

They didn't want a king born of a virgin.

They didn't want a king born into a family of poor people.

They didn't want a king without any apparent military, or official, or political power.



(Message delivered at the 1957 Indiana District Conference.)

They said, "We will not have this man to reign over us." They did not ask God what He wanted them to do about it. THEY SAID, "We will not have this man to reign over us." They had no heart for Him. They wanted no part of Him. They purposed in their hearts to go along without Him.

There are none so blind as those who will not see. Such wilfulness is followed by more and more blindness. There is such wilfulness in the world and in the church today. Not inquiring of God, people say, "I will not have this way." To such people who, then and now, say, "I'm going to have my own way about this thing— I don't care how the Lord wants it," Paul says in 2 Thess. 2:11 "Strong delusions will be sent that they should believe a lie and be damned." It is a solemn thing to say to God, "We will not have this man to rule over us."

In this chapter the rumblings of controversy are becoming louder and louder. This portion begins with the coming of the messenger from John the Baptist, asking John's question, "Art thou He that should come?" Satan tempts with questions. Had not John said "He must increase but I must decrease?" Jesus made the blind to see and the lame to walk. He healed the lepers and raised the dead and preached the gospel to the poor. So to him

questioner He said, "Go and show these things to John." He then adds tenderly, "Blessed is he that shall not be offended in Me." I know you can't understand it, John, but won't you trust Me anyway? And having sent the messengers back to John, Jesus pronounced His citation upon the blessed Baptist. He said; Verily, I say unto you, among them that are born of women there hath not risen a greater than John, the Baptist.

Then He turned to those who had listened to John and who had imprisoned Him. He turned to those who had listened to him with no response but faultfinding and blasphemy. He denounces them in powerful language. He began to upbraid them, because they were wicked? No! because they **repented not**. WOE unto thee Chorazin, Bethsaida, and Capernaum!

Now we know where **MOST** of His mighty works were done. Not in Jerusalem, nor Nazareth, but in the three great cities that hugged the sea of Galilee. There He was lavish in His works of power and mercy, but they called Him Beelzebub.

The Lord keeps books. Heaven keeps an accurate account. The day of accounting will come when all must answer for the privileges they enjoyed. For the opportunities they had to know Him and love Him, to know Him better and to love Him more.

Jesus here began to **UPBRAID** them for their lack of repentance. He said that Tyre and Sidon, cities in Phoenicia on the shores of the Mediterranean, would have responded differently. **AND THOU CAPERNAUM**—you Capernaum who think so much of yourself,—you who are exalted to the skies **shall be brought down to hell**.

How shocked some people must be to hear these words. People who are under the false impression that the Lord Jesus is so meek, mild, loving and kind that He would not upbraid, reprove or rebuke anyone. People go around happily singing

"Tho it makes Him sad to see the way I live
He'll always say I forgive."

And that's the devil's lie. This Juke box religion is mostly the devil's lie.

"Though it makes Him sad . . ." —**WHEN** will He say "I forgive?" **When we ask Him**. When we are honestly sorry for our sins. When we repent. But we prattle before hopping into bed, "forgive our sins," and then keep right on living in our sins. Bearing the same old grudges, and the same old hatreds. Let me say, "**DON'T COUNT ON IT**." People pray (or say) "Forgive us our debts as we forgive our debtors," who were never known to forgive anyone they had a gripe at. And we had better not fool ourselves into thinking that He forgives us our debts when we don't forgive the other fellow. I know that is digging pretty deep, but it is the truth. (Matt. 11:23, 24) "And thou, Capernaum, which are exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained unto this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee." That's pretty plain, but remember that God's Word is unchanging.

In verse twenty-five Jesus turns from His divine indignation and severe denunciation of these cities to

thanksgiving and rejoicing. Notice the phrase in verse 25 "at that time." It is significant. **At that time** when His rejection was clearly evident, even where "most of His mighty works were done." What does the Lord answer to the situation? Complaint? No! thanksgiving.

This lack of response in the Galilean towns certainly looked like failure for Jesus. Indeed from the standpoint of **HUMAN** measurements, His entire earthly ministry was a failure. Among His followers were **FEW** of the intelligentsia, few men of influence. In spite of His popularity with the multitude in healing campaigns, and free meals, he could count on only the few very ordinary folks. Rather early in His ministry when He was teaching about the Holy Spirit, He said, "It is the Spirit that maketh alive, the flesh profiteth nothing. **THE WORDS** that I speak unto you, **THEY ARE SPIRIT**, and **THEY ARE LIFE**." No man can come unto Me except the Father draw him. It is then that John says in 6:68 "**From that time** many of His disciples went back, and walked no more with Him."

How did He react to this seeming failure? He did not regard it as a failure at all. He rejoiced and gave thanks; for **Christ's satisfaction was not found in what men call success**, but rather in the accomplishment of what was **WELL PLEASING TO THE FATHER**. Here is a standard of success of which the world knows nothing. Here is an outburst of **joy** which few Christians understand. Here is a motive of thanksgiving which is beyond the apprehension of most of us. In the midst of human rejection Jesus still knew Himself Lord of all by the appointment of His Father. Here we see Jesus **FULL OF JOY** even in the midst of what men call failure. He is really **transported** in exaltation and thanksgiving, wholly delighting in the Father's will.

O to be like Thee, blessed Redeemer
This is my constant longing and prayer
Gladly I'll forfeit all of earth's treasures
Jesus, thy perfect likeness to wear.

O to be like Thee, lowly in Spirit
Holy and harmless, patient and brave.
Meekly enduring cruel reproaches
Willing to suffer others to save.

O to be like Thee, O to be like Thee
Blessed Redeemer, pure as Thou art
Come in Thy sweetness, Come in Thy fullness;
Stamp Thine own image, Deep on my heart.

It is easy for us to rejoice and give thanks when everything comes our way, but the way of Christ is to rejoice and give thanks for all that seems good in the Father's sight. I pray that we may learn of Him who hid these things from the wise and prudent (probably scribes and Pharisees) and "revealed them unto babes" (probably unlettered fishermen and the like.) It is better to be a "babe" with the knowledge and love of God than to be a Doctor or something or other without it. That is ever God's way. He hides the knowledge of the truth from self-righteous, self-sufficient men who cling to their own wisdom, and who are wise in their own conceits.

It is a first necessity that God should **BE** God, and man a puny creature—a babe—who is entirely dependent

upon receiving everything for his good from the parent. Here is one of the most dramatic, most powerful passages in all the Gospels. Jesus turned from the denunciation of the unbelieving cities in verses 20 to 24 to **thanksgiving** to His Father, verses 25 to 27, and then to A **GREAT INVITATION** to all who desire to accept it.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of Me: for I am meek and lowly in heart: and ye shall find rest for your souls. For My yoke is easy and My burden is light." John 11:28, 29, and 30.

The gracious invitation, "Come unto Me," reaches the dying thief. "Today thou shalt be with Me in Paradise." It reaches into the valley of the shadow of death. For having accepted it there is a **LIGHT** in the valley. The triumphant song arises, "I will fear no evil, for Thou art with me."

The invitation, "Come unto Me," reaches the stained prostitute, and hope and purity bloom in glorious radiance. "Neither do I condemn thee," said Jesus, "Go and sin no more."

Matthew accepted that invitation. Hated and ostracized, a chief of sinners, in accepting the invitation he discovered that he had also accepted salvation, and a call to be one of the twelve apostles. Yes, Matthew the publican, never forgot that he was taken from a horrible pit, from the miry clay, and his feet set on a rock. Into the haunts of vice, into the palaces of nobility, into the ranks of bond and free, into the homes of the humblest and poorest has gone this blessed invitation. Men and women of all walks of life have heard and heeded this gracious invitation and have found rest and peace which passes all understanding.

In these modern days of haste and speed, nerves are taut, patience is thin, smiles are few, the suicide rate climbs, mental collapses fill our institutions. **Never, never** has this old world needed so desperately to listen to this blessed invitation. "Come unto Me, and I will give you rest."

Strange that we listen to every other voice, and accept all the other invitations. Christians who ought to be **RESTING IN THE LORD**, take sleeping pills and are not ashamed to do it.

We listen to the voice of education and obtain our degrees. We listen to the voice of ambition and obtain our farms, our homes, our new cars. **WHEN** will we listen to His blessed voice, and find rest unto our souls? When will we trust Him fully as the small child trusts its father? I see the loving father carry his little child in the crook of his arm and it isn't afraid of anything.

Friends, you and I have a loving Father, too, who is altogether trustworthy. And there is nowhere else to go for peace and rest. For, "He, alone, hath the words of eternal life." Come unto Me **ALL** ye that labor and are heavy laden, and that includes all of us. The heart is restless until it rests in Him.

Those who have known many long sleepless nights of pain and anxiety, fully realize the preciousness of rest. In this our day, we have so many labor saving machines, but are more tired than ever. We fuss and rush and worry and never take time to appropriate the precious promise of Christ, "I will give you rest."

In Psalm 37, David says, "Rest in the Lord." Jeremiah, the weeping prophet, sobbed out, "My people have been lost sheep. They have turned away on the mountains, they have gone from mountain to hill. They have forgotten their resting place." I pray that if you have ever known that resting place, you will **return** to it this morning. Those who have never had it cannot forget it. They may never have heard it, or having heard of it, slighted it, or intentionally refused it. They may not have felt the need for it, or they may not have known upon what terms it can be obtained.

I heard the voice of Jesus say
Come unto Me, and rest
Lay down, thou weary one, lay down
Thy head upon My breast.
I came to Jesus as I was
Weary, and worn, and sad
I found in Him a resting place
And He hath made me glad.

From sadness to gladness. From sorrow to joy. From darkness to light. From weariness to rest. The gracious invitation is, "**COME, TAKE, LEARN.**"

Burlington, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

CHOICE IS INEVITABLE

"Ye cannot serve God and Mammon." Matthew 6:24.

CHOICES are determining factors in life; always fraught with meaning, and the results may be endless. We usually interpret the text of this meditation as referring to the choice of money as the thing of greatest value in life. But there are other masters men serve beside money that keep them from serving God. The self-destroying emotions of hate, greed, pride, vanity, may creep into life and change its character.

Do you know that if we allow ourselves to become jealous of a church worker who has more friends than we have, we are not serving God. If we use our place in the Sunday School for our own selfish satisfaction we are not serving God. If we are jealous of some one else who can play the organ as well as we, and are peeved if they get to play oftener than we do, we are not serving God. We are not asked to play better than any one else, but just to do our best, knowing that God understands—and many times our friends understand better than we think.

Only as we strive to cultivate within ourselves the graces of humility, unselfishness, faith and love are we truly serving God as we should. God challenges men to make choices. "Choose ye this day whom ye will serve," is the challenge given men long centuries ago; and that same challenge stands today. Because choices are fateful and possibly fatal, they should never be made carelessly or thoughtlessly. If we strive always to make such choices as God can approve, we may be sure He will give us all that we need to make our lives worth while.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
30 College Ave., Ashtabula, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

MORE NEWS FROM NIGERIA

(from the Krafts)

... The Halls are progressing fine with their Hausa study. They have a little son, Douglas who gets along fine with the twins. Monday I took Elsie Hall and Merle Bowman with me into the compound of our informant. No English speaking person was there, and I led the Hausa chat; in fact, I had to translate everything for Elsie. It surely was a good feeling to be able to carry on for an hour or so of visiting in Hausa. Since the Halls are here, we are no longer the "new" missionaries.

Language Study

We have been very busy with mimeographing materials for the language study and keeping the four other folks busy learning Hausa. Do pray that we will all learn to speak the language effectively—Von Hall is in the field of Agriculture and Elsie in Education.

Chuck has really been pushing hard to get lesson plans out. So far we have arranged and mimeographed 2 sheets. As fast as we get them done we use them on our students here. We have fun, all of us, in our language study.

Nigerian Visitors

Yesterday I had a real thrill as the sister and second wife of our informant came to visit me! His sister had her one-year-old daughter on her back and an older daughter with her too. I put chairs out in the yard and we sat and chatted—all in Hausa, of course, since they know no English. They were a bit uneasy because of sitting on chairs, I believe. After talking about 30 minutes or so, I asked them to come inside the house. We gave them a straw mat on the floor, and as I was talking they immediately sat on the mat on the floor. I quickly sat on the floor too and we had a real chat! They were so much more at home on the floor. They asked for a drink and I gave them water from the refrigerator—they liked it fine.

Once before, when we gave the cook some ice cream, he said it "killed his teeth." They loved the twins' toy box and especially the toys that squeaked and made noises. We examined and discussed them all, and what a work-out on my Hausa! I gave the little girl one of the squeaky ducks, and they were so pleased.

First Hausa Sermon

Chuck preached his first Hausa sermon last Sunday at the Teacher Training Center, here at Mubi. I didn't go because I thought the twins would be too much of a distraction. Chuck received a letter in the mail today telling him how much his sermon was appreciated and that they wanted him to come back.

Our Hausa study is moving right along. We've been working a lot on verbs and their classification and are finally coming up with a workable way to teach it. Next comes arranging the pronouns. So far Chuck has arranged and mimeographed 28 pages and lesson plans.

The Bowmans are going back to Gulak to live in a week because their three children are coming home from school in Jos for an 8-week vacation period. I have been trying to get out in the village with Merle almost every day. Tuesday we walked for three hours greeting the Christian women—we were ready to drop when we reached home!

We are all well and busy each day. The twins are still cute as can be—at times; and then at other times—Human, I guess.

TRAVEL BRIEFS—General Secretary

Levittown, Pennsylvania

A few weeks ago, I visited Mr. and Mrs. Phil Nolte at Levittown, Pennsylvania, and Reverend and Mrs. Lindberg at Sergeantsville, New Jersey. I was gratified by their enthusiasm and constructive work toward getting a new Brethren church started in the Levittown area. The Pennsylvania District Mission Board is cooperating with the Sergeantsville Brethren Church in laying the ground work for the new church; Mr. and Mrs. Nolte are coordinating and directing the initial efforts.

At the first two meetings held at the Noltes' home, located at 139 Kenwood Drive, Levittown, Pennsylvania, the attendance was twenty-two and thirty-two respectively. We commend the Sergeantsville Church, the Pennsylvania District Mission Board and Mr. and Mrs. Phil Nolte for their vision and efforts in church extension.

SARASOTA DEDICATION

The dedication day services at the new Sarasota, Florida, Brethren Church were all that one could hope for in blessing and inspiration. Accomplishments, climaxed by services like these, make all of our efforts in church extension so meaningful and worthwhile.

The new slogan for stewardship "To Give Is To Live" has a living testimony in the new Brethren Church at Sarasota, Florida. Their giving has a direct relationship to the fulness in which they are living as a body of Christian believers. Their exuberance, harmony and earnestness in the work of the Lord stem from their willingness to "first give themselves." Certainly these Brethren people have realized that they cannot afford to do less. They will continue to live to the fullest as they continue to give.

The building itself is beautiful and is located in a grove of stately pines. The natural contour has been emphasized in the landscaping and with its completion, fences, shrubbery and parking area, it will be typically Floridan.

We commend all who have had a part in this church extension project and we thank God for His direction from the beginning to the end.

THE BRETHREN'S HOME ---

Let's be proud of it!

**REV. C. A. STEWART, Pastor,
Flora Brethren Church**

THE BRETHREN'S HOME is an institution that every Brethren should be proud of for two reasons. First and foremost because it is functioning as a Christian institution reflecting the Spirit of Christ. Every denomination recognizes that it is a Christian responsibility to care for those who are not able to care for themselves. This is a Christian duty. Jesus sets this forth in his teaching concerning the separation of the sheep and the goats. He said, "Inasmuch as ye have done it unto the least of these my Brethren, ye have done it unto me." They were astonished when He said, "I was an hungred, and ye gave me meat; I was thirsty and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." They could not understand that in so doing they were doing it unto Him. We have many people who need a home where they are comfortable and well fed. The Brethren have just such a Home and it calls to every member of the Brethren church for support. The residents in the Home are our Brethren and they need our help. As Christians we dare not let them down.

In the second place we should be proud of the Brethren's Home because it is Brethren. It is our Home and stands out as an evidence of the Spirit of Christ in us. This certainly is the evidence of good works as Jesus said, "Let your light shine before men, that they may see your good works and glorify your Father which is in

heaven." Every denomination recognizes that they have a responsibility to their older people and are building and maintaining Homes for them. Dare the Brethren fail in this respect? We have a Brethren home and all the residents are Brethren. There is room for a few more and this room should be occupied by more Brethren who meet the requirements. Of course not everyone can live in the Home. There are certain requirements which must be met. But every Brethren in good standing in their church and above certain age may be a resident in the Home.

This home requires a lot of help to keep it going. Those who do not know the workings of such an institution cannot imagine all the work necessary to maintain such. This help must be paid the current wage. It is very difficult to keep competent help because our money does not permit us to pay wages which such help demands. Brethren you will never spend a dollar anywhere that will give more comfort and joy to your own heart than to give it for the support of this worthy Institution. We sit in our comfortable home too many times very complacently and fail to think of the less fortunate. We could give a few more dollars and never miss them and bring comfort to others who otherwise would not have it. I am not a member of the Board but am closely associated with it and know the need. It is a nice comfortable Institution; let us keep it that way. The Board needs your help.

Flora, Indiana.

THE BRETHREN'S HOME ---

A Brethren Obligation

JOHN R. JOHNSTON, President
Brethren's Home and Benevolent Board

DURING THIS YEAR we Brethren will celebrate our 75th anniversary. Something to be proud of? Yes; it should be, but can we enjoy the meaning of this celebration to its fullest? To completely realize all the joy possible means that we, as Brethren, must have completely given ourselves to Christ and let Him dictate what we do. Can we say we have done this? Can we say we have given the utmost of our support both spiritually and materially? A quick look at the records shows that many of us fall short. Just how thoroughly have we searched to see if we have fully accepted the teachings of the scriptures? If we fully surrender, then love will be so strong in each of us that we will want to do more than He asks of us. Do we do this? If we do not then we are missing the great blessings in store for us.

If we loved our fellow Brethren as we should, there would be no need for the printing of the articles written to call attention of the urgent needs. There would be no need of appeals from your Brethren's Home and Benevolent Board or any other Board.

The practice of caring for the saints was not started by The Brethren Church. Neither is it a new idea. This practice was founded in the early days of the Church (Acts 2:37-47). Paul in his epistle to the Romans (Romans 15:26) refers to the matter of helping the Saints. Again, Paul speaks of such matters to the Corinthians (1 Cor. 9:11) telling them that if spiritual things have been sown into them then it is a great thing if they divide their material things with the sower.

This matter is again spoken of in 1 Cor. 16:1 as well as how we are to do these things. "These things were well in those days, but do not apply now," is the excuse given by many for the lack of interest. If we have the slightest feeling that this practice should not apply today then we

should read Matthew 25:31-46. This chapter very clearly shows what we should do in this matter and what we have in store for us if we fail.

Have not we profited spiritually by our aged Saints? Should we not then do our part to see that they are properly provided for? If we do not do our part, how can we say we are full of that love that can come only by Him?

Brethren, it is time that we awaken and consider our position more seriously than in the past. We cannot take the middle of the road route. We must go all the way or not at all.

It is time we started reading the Bible and finding out what our obligations are. Let's not stop reading when we have found some of them but let's find them all and then do something about them. We have no other choice if we follow Him. If we want to follow Him we will be happy to do His bidding. Read the references given. A careful study of these will reveal more, and show us how far we fall short of our obligations and just what to expect for our blundering.

Not until each of us, through our faith and love for our Master, give our all, shall the Church in each of its phases go forward.

The Brethren's Home and Benevolent Board can not carry out your wishes unless you provide the funds. We have been very lax as Brethren in assuming our obligations for this phase of the work. This work is important to you, to the Church and to the aged Saints. If this work was not important it would have never gained the attention and recognition of The Brethren Church. However, our forefathers realized these obligations and acted by establishing The Brethren's Home and Superannuated Ministers fund. Shall we abolish what they saw and knew to be a Christian's obligation?

Covington, Ohio.

BRETHREN'S HOME NEWS LETTER

Dear Member of The Brethren Church:

Many times the members of the Brethren's Home and Benevolent Board fail to keep the brotherhood informed of happenings at The Brethren's Home. Sometimes this is because we feel there is a definite lack of interest on the part of the members of the Church. Usually when this feeling arises, something happens that makes us know that you are interested and want to do all you can to support the home and make it a better place for our elders to reside.

Recently I received a letter from a member of the Flora church which offers much encouragement to the members of your board and which tells what the Church has to be proud of at Flora, Indiana. The letter received, reads as follows:

Flora, Indiana.

Dear Brother Johnston:

This letter will probably be a surprise and maybe a little out of order, but we feel we owe you and your board some congratulations and praise for your selection of Brother and Sister Kuns as superintendent and matron of our Brethren's Home.

Recently we had the pleasure of having dinner with them and the folk at the home, and we were deeply impressed with the order and spiritual influence that prevailed over all other things, also the fact that everything was spotlessly clean, friendly and kind; the patients being well cared for by two wonderful people.

We hope and pray that these wonderful services may always be had for these old people.

Respectfully yours,
Mr. and Mrs. Fred Frye

We thank the Fries for their fine letter. Without the help of the Good people of the Brethren Church as a whole these things could not be done. The credit given in this letter belongs to each and every one of you who has had a part in helping both materially and spiritually.

It is the earnest desire of the entire Board that each and every one of you might visit the Brethren's Home and see conditions as they actually are. Then and only then can you actually understand just what your offerings are going for.

Although the Brethren's Home must be continued, aid must be also extended to retired ministers and their wives.

We can not let down now. Your support is needed more than ever. The time for the benevolent offering is here. Again \$35,000 is needed to continue throughout the ensuing year. Church offerings must increase if the home is to be continued.

Think the matter over. Talk with those who have visited the home. Pray. Then give. This is a very important work.

John R. Johnston
Covington, Ohio.



*It's your Brethren's Home. Support
it with your gifts and prayers
this month.*



WORD from the SUPERINTENDENT and MATRON:

AT THE BEGINNING of the new year, in behalf of members of the Brethren's Home, we want to thank all our good people of the Brethren Church for making Christmas possible here at The Brethren's Home with your cards and gifts.

The gifts were placed under a large decorated tree in the living room as they arrived. Some sent them by mail, and others that were closer brought them.

Our Christmases from year to year are about the same; Christmas songs and the Christmas story by Richard and Sue, who were home from Ashland College for Christmas. After the program there was the distribution of gifts.

God gave His only begotten Son to the world, whose birth we celebrate at this time, and we like to give gifts to those we love at this time.

Every one was remembered several times; all members of the Home, except two who are bed-fast, enjoyed the afternoon very much.

On Christmas day a large turkey was served; it was a gift from one of our Churches.

At present we have nineteen members. We lost three very dear ladies; Mrs. Lydia Petit; Mrs. Mary Coin, who had been here twenty six years; and Mrs. Grace Westfall; all of whom we miss very much.

We have devotions every morning after breakfast, given by some member of the home.

Rev. Belote has services on Tuesday evening and our Minister, Rev. Stewart and wife, come out on Thursday afternoon and hold services. Thanks to Rev. Belote and Rev. Stewart.

We hope more of our Christian friends can visit us this coming year.

May God bless each one.

In His Service,

MR. AND MRS. RUSSELL KUNS



MR. AND MRS. RUSSELL KUNS

Let the Churches and Individuals Remember the Old Folks

**FRED W. ECCARD, Acting Secretary,
Brethren's Home and Benevolent Board**

THE BRETHREN'S HOME and the Superannuated Minister's funds are under the control of one Board, consisting of nine members.

We feel that the two services are very important to The Brethren Church and should and must be more generously supported than they are at the present time.

The present offerings for the funds are about the same as they were ten years ago and the general expenses to operate them are three times greater due to the increase of all labor and material.

Within the last ten years it was necessary to build three two-apartment cottages to care for the demand of older people who wished to enter the home.

The general expenses for maintaining the buildings at the Home of late years has been extremely heavy, largely due to the state of Indi-

ana's new law which revises their standards upward for Homes such as ours at Flora, Indiana.

Due to the above increased expenses in the last ten years, it was necessary for the board to pay the greater portion of the bills out of the Home reserves.

At the present time our operating expenses are between \$30,000 and \$35,000 per year, and we are receiving about \$9,000.00 from the churches. Therefore if we are going to operate these two branches of the Church it is very imperative that the churches be more liberal in their giving to the above funds.

We suggest that all members of the Brethren Church give this matter prayerful consideration and that the official boards of all churches be urged to increase their amount immediately if we are to continue to go forward.

Dayton, Ohio.



Some
of the
Residents
of the

Meeting Brethren Obligations

**RUSSELL WOLFE, Member of the
Brethren's Home and Benevolent Board**

"MEETING OUR OBLIGATIONS" is a term we are familiar with in everyday life. Whether or not we try to apply this term in an honest way is up to the individual. There is a tendency for some to shirk their responsibilities or what is known as to "get by." These become known and are labeled as "dead-beats."

The debts or obligations which they owe are incurred by them. However, they feel as though they should not be asked for payment or be required to meet their obligations.

Sometimes we assume certain obligations in a more indirect way. We choose "to belong" or become a member of an organization and to be a part of it. We expect to support it and abide by its rules and requests.

The Brethren Church is an organization of faithful believers in the Lord Jesus Christ. Not only believing the Word but exercising by works what we believe. (James 2:26).

To administer to all the needs of all the Brethren, various auxiliary organizations are needed

within the main body—the church. We should, as Brethren, be acquainted with these organized units and their functions. We should also be eager to support them. The Benevolent Board is one of these units. Its function is two-fold, to administer funds for the maintenance of the Brethren's Home, at Flora, Indiana, and to distribute the Superannuated Minister's fund. (Romans 12:13). The Brethren who serve on this Board are representing you—a member of the Brethren Church. The funds which are needed and used for these purposes are received from your contributions.

In other words, your contributions are payment for an obligation you assumed when you became a member of the Brethren Church. How will you meet this obligation as a Brethren? Will you shirk your responsibility and try to "get by?" We trust there will be no one who can be labeled a "dead-beat" Brethren.

Ludlow Falls, Ohio.

Brethren's

Home,

Flora,

Indiana.



Am I My Brother's Keeper?

BUT DEFINITELY! We are taught this truth early in the book of Genesis.

Do we have any "brothers" to keep? Most truly we do! There is a lovely Home for our brethren, the servants of the church, and it is called **The Brethren's Home**, located just outside the little city of Flora, Indiana, where folk are friendly and labor earnestly to enter into the rest of the Lord. It is true that Jesus has gone to prepare a place for them—and us too—but until He has that place prepared, and gives the call, our retired brothers need someone to care for them in a material way. Understand, now, that God has already **supplied** the need, but He is depending upon us to **distribute** it!

BY-THE-WAY

I am just the treasurer of the board, and I find it impossible to pay the material bills if the money isn't in the bank under the account of **THE BRETHREN'S HOME AND BENEVOLENT BOARD**. Holding it back won't help when bills come, for they **MUST** be paid, else we are failing our obligation and wearing the patience thin of a (former) friend when we don't pay promptly.

DO WE NEED HELP?

Don't Read This If You Don't Want To Know:

The Facts:

Needed budget on or before February 1,
1958\$3,000.00
Balance on hand, January 15, 1958 89.00

We do have about \$5,000 worth of savings bonds, and \$2,300 worth of bonds now in the mail, negotiating for cash. **THIS, BRETHREN, IS IT!** Our monthly budget, without any emergencies—and I have (holding back) \$800 in bills now; an emergency is about \$2,000 per month. This does not account for any added needs that are sure to confront us through the year of 1958.

OUR "HOME" IS WORTHY

Each time I visit the "Home" I get a feeling of warmth inside because I feel that in this way we are being practical in our faith and helping someone in a visible way. The Home is comfortable, clean and full of the Spirit of Christ. Friends there greet you and invite you to come again soon, and to greet their friends elsewhere for them. We have the finest superintendents in Brother Russell Kuns and Mrs. Kuns. They have a son in Ashland studying for the ministry of the Gospel. These folk are of the finest Christian spirit, and have our retired friends at heart. They work hard, and worry a lot, to keep the home in the best order under strict laws. They don't just "pass"—they excel. It wouldn't be fair for 20,000 Brethren to fail to keep up the wonderful work begun in Christ at the Flora Home.

Several of our churches are sending in sizeable quarterly offerings which take the pressure off the treasury. We are most grateful to these Brethren, and to individuals and organizations who keep us in mind. We are asking you this year to increase your help to the Brethren's Home and the Superannuated Ministers in February.

TO HELP YOU FIGURE

Our needed help through the year is equivalent to \$1.75 for every member of the Brethren Church.

P. S. Here is the "breakdown" of our MONTHLY budget—without extra bills:

Salaries & Car expense	\$ 382.00
Ministers' Appropriations	445.00
Reimbursing the "Home"	1,000.00
	<hr/>
	\$1,827.00

And there is a multitude of other regular bills, such as insurance, etc.

REV. C. A. STOGSDILL, Treasurer,
Brethren's Home and Benevolent Board

WHAT THE BRETHREN'S HOME MEANS TO THE CHURCH

B R E T H R E N H O M E

B stands for Brethren. Matthew says: "all ye are Brethren." John speaks about "Loving the Brethren." One of the aspects of Brethren is to support the needy of our own faith. So the Brethren are supplying a Home for the aged.

R stands for Ruth. The name "Ruth" means "a Friend." Ruth clung to her new-found faith. We are glad when our aged, who must seek a home, find their refuge in a Brethren institution.

E stands for Esther. Esther came to the support of her people in their need. So Brethren must come to the faithful support of her aged members in their need. We too may be Esthers today as we support the work of the Benevolent Board.

T stands for Timothy. Timothy was a helper of the aged Paul. We too as Brethren must be helpers. We must be helpers of those who need help.

H stands for Hannah. Hannah means "grace." Grace means favour, kindness, mercy. It means "benevolence." The Benevolent Board desires through the Church to extend this Benevolent spirit to all who are in need among the Brethren.

R stands for Reuben, the eldest son of Jacob and Leah. At his birth Leah said, "Surely the Lord hath looked upon my affliction; now, therefore my husband will love me." We too must love these who through necessity have had to seek the protection of the Church in old age.

E stands for Elijah. It was Elijah who was fed by the ravens at the Brook Cherith. We too must be ready as a Church to feed and care for all who must be fed with food as well as with the Bread of Life.

N Stands for Noah. Noah built the ark. The ark was a place of safety for himself and his family. The Brethren Church has erected an Ark, a home of safety for those who need such a place of safety.

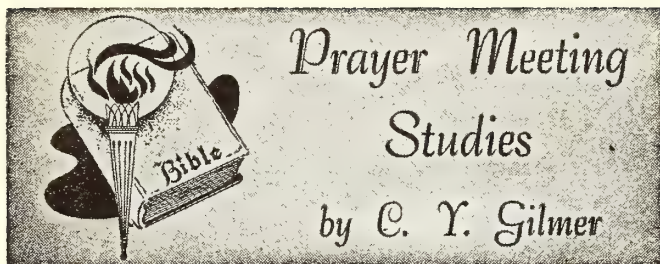
H stands for HOME. There is no more sacred word apart from the words of Deity than the word HOME. We love our homes. But some are forced to leave their "Home Sweet Home." The Brethren's Home must always be made, as near as possible, a "Home Sweet Home" for those who are forced to leave their own homes.

O stands for Onesimus. The name means "profitable." We know how profitable he was to Paul. We too must be profitable. There are OTHERS who need our help. Will we be obedient to our responsibility?

M stands for Mary and Martha, and what a home they gave to Jesus during Passion Week, the last week of His life. We too must be Marys and Marthas in the last years of the lives of our aged Brethren. What comfort we can give them when we assure them that they will be cared for properly and in a Christian Brethren way.

E stands for Eli, Elizabeth, Elisha. All these characters gave their helping hand to those who needed help. Earnestly, may we support the cause of Benevolence during this month of February. Let us make the terms, "Brethren's Home" and "Benevolence" have real meaning in this Anniversary Year of the Church.

**REV. L. V. KING, Member of the
Brethren's Home and Benevolent Board**



THE MEASURE OF A MAN

HOW HIGH ARE YOU? Where is your thinking done—
Close to the earth or upward near the sun?
Do petty things absorb your ev'ry thought—
The game, the latest crime, what's sold and bought?
Do noble deeds and lives inspire your zeal,
Or are you more concerned about a meal?
How high, or low, is your cherished plan?
The answer marks your stature as a man.

HOW BROAD ARE YOU? Where does your good will
end—

Does race or creed determine who's your friend?
To your snap judgments do you cling with pride,
Or do you listen to the other side?
Quick to condemn are you—prompt with the rod,
Or do you leave the chastening to God?
How loyal is your heart to all mankind?
The answer marks the broadness of your mind.

HOW DEEP ARE YOU? Where does your honor start—
Is it embedded in your inmost heart?

Do you count virtue a convenient thing
To practice, or, sore tried, aside to fling?
Have you the courage by your code to bide
And fight for right, though on the losing side?
'Tis thus God beckons, through life's little span,
The veritable measure of a man!

—Council Fires.

THE SIZE OF A MAN is determined by the content of his heart (Prov. 23:7). A big man is teachable (Prov. 10:8). He is wise without conceit (v. 33). He is given to wholesome conversation (15:28). But pride in the heart is sin (21:4). Among the sins that make a pygmy out of a man are deceit (12:20), envy (14:30), backsliding (14:14), and strife (28:25).

One of the meanest sins to belittle a man is the burning sin of malice, that is, bearing ill will toward another (Titus 3:3). Malice is a leaven (1 Cor. 5:8) with a vicious spread (Gal. 5:9). It is not only found in the unregenerated but invades the professed people of God (Eph. 4:31, 32). But God be praised for a salvation which will deliver a man from the devouring acid of malice (Col. 3:8). Salvation puts off malice and puts on love (vs. 9-13). Salvation means a change of diet for the human heart (1 Peter 2:1-3). In understanding we are to be as men, but in malice we are to be as children who cannot hold spite (1 Cor. 14:20). To be Christ-like is to be forgiving (Col. 3:12, 13). It is returning good for evil that gives size to a man (Rom. 12:14). Overcoming (Rom. 12:21) gives stature to a Christian (Eph. 4:13).

When you feel like saying something
That you know you will regret,

Or keenly feel an insult
Not so easy to forget,
That's the time to curb resentment
And maintain a mental peace;
For when your mind is tranquil
All your ill thoughts simply cease.

It is easy to get angry
When defrauded or defiled,
To be peeved and disappointed
If your wishes are denied.
But to win a worthwhile battle
Over selfishness and spite,
You must learn to keep strict silence
Though you know you're in the right.

Keep your mental balance
When confronted by a foe,
Be it enemy in ambush
Or some danger that you know.
Be self-controlled and tranquil
When all around is strife,
And know, my friend, you've mastered
The most vital thing in life.

Darrell L. Ridgeway.

Lesson

Comments

by

William H. Anderson



Lesson for February 9, 1958

THE CHURCH TEACHES THE WORD

Lesson: I Tim. 4:6-16, II Tim. 2:1-2

"GO YE therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19-20). Jesus intended His Church to be the agency for teaching His Word! What shall His disciples teach? "To practice all the commands that I have given you" (Wms.). Teaching should have a prominent place in the work of the Church, and in the lives of those engaged in Christian service. And, remember, all who are true Christians are called to do the work of witnessing and teaching!

Paul desired that Timothy, his spiritual son, should be a "good minister of Jesus Christ." For this reason the Apostle's letters unto Timothy are full of spiritual admonition and instruction, and are appropriate to every one who desires to be a servant of Christ.

THE TEACHER HAS A MESSAGE TO TEACH

The Church has but one message to proclaim—the new of "the living God, who is the Saviour of all men, especially of those that believe." God help those who attempt to teach in the Church without an experimental knowledge of God as Saviour!

The Christian, having been born again by the Spirit is convinced of the power of God to save from sin. Having been taught, he is now ready to teach. Perhaps Timothy wondered what he was to teach. "And the thing

What thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Why should there be such a dearth of Teachers and preachers of the Word in our Brethren Churches? You were taught in order that you might teach! Have you no knowledge about God, the Bible, or spiritual things? What do you do when others ask about your religious faith? Peter said the Christian has a solemn responsibility to "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

THE TEACHER HAS A LIFE TO LIVE

As a teacher of the truth of God, Timothy was admonished to lead the kind of life which would bring no reproach upon the cause of Christ.

1. "Refuse profane and old wives' fables" (vs. 7). Phillips says this means he was not to be deceived by all these stupid Godless fictions."

2. "Continue training yourself for the religious life" (Wms.—vs. 7).

3. "Be thou an example of the believers, in word (speech), in conversation (conduct), in charity (love), in spirit, in faith, and purity" (vs. 12).

4. "Continue cultivating these things, be devoted to them, so that everybody will see your progress" (Wms.—vs. 15).

5. "Make it your habit to pay close attention to yourself and your teaching. Persevere in these things, for if you do you will serve both yourself and those who listen to you" (Wms.—vs. 16).

Hear again the words of Jesus to His disciples before leaving this world to return unto the Father: "Go ye therefore, and teach all nations . . . Teaching them to observe all things whatsoever I have commanded you." These words were spoken to those who believed in Christ and professed to be His followers. Do we number ourselves among His disciples? Then "go . . . and teach!"

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

TEACH MISSIONS

MISSION-MINDED churches begin in the children's department of the Sunday school. If we want our church members to be fired by a vision for missions, we must start with them in the Nursery department of the Sunday school.

Yes, even the two and three-year-olds can be taught something about missions and missionaries. There are three basic characteristics of all missionaries which should be inculcated in the Nursery child. The missionary ideal should be presented to the children in these three areas: learning to love each other, learning to share with others, and learning to obey.

The same ideas can be carried over into the Beginner department and should be channeled into some kind of

active expression. Children of four and five love to bring things and should be encouraged to bring items of missionary interest to the Sunday school.

If possible let a missionary or missionary couple speak to the Primaries, telling them about the boys and girls in other lands. Primaries can give to missions too; for example, one group used its birthday money (eight dollars) to buy 100 New Testaments for children in Korea. Only eight dollars, but think of what it did—for the American children as well as the Korean children.

Juniors like projects and should be encouraged to make things, save things, and bring things that can be used by missionaries. The years from nine to eleven are "the golden age of memory." What a priceless opportunity to place in young minds and hearts the seeds that will blossom into full-grown missionary activity! Juniors love stories of adventure, so tell them the tales of Peter, John, and Paul; of Carey, Moffatt, and Martyn; of Livingstone, Judson, and the many other heroes of the gospel.

By the time Sunday school pupils reach junior high school age, they should be definitely challenged to give their lives in the service of Christ and His church. The memory of such a solemn promise to God will help tie the young person to Him during the high school years of "storm and stress."

Every Sunday school should have its Missionary Superintendent, who will present a ten-minute talk once a month during the opening assembly period. This person should see that there are missionary materials available for class use: Maps, pictures, curios, letters. It might be a good idea to have a missionary bulletin board featuring a map of the world with the Brethren mission stations specially marked. You may want to cut the Brethren missionaries' pictures out of the "Missionary Blue Book" and put them around the border of the map with lines or strings from their picture to their field of work.

If the supreme task of the church is to spread the gospel of Jesus Christ, we must start in the Sunday school or we will not start at all.

THE BLANK COMPLAINT BOOK

A Pastor had on his desk a notebook labeled, "Complaints of members against Members."

When one of his members called to tell him the faults of another, he would say:

"Well, here's my complaint book. I'll write down what you say, and you can sign it. Then when I have to take up the matter officially, I shall know what I may expect you to testify to."

The sight of the open book and the ready pen had its effect.

"Oh, no, I couldn't sign anything like that." And so no entry was made.

The minister said he kept the book for forty years, opened it probably a thousand times, and never wrote a line in it.—Exchange.

\$4,000—WHAT'S THE USE??

THIS YEAR two young men will be traveling to California as Summer Crusaders, contacting many churches on the way. They will assist in the California camp program and attempt to strengthen Brethren Youth activities wherever they go. The two men selected for this task will be receiving special training for their work this summer, which in turn will better prepare them for service to the Church in the future. We hope to have more than 15 Crusaders out teaching in Bible Schools, as they have been doing for several years.

THE ASHLAND SEMINARY intramural basketball team may not be "whiz kids" on the court, but it is sporting a 3-1 record as of January 27. Those representing the Seminary in the college roundball league are Charles Lowmaster, John Terrell, Gene Hollinger, Jim Rowsey, Dick Kuns, Glenn Grumbling, and P. L. If the team continues to win more than half of their games, we'll keep you posted. If not, you'll not hear another word.

2:30 135 Northeastern Ohio Brethren Youth registered for a youth rally at the Canton Church.—also paid \$1.00 for banquet. This was the 31st rally for this district.

3:00 Kay Scritchfield, Canton BYC President, led song service.

Miss Julia Savitch, a blind lady, led devotions and read from her Braille Bible.

The "BRETHREN YOUTH MAGAZINE" this issue has so many new features that I don't have room to list them all. The best way for you to learn about it all is to subscribe for \$1.00.

The Women's Corner

by Helen Jordan

THE WONDERFUL PROVIDENCE OF GOD

IN OUR BEGINNER'S CLASS in Sunday School we have been stressing the idea that God made everything. It was our aim to help the children become aware of the things of nature and to want to thank God for these things. As we stressed these things to our little tots I began to realize how much we, as adults, take for granted the wonderful providence of God.

In the magazine section of our local paper there appeared recently a short article entitled, "God Made This." It read—"Isn't it funny? A painter signs his name at the bottom of his canvas, a writer at the end of his verse, an architect on his building, a musician and his concerts become identified, all the modern conveniences we use today had an inventor. Everything is labeled and signed.

Yet it is strange, isn't it, that the wind, sea, clouds, the seasons, our senses are often taken for granted or not even appreciated? It seems the greatest Inventor of all neglected to attach a sign reading: "God Made This!"

It is amazing how dim our eyes can be and how sluggish our understanding when it comes to seeing God in nature. We should pray with the Psalmist 119:18 "Open thou mine eyes that I may behold the wondrous things out of thy law." And in searching the scriptures we should find "O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches" Psalms 104:24. And "The heavens declare the glory of God: and the firmament sheweth his handiwork" Psalms 19:1.

There is the story of a little boy who asked his mother, "Has anyone ever seen God?" "Sonny, I think you had better go ask your father" was the mother's answer. The boy did. The father replied, "What a foolish question. Of course no one has ever seen God."

The boy was troubled. As he walked down the road, he saw a farmer working in a field. He stopped and watched him. Finally he mustered courage and asked, "Have you ever seen God?"

With a kindly smile the farmer looked at the boy. Then his eyes swept the surrounding country-side. In swift succession he saw the green pastures, the abundant fields, the clear waters of a little stream, the woods beyond, and off in the distance the snow-capped mountains—all covered with a canopy of blue sky, patched with white, billowing clouds. Then came his answer, "My boy, I seem to see nothing but God."

Mrs. Harold Moser,
Waterloo, Iowa.

INTERESTING ITEMS

(Continued from Page 2)

MUNCIE, INDIANA. Indiana Temperance League representative, E. R. Lewis, was speaker in the Muncie church on January 12th.

GOSHEN, INDIANA. Mrs. J. Milton Bowman was guest speaker in the Goshen church the morning of January 19th.

LANARK, ILLINOIS. The African mission film, "Jahangal . . . Your African Safari," was shown in the Lanark church on January 19th.

Brother H. Francis Berkshire notes that 14 new members were received into the full fellowship of the church on January 5th.

Laid to Rest

GREENAWALT. Roy Greenawalt died Dec. 29, 1957, after a lingering illness. Services held at the Frank Funeral Home, Dec. 31. Brother Greenawalt was an active member of the Lanark church in former years, having served on the Board of Trustees for several terms. Services conducted by the undersigned.

H. Francis Berkshire.



TEXAS CATHOLICS FORM BIBLE-DISTRIBUTION GROUP

A group of Roman Catholic laity has started a Bible-distribution program, similar to that of the Gideons International, under the title of the Catholic Bible Society of America. The group, which has about 100 members, got its activities under way by placing 275 Bibles in rooms at St. Paul's hospital in Dallas, Texas. Later it plans to place another 100 Bibles in the same institution.

The president of the Society said the group also plans to distribute Bibles in eight other hospitals in the Dallas-Fort Worth diocese. It is hoped ultimately to place Bibles in orphanages and other Catholic institutions throughout the country.

Take Time NOW to THINK of

The Brethren & The Brethren Home

GIVE THOUGHTFULLY

7,500——Superannuated Ministers' Fund

27,500——The Brethren Home

35,000——A Worthy Cause

Help The Home To Help Others

This Year - - - - \$1.75 per person

I AM

My Brother's Keeper

Give Generously—In February, 1958



The Brethren EVANGELIST

Official Organ of The Brethren Church



Ashland College Chapel Choir to Make Tour

through western Ohio, Indiana, Illinois and Iowa



February 16th through 23rd

(Story and Itinerary on Page 19)

Vol. LXXX

February 8, 1958

No. 6

Proclaiming the WHOLE GOSPEL, for the WHOLE WORLD

Items of General Interest

ASHLAND, OHIO (GARBER MEMORIAL). Special speakers recently included, on January 12th, at the morning service, Major Bose, of India. A Methodist minister, Major Bose, told of his work in "Operation Milk," in India. He showed a film of his home land at the evening service.

Mansfield Brethren Pastor, John Terrell, spoke at the Garber Memorial B. Y. C. on a recent Sunday evening.

SMITHVILLE, OHIO. The Northeastern Ohio Brethren Laymen's Rally was held Tuesday evening, January 21st, in the Smithville Church, with an attendance of 90. Brotherhood boys of the Smithville church were guests. The program, which followed the banquet, included sacred music by the Harmonaires, a gospel radio male quartet. Gene Caskey, Ashland Seminary student from Smithville, gave a talk on "Hymns of the Church." The Spring meeting of the group will be held in Ashland. This was the first affair of this nature to be held in Smithville Brethren's new and spacious Sunday school addition.

OAKVILLE, INDIANA. Brother Arthur H. Tinkel reports three decisions for Christ and one reconsecration the last Sunday of 1957.

(Continued on Page 15)

COMING EVENTS

CANTON, OHIO. Trinity Brethren. Revival Meetings—Mar. 2-9—Rev. Virgil Meyer, Evangelist; Rev. Robert L. Keplinger, Pastor.

SUNDAY SCHOOL WORKSHOP

March 6, 1958

BERLIN BRETHREN CHURCH

Theme: "THE GREATEST NEED OF THE SUNDAY SCHOOL"

LeaderDR. CLYDE W. MEADOWS,
Chambersburg, Pennsylvania,

(Workshop leader and Conference Speaker at 1957 General Conference.)

Afternoon Session4:15

Evening Session7:30

Sponsored by the Penna. District Brethren Sunday School Board.

Walter C. Wertz, President.

ATTENTION: LITERATURE SECRETARIES
AND SUNDAY SCHOOL SUPERINTENDENTS

Second Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
Ashland, Ohio.

THE
BRETHREN
EVANGELIST

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The Editor's Pulpit

Enter Into His Gates---Psalm 100:4

THE COMING TOGETHER of the saints has always been a wonderful experience for the Christian. Entering into the courts of the Lord with the proper spirit can bring showers of heavenly blessings upon all who thus assemble. Public worship proves its worth in the spiritual uplift of the worshipper. It ties him closer to God, and gives him a chance to express in song, act and thought, the joy which overwhelms his heart.

The frequency of public worship is a matter which has been tossed pro and con, with arguments for a "full schedule" of services on the Lord's Day and through the week, and with other arguments for one "good" service a week. It is a matter of record in the scriptures that no definite number of services has been established as being proper. However, the matter of attendance or non-attendance is not questioned. It is essential that the believer attend public worship. For the welfare of the believer and the work of preaching the Gospel, the believer is to attend worship. "Enter into his gates . . . and into his courts," says the Psalmist; "Not forsaking the assembling of ourselves together . . ." says the writer of Hebrews. The number and hours of the services are set by men for convenience; the requirement to be there is set by God.

But for the true Christian, Church attendance is not considered a requirement. For such a one, church attendance is a blessed privilege; he is eager to attend, and misses only when bodily or unavoidable situations prevent. As mentioned in an earlier Editorial, we have never ceased to be amazed at the way so many church people so easily pass off the call of the worship hour. The smallest little thing seems to be reason enough to drag self and family away from the appointed hour of worship with God. Cannot people realize what they are doing to themselves when they do this? It seems they are telling God He isn't important enough to them to spend one hour of worship with Him. Christians need to watch the standard of example they are setting, for themselves and for others, when for little or no cause, they turn their backs on the hour of worship.

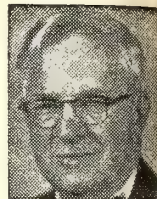
When we attend the worship hour, it is to be with thanksgiving and praise. All worship begins in this way. Many services open with the long meter doxology, "Praise God from whom all blessings flow; Praise Him all creatures here below; Praise Him above, ye heavenly host; Praise Father, Son and Holy Ghost." Who can so sing, or hear it sung, without having his own heart lifted out of the common thoughts of life, the petty problems, or the trashy things which bombard us all week long? Is not the burden made lighter, the heart happier, and life much brighter because we have been to church and fellowshiped with the Lord? Even if "life seems to be giving us a raw deal" it helps to attend the worship hour, for then we can receive a better perspective on life, the "raw deal" doesn't seem quite as severe. Our moral courage is made stronger, and we resolve to go forth to strive a little harder, knowing that if our heart is right, God is with us, He will never leave us nor forsake us.

In addition to giving praise and thanksgiving unto God, there are other reasons for attending the worship hour. All can be grouped in the phrase of the Psalmist, we are to "bless His name." This means to honor God, to show our respect for Him. We are to show the evidence of our faith through a good testimony. "Can I doubt His tender mercies, Who through life has been my Guide?" These words exude the faith and confidence which we are to express in life and deed. We are also to "bless His name" in the support of His work. "I will go into thy house with burnt offerings: I will pay thee my vows," says the Psalmist in Psalm 66:13. What did you promise God when you accepted Christ as Savior? In the midst of His people (Psalm 116:17-19) we are to express our testimony of the goodness of God. Public worship is essential to Christian living. It is also a blessed privilege under God in this great land in which we live. Let us "bless His name." W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



THE INFLUENCE OF A PAMPHLET

ABOUT THE YEAR 1740, when versatile Jonathan Hager came over the eastern mountain wall and looked down upon the tree decorated valley of the Antietam, he likely had no idea as to what the future might bring. Here in Washington County, Maryland, as it was later called from the Father of his Country, George Washington, by the side of a branch of the Antietam and over a free flowing spring he built his stone house. He trapped, traded with the Indians and was a helpful aid because of his many skills, such as rifle making for the men pressing on toward the west.

In 1762 the village was laid out and named after Jonathan. It may be worth noting that the original home has recently been restored by the local people interested in history. His body rests in the cemetery back of the church on North Potomac Street. Jonathan had no idea that this would be the section of the country which would make such large contributions to various churches of the Dunker faith.

While Pastor at Garwin, Iowa, years ago, the writer, in a business place in Marshalltown, contacted a man by the name of Hager. "My ancestor settled in Hagerstown, Maryland," he said. Hagerstown, on the frontier, was a meeting place of those hardy adventurers pressing toward the setting sun. It grew fairly rapidly, and during the Civil War, when armies of blue and gray marched and counter marched, it was a thriving village of some fifteen hundred souls. Today, it is approximately forty thousand, with suburbs on all sides. While today it is called The Hub City, because of its strategic location with roads leading in various directions, in reality Waynesboro some 12 or more miles to the North in Pennsylvania would be better named the "Hub City," as far as the Brethren are concerned. It was from here that they branched out, mainly to the west and southward into Virginia and Tennessee.

Many Lutherans came to the settlement headed by Jonathan Hager in what is known today as the Cumberland Valley. Mild of climate, and protected by the

mountains on the west as well as on the east, it furnished a variable climate with few extremes either way.

Before the Revolutionary War, many on the Eastern seaboard must have felt that they could get farther away from the oppressor or the oppression of the mother country, England, and so came to the settlement of Hagers. Among those coming was a very religious family of Lutheran faith, by the name of Nead. The date of their coming to the valley is not at hand, but it is known to have been before the Revolution. The elder Nead was a tanner by trade, and found much need for his skill on the edge of civilization. He prospered in business and as was the custom of the well-to-do of his day, owned slaves. He raised with little trouble and small expense four boys. While we know the names of all of them, we have only the date of birth of one of them. They were, (not perhaps in the order of their birth), Mathias, Daniel, John and Peter. Peter was born January 7, 1790 at Hagerstown. Where or when the others were born we do not know, but likely they were all born here. Mathias accepted the faith of his father, Lutheran, but Daniel and John united with the Dunkards.

Peter was given a good education and urged to enter the Lutheran Ministry. However for some reason, he was not interested. The family later on moved to Frederick County, Virginia. This was the time when men were emigrating in large numbers down through the valleys of Virginia. Many settled there and others trekked on southward to more distant states of the south and southwest. In Frederick County, young Peter Nead clerked in a store, and in the winters taught school.

When a young man, Peter Nead joined the Methodist Church and became a class leader, with the privilege of preaching when the opportunity afforded. He was very active and carried forth his work with energy.

On December 20, 1825, he was united in marriage to Elizabeth Yount, a daughter of Daniel Yount of Rockingham County, Virginia. Yount was an active member of the Dunkard church as commonly called. Going back

Frederick County to live, visits were made to the home the bride, and eventually in the year 1840 they moved Rockingham County. They lived here for two and a half years and then, listening to the voice of others, moved to Botetourt County, Virginia, where they lived until 1848. Then the call of the west became so strong that he, with his family, answered affirmatively, and moved to the Miami Valley of Ohio, settling on a farm some seven miles northwest of Dayton, where they lived until his death.

With all his work in the church of which he had become a member, there was still a feeling of uncertainty and the lack of something for which his soul was longing. Perhaps it may be laid to the hand of Providence, when one day a pamphlet written by Elder Benjamin Bowman, of Virginia, fell into his hands, and attracted his attention. In this was stated the Doctrines of the New Testament which the Brethren believed and practiced. This seemed to be the answer of the longing which had filled his heart. Let us list to the voice or rather follow the pen of another, who states, "Where were these people? He located them, attended a love feast, listened, beheld and read the Word. After much inquiry and study he at last offered himself for membership. The Brethren cordially received him and extended him the privilege of filling all engagements he had made before being received into the church.

"It was but a short time until he was called into the ministry, which event occurred the same day John Kline was elected deacon. In those days most of the preaching of the Brethren was in German; but the English speaking people were on the increase and there was a strong demand for the word in English. Brother Nead was well filled that demand that he was known as 'the English preacher'."

Preaching was not enough to satisfy his ambition. He was interested in writing, and in the year 1833 he published his first book, "Primitive Christianity." The printing was done in Staunton, Virginia, and contained 138 pages with a leather binding. This book enjoyed a wide circulation and did much good. Books were scarce in those days and were highly prized. In 1845 he published a 131 page pamphlet discussing "baptism for the remission of sins, faith alone, prayerless doctrine, the present state of the world, corrupted Christendom and the true church of Christ." He was not content to rest upon his laurels but in 1850 there appeared a volume which did much to shape

the thinking of many of the Brethren Church leaders. It was entitled "Nead's Theology," and was a volume of 472 pages. There remain, collectors items, a few of the books. He published one more book, entitled "Wisdom and power of God, as displayed in Creation and Redemption." This was a book of 352 pages. The writer has been told by Brethren leaders now departed from the scenes of action the part played in their lives and ministry by the works of Peter Nead.

The writer was intensely interested in his attitude toward those whose skins were of a different pigment. In these days when so much is made of the color of the skin, forgetting that the skin may be of white pigment when the inner person may be of the blackest hues, the attitude of Peter Nead in a time when it was not thought wrong to own slaves, by the many is of interest. It was Peter Nead who on Sunday, May 14, 1843, baptized a young colored slave aged 21 years. His name was Samuel Weir, born a slave in Bath County, Virginia, April 15, 1812. When he was 12 years of age he was sold by his master, one William Byrd, to Andrew McClure for \$280.00. He served him faithfully for 19 years. He was set free by McClure though he would have been worth on the slave market, the sum of \$1500.00. If any readers pass through this section of Maryland and through the village of Sharpsburg, there are two slave blocks preserved from those days when they trafficked in human flesh. One has recently had added to it a brass plate telling of over 200 who were sold from that block and the time of the years of selling.

In the course of time young Weir found himself in Ohio. He was unanimously called to the Ministry by the Paint Creek Brethren Church, in August 1849. Life was not easy for him. He worked faithfully preaching and serving his Lord, and it was not until he had labored sixteen years, years filled with much disappointment that he had the pleasure of winning his first colored converts. This was in the closing year of the bloody Civil War then coming to an end in 1865. In the year 1872 the Church authorized him to baptize and to solemnize marriages. On February 9, 1881 he was ordained to the full eldership by Elders Thomas Major and Landon West.

The first colored minister of the Brethren closed his eyes in death at the ripe age for his day, of 72 years on March 15, 1884. There have been other colored people members of the Dunkers in America, among whom was the faithful John Lewis, a member of the Church in Carroll County, Maryland. He was the one who emigrated to Elmira, New York, during the Civil War and became a personal friend of "Mark Twain." It was John Lewis who was able to be an instrument in the returning of the pulpit Bible taken from the Antietam, Maryland, Dunker Church, during the battle of 1862, and carried to New York as a souvenir by one of the Northern soldiers.

When Weir was in the custody of the McClures, he was treated as one of the family, and was a companion of a twelve year old boy. This lad was the idol of his parents and when he fell from a horse and was killed they were heart broken. This caused them to take stock of their spiritual condition. They applied for membership in the Dunker church but found that as slave holders



that they would not be accepted. This was the determining motive in the freeing of Samuel.

Landon West, in his history or life of Samuel Weir, has this to say, "Virginia had a law that any slave set free could be claimed as a slave by another if found within the state one year after he was set free. That raised a new problem. Benjamin F. Moomaw mounted his horse and piloted Samuel, who was outfitted with a new suit of clothes and a good horse by the McClures, to Ohio and permanent freedom. There Samuel found the Brethren to whom Moomaw had recommended him. There his church work began.

"Gone are the McClures, gone is Samuel, gone is Moomaw, gone is the colored church Samuel built up, but somewhere over yonder is the record of all this, and also the record of how little the Church of the Brethren has done for the colored folk in America."

Those who knew Peter Nead stated, "He was endowed with an unusually strong body, clear, keen mind and well fixed habits of work. Thus it was that he could accomplish so much. It was his habit to arise at three in the morning, eat a morsel of dry bread, then study or write until six.

He claimed that at this time his mind was fresh and clear, and he could accomplish more than any other time of the day. His writings would indicate some such devotion. He was unusually punctual in his work, insisting at all times that his engagements must be met, whether that be a congregation to hear him preach, a friend who sought him for counsel, or a man on business."

As a minister he was said to have been well supplied with talent and ability. His voice was such that in those days without aids of any kind he was able to address large audiences with ease. He had memorized much of the Bible and this stood him in good stead in his pulpit work. He was gifted in the matter of tact. For twenty-seven years his face and form was well known in the Lower Stillwater congregation of southern Ohio. Many looked upon him as a father in Israel and sought him for his counsel and advice along spiritual and church lines. His face was familiar upon the platform in District Conferences, and twelve times he was chosen as a member of the important and policy making Standing committee at Annual Meeting. His great concern was for the purity of the church and any innovation or departure from the customs and the ways of the Fathers received little sympathy from him. He is said to have been largely instrumental in the starting of the Vindicator, the

monthly organ of the Old German Baptist Brethren Church. He was faithful to the ministry to the end of his life. It is said that at the close of his last sermon he sat down and soon arose and uttered these words "It may be that this will be the last time you will hear my stammering voice in this church." And it was, for just three weeks after, his body was laid to rest in the Happy Corner Cemetery.

This was March 16, 1877 that the spirit of this man was released from the body in which it had dwelled for eighty one years, two months and nine days.

Let us suppose, that Elder Bowman had not taken the time to have prepared and written the little pamphlet years before in the old state of Virginia. Who can estimate what would have been lost to the Brethren had he felt that this would have been a waste of effort and not worth the time or expense. Like a stone thrown upon the placid surface of the water, the ripples or waves spread in ever larger and increasing circles until they have either reached the shore or become lost in the deep

It was a long way from the straggling village of Hagerstown, Maryland, located upon the western fringe of civilization, down through the Valley of Virginia finally to the rolling hills and beautiful Valley of the Miami. Yet in traversing that distance many were contacted and influenced who in turn carried the torch which was lighted with the preparation and the finding of the small fragment of the written word explaining the belief or beliefs of the Brethren.

Few live today, if any who ever listened to him preach. Few live today who ever saw this man who was born 161 years ago. Yet his name along with the name of Elder Benjamin Moomaw is remembered and revered by those familiar with the history and influences which shaped our Church.

Let us not under estimate the power of little things for instance. Likely no reader of this article ever saw an Atom, but we are being made familiar with its possibilities. It must be harnessed for constructive or destructive use. So from the little pamphlet which could be carried without taking up much room, came the dedicated life of this man and his works in print which have done so much to shape the lives and thought of many of the Elders of other days, who by their faithfulness made possible that which we have and enjoy today as Brethren.

St. James, Maryland.



*It's your Brethren's Home. Support
it with your gifts and prayers
this month.*



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
30 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

NEW JUNIOR MISSIONARY

On January 11, 1958, Little Rebecca Amanda Byler arrived at Buenos Aires to help her parents (Rob and Jane) with the work there. She weighed 6½ pounds and appears to be the typical blond, blue-eyed little miss you would look for in that group. Everyone seems to be in fine health, and they are all happy to have her; they voted unanimously to have her stay.



MISSIONARY BOARD ECHOES

On January 21, when fourteen members of the Missionary Board met for their first session since General Conference, a number of significant items were discussed, with some board action resulting.

Phoenix, Arizona, on the horizon

Following a number of earnest appeals from Brethren people in the area and observations from those who know its potential, the Board voted to begin making plans for a Brethren Church in Phoenix, Arizona. This means that your last Ten Dollar Club call, designated as Church Extension Operation Number One (C-E-O-No. 1) will be used for a new project at Phoenix. (Incidentally, a number of members have not yet responded to this call. Please do so promptly and help expedite this program.) Remember, you may give more than ten dollars, if you like; or you may contribute to this new undertaking, even if you aren't a member of the Ten Dollar Club—just send any such fund marked "for Phoenix" and it will be so used.

More will be announced on this subject later as the project develops. Meanwhile, if you know of Brethren people living in Phoenix, send their names to the Missionary Board office.

Kokomo and Sherwood

Inquiries having been made with the Board concerning the possibility of beginning a Brethren church at Kokomo, Indiana, and of helping with the Matteson Church at Sherwood, Michigan, in keeping with their policy that initial steps in church extension begin with the district organization, the Board referred these inquiries to the Indiana District Mission Board for investigation and a subsequent report.

Lost Creek

The Kentucky Committee was instructed to study the Lost Creek work and to submit at a later date a long-range plan suited to the situation. Funds for general expenses continue to be sent to Lost Creek each month as well as payment of maintenance costs—insurance, repairs, etc.

Missionary Training

Dean Flora of Ashland Seminary met with the Board, submitting a plan for incorporating missionary teaching into the Seminary curriculum, with the Board's help. This has been a real need for some time, and the Board highly favors such a plan. More will be said of this later.

Church Extension Policy

Because the Brethren Church is eager to extend its borders by establishing new churches, and because it is best to avoid overlapping of effort and misunderstanding between national and district boards, the Missionary Board has adopted a church extension policy to govern its future endeavors in this field. This policy, approved by the Board, will appear at a later date on this page. Copies of the policy will also be sent to all ministers and to district board members. It is hoped that implementation of this new policy will greatly increase the outreach of the Brethren Church.

Argentina

Reverend Nelson Litwiller, director of the Mennonite mission work in South America, who also helps Rob Byler tremendously as an advisor, is in the States, and has met with President Riddle of our Board. He plans to visit the office soon with information and reports regarding our work.

Very little news has been received from Argentina in recent months; hence the Board is grateful for his reports and counsel. He urges that a member of our Board visit the field soon. (Most boards send representatives about every three years; it is almost five years since we have sent one to Argentina.) With a building program in progress at Buenos Aires and with new missionaries preparing to leave for this field, needing direction, the Board has authorized the general secretary to visit Argentina in the near future.

Administrative Needs

The continually-expanding scope of the missionary work is bringing the time nearer when additional help will be needed to administer the missionary program. The new Revolving Fund, emphasis on annuities, increased effort toward church extension, and more outgoing missionaries—all these things point up this fact. The Board is studying the situation in the light of finances.

Foreign Mission Commission

A committee from the Board (one car full) has been appointed to attend a joint meeting with the Foreign Mission Commission at Elgin, Illinois, on March 21. The committee is composed of Berkshire, Riddle, Hamel, Hollewell and Bowman.

The Board appreciates this opportunity to discuss and share the mutual concerns of the missionary work in Nigeria in which our Board has been cooperating. Such meetings make for better understanding of the work and for helpful relationships between our boards.

THE BRETHREN'S HOME

is still operating

REV. DYOLL BELOTE

IF IT WERE NOT, quite a number of us who call it OUR Home, would be likely domiciling under much less pleasant circumstances. Brother and Sister, Mr. and Mrs. Russell Kuns, are still in charge of the Home as Superintendent and Matron, and are still pursuing their purpose of giving to the residents the best care possible, in every way. As this report is being written, Brother and Sister Kuns are enjoying a well-deserved vacation with a son and his family in Florida. During their absence Rev. C. A. Stewart and wife are "pinch-hitting" for them at the Home.

At the present writing, January 15, we have three ladies who are bedfast and require the services of a nurse. This makes about all a nurse can do with the patients scattered from one end of the building to the other. And this condition but stresses the real need for some hospital arrangements in connection with the plant, to ease the work of a nurse in the case of several residents being ill at once. This need could be met by a gift from some Brethren whom God has blessed with an abundance of this world's goods, for this especial purpose. That would be a contribution toward the sustaining of the Lord's work as cer-

tainly as a gift to the College or Missions. The Kuns's have been very fortunate in being able to secure excellent nurses, though at some time these helpers have graciously served at definite disadvantage to themselves. One of our last nurses was called home by the serious illness of her own husband (heart attack.) Arrangements could be easily made for the addition of hospital accommodations to the present building. All that is lacking is the funds to make the possibility become a reality.

I do not believe that you will find one among the residents that would say that we are not well fed—and in ample quantity. Any who leave the tables unsatisfied do so because of a lack of appetite, or from illness, or possibly because of the composite of food which they cannot assimilate—and this latter is not often. Always it is possible to find enough to tide one over to the next meal. And if the meal is not such as to agree with the party, other food will always be supplied. I do know that the food is universally well received by the resident Brethren.

The rooms of the Home are kept clean and attractive. Some of them are not large, but if there is not enough room for all the activities which the roomer wishes to indulge in, there is always the large assembly room where they may go and be comfortable in easy chairs, and read or write or chat with others of their companions. There have been no deaths from our number recently though we have had some serious illness among our number. At present the rooms are all occupied in the main building and each of the cottages has one occupant.

(Editor's Note: Brother Belote's article was received too late for last week's Benevolent Board issue, but because of its outstanding nature in reporting the "inside story" of the Brethren's Home, and because of the very great need for liberal support of the Benevolent Offering by the Brethren, we are giving special space to it this week. W. S. B.)

There are two physicians in Flora, and both have patients in the Home, and both are quite prompt in answering calls for their services. Hospitals cases are taken to either Logansport or Lafayette, where there are excellent hospitals. At least two of the members of the "Home Family" were unfortunate enough to suffer broken hips in the not-too-distant past, and in each case the insertion of silver pins has enabled both to return to the Home; the one however being unable as yet to be on her feet, the other being able to come to the table with the aid of a "walker." Of the twenty now under the care of the Home, fourteen are women and the rest are—you've guessed it. And the ages run from 70 to 5.

Monotony in the lives of the "Home Folks" is prevented by the frequent visits from groups from various churches here in Indiana, who come in to conduct services for us and to bring gifts of food and articles of various kinds to add to the comfort of the Home. Sheets, pillow slips, towels, wash cloths, an occasional cake of toilet soap, can always be found useful. The Matron apportions the distribution of these necessities as the need for them arises. Pillows and rugs have also been furnished by various church groups, and the Christmas season furnishes occasion for the bestowal of wearing apparel and toilet articles. For the men, handkerchiefs, socks, shirts, neckties, combs, toilet powder, house slippers, sweaters, candy, serve to speed the message of good will to the male portion of the family, while for the ladies such identical gifts as above,

and others that have meaning and appeal to the feminine heart and needs are the conveyers of Christmas cheer to the resident sisters.

The ground is productive in this section, and at least part enough of garden produce and vegetables are raised on the plots set aside for the cultivation of "garden sass" and vegetables. And too, the meat for the Home is raised right on the farm—pork and beef and chickens, so that Sunday dinner almost always reminds us of Sunday at the old homes when chicken was the "meat dish" (and many times company for dinner to help us eat the delicacy.) And not as at the old homes, here there is always a multiplication of the livers and hearts and wishbones, and more than two drum-sticks. Usually there is an increase in the supply of portions of liver by the halving of each liver.

Well maybe I'd better not enlarge on the description of the comforts which we enjoy here at Flora, for fear more people might want to come here to enjoy the blessings with us than could be accommodated. We are well cared for, those who are supposed to look after our welfare are faithful and kindly and patient, and we are trying to be appreciative. We extend earnest thanks and kindest wishes to all, the Board, the Superintendent and Matron and their helpers who so patiently minister to our health and comfort, and to the friends all over the Brotherhood who remember us so frequently and thoughtfully and generously by contributing to our happiness and contentment. God have you all in His keeping.

THE GOOD AND THE BAD

By James H. Hunter, Noted Author, Editor
and Commentator

"IT IS NOT THE SINS of bad people that destroy civilizations, but the sins of good people—the sins of the priest at the altar, or the judge on the bench, or the merchant in the counting-house and the statesman at the capital." We read these words recently, though they were written by a student of human nature many years ago. They were forcibly impressed upon one's mind again in reading of the investigation of conditions in the labor unions of America.

What has been revealed of the dishonest practices of the heads of many of these unions has staggered and alarmed a nation used to tales of wickedness and corruption in high places. The shameless greed of many of these labor leaders, the sharp practices by which many of them seek to keep just within the law, their invoking of the Fifth Amendment in order to avoid disclosures

that would undoubtedly incriminate them do far more to undermine general honesty than the holdup man and the burglar who are caught, convicted and sent to prison.

By these labor revelations all law is brought into disrepute, and it is made to appear that there is one law for the rich and one for the poor, and that the man who steals half a million may escape while the man who steals a dollar is sent to prison. It is not true, of course, but the respectable rogue lends color to the view. It is he who is responsible for the cynical philosophy so widespread today that the worst sin in the world is that of being found out.

Would it not be true to say that it is not the "underworld" that should give us most concern but the world above the ground, whose people dwell in fine homes, go to church and have all the earmarks of respectability—people like you and me who are corrupting or adding strength to the nation?

(Copr. ERA, 1957)

Memorials:

Miss CARRIE M. STOFFER

LOST CREEK, KENTUCKY

"And the King saith unto his servants, Know ye not that there is a prince and a great man fallen this day in Israel." Likewise it can be said that when Miss Carrie Stoffer passed on to Glory, that there was a great saint transplanted into Paradise, and the Church lost a very fine worker. On Friday night December 20th she and Mrs. Kessinger were in the Mission Building at Haddix, rehearsing for their Christmas program. On leaving the building, Miss Stoffer suddenly fell dead, speaking only a word or two before passing on. She died almost instantly of what the Doctor called a heart attack. Of course it was a severe shock to us all, for in the passing of Miss Stoffer, the Church has lost A MOST EXCELLENT WORKER, and Heaven has gained a great saint.

Miss Stoffer of North Georgetown, Ohio, has been in the work of the Church here and at Haddix for about fifteen years, as a teacher in the school, and anything that the Lord might call her to do. In 1931 when the clouds hung low over Riverside, and the future uncertain, Miss Stoffer approached us asking, "Mr. Drushal, will Riverside go on?" She added, "I have the offer of a school at my old home in Ohio, which I will take if Riverside does not go on." Our reply was, "Miss Stoffer I do not know, only God knows that, and if He leads on we would like to have you continue with the work." Riverside went on, and Miss Stoffer stayed with the work.

Locally the people paid her a great tribute in coming out to her funeral service held in the chapel here at Riverside, on only a very short notice. Because of having passed through a severe operation a week before, the writer could not be present at the service. But our Brother Frye ably conducted the service for her. The people locally thought very highly of Miss Stoffer.

May we give a sort of summation of her life. She was a very capable discerner of situations, and stood for what she believed was right. She was capable, very faithful, and very loyal in all her work. WE DO HOPE THAT HER LIFE WILL BE AN EXAMPLE FOR OTHERS TO EMULATE AND FOLLOW THAT THE WORK OF THE LORD MAY NOT SUFFER FOR NEEDED HELP. Mrs. Kessinger right now needs a woman to stay with her, and to help her in the work at Haddix. Who will answer, "Here am I, Lord, send me"?

REV. GEORGE E. DRUSHAL

HADDIX, KENTUCKY

Amidst the merriment and rush of Christmas, comes a stillness. On December 20th, at 7 P. M., Carrie Stoffer went to be with Jesus. We were preparing a Christmas program and Friday night she and I went to the church to drill the children, and as we were returning home, we were walking down the steps together, and she fell to the ground. What caused her to fall no one will ever know, she was carried to our home at once and laid on the cot, lifeless. We did all we knew to do for her. The undertaker said from her appearance she had had a cerebral hemorrhage. A funeral service was held at Lost Creek, after which the remains were sent to Ohio.

Miss Stoffer and I came to Haddix thirteen years ago last August. We labored together teaching school and doing mission work. For several years we walked up the hollows and held services with the people in their homes. We were happy in the service of our Lord.

Four years ago she moved to Riverside and taught the lower grade room, as long as her health permitted. Her entire life was spent teaching school and doing mission work.

She taught twenty three years here in Kentucky, and having decided to stop teaching, she moved back to Haddix to assist in the work here. She was a faithful servant of the Lord, always willing to help those in need. She faithfully tithed her income and gave liberally to the Lord's work.

Carrie was a great lover of flowers. The Christmas Cactus is now blooming that she faithfully watered and eagerly watched the unfolding of the petals.

Her life has been spent in service to others, she will be missed but not forgotten. We are going down the valley one by one. We are going towards the setting of the sun.

I wish to take this opportunity to thank those who sent cards and gifts during the Christmas season. Christian friends are worth much to us when we are far from home.

Pray for me as I continue to carry on the work here

In His Service,

MRS. MYRTLE KESSINGER

CAMP REPRESENTATIVES' REPORT

1957

WALTER AND WADENA WERTZ

TRAVELING in Brethren Sunday school camps is a wonderful experience. As representatives of the Sunday School Board of the Brethren Church, we began our 1957 camping season on the way home from Indiana District Conference after fulfilling speaking engagements there.

The Ohio CAMP ZION convened June 16th under the supervision of Brothers John Byler and George Solomon. There were 127 enthusiastic Juniors enrolled to keep everyone busy. The staff was well organized. Reverend and Mrs. William Anderson and Mr. and Mrs. William Curtis assisted the above named on the teaching staff. We filled in some of the morning watch, vesper, chapel, and campfire services and showed slides. We understand the Ohio Brethren have purchased a camp site of their own.

After leaving Camp Zion we returned to Pennsylvania to open CAMP JUNIATA on June 23rd. The Senior camp had a registration of forty-one. Reverend Clarence Stogsdill, former National Brethren Youth Director, served as dean of Senior Camp with Reverend Woodrow Brant as Junior dean. The weatherman was against us

the first week, for it rained every day except picnic day. However, the young people took it in stride and made good use of the newly blacktopped playing area.

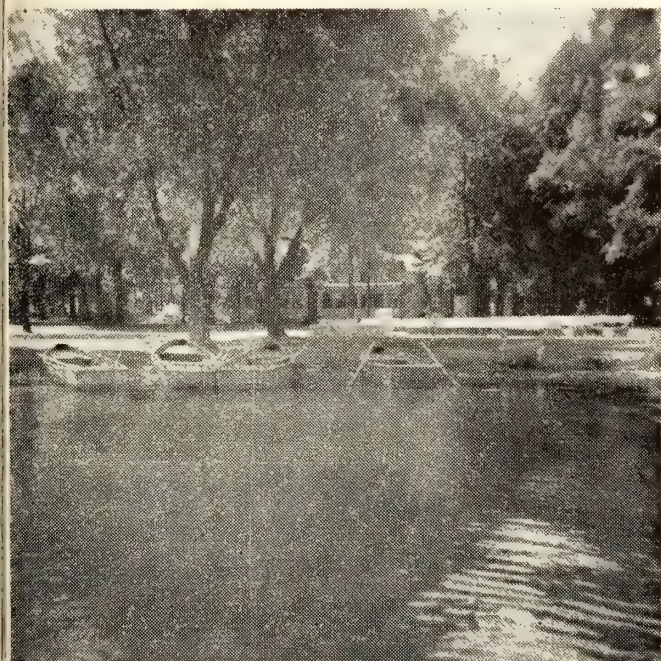
A very cooperative staff with good cooks certainly did much to make this camp a success. Our camp nurse for many years, Miss Lucetta Hibbs, was unable to be with us due to illness; but Mrs. Kenneth Howard from Muncie, Indiana, ably took over in Junior camp. Mrs. Charles Lowmaster very willingly served as camp nurse in the Senior week. Among the other new members of the staff were Reverend Guy Ludwig, formerly of the Southeastern District and now at Pittsburgh, and Reverend and Mrs. Harold Barnett of the Second Brethren Church, Johnstown. Reverend D. C. White was back after an absence of a number of years.

Reverend N. V. Leatherman, who taught the book of Romans to the counselors, also spoke at the beautiful candlefloat on the Juniata River. Reverend Stogsdill gave the message at the indoor candlelight service with the following results: rededications—23 Seniors, 18 Juniors; first confessions—1 Senior, 5 Juniors; life recruits—6 Seniors, 2 Juniors; baptisms—1 Senior; graduates—13 Juniors.

Following the Pennsylvania camp, as soon as we could unpack, repack, and settle some pressing camp business, we were on our way to help in the initial Brethren camp in the Southwest near TUCSON, ARIZONA. This venture was a success as well as a delightful experience working and playing with the fine group of 28 campers from the Tucson Brethren Church. Despite the fact that invitations had been given Phoenix young people, there was no representation from there. The staff consisted of Reverend and Mrs. Vernon Grisso and the Wertzes with Stanley McKim and Polly Hauser as counselors.

This was a very unusual camp inasmuch as the classes were all held in the afternoon due to the fact that "The Little Outfit Ranch" personnel said we could expect rain every afternoon. The prediction was almost 100 per cent correct, so the horseback riding, riflery, swimming, etc., were enjoyed during the morning hours.

Of the 28 in camp, six made first time confessions; seventeen, rededications; and eighteen wished to be life recruits. Reverend and Mrs. Grisso have worked in other Brethren camps but certainly worked untiringly in getting 28 registrations from a Brethren mission church. Our hats are off to them. We were deeply moved at the



Lakeside Scene
Camp Shipshewana, Indiana

last meal a pennant bearing the ranch seal and "Brethren Youth, Walt and Deanie—Arizona, 1957" was presented to us.

Walter spoke at the morning worship service at Tucson, July 21st, presenting the work of the Sunday School Board and the message of the morning. At the close Reverend Grisso took eight confessions, seven of which had been made at camp. Wadena went to visit junior church and filled in as pianist there for a fine number of youngsters.

We appreciated the hospitality and fellowship in the Grisso's lovely home where we were entertained the weekend before and after the camp. Mrs. Joe Beal, the dean of girls at camp, provided our Saturday supper and Mrs. Loyd Frick invited us for Sunday supper. We also had the pleasure of visiting in some of the Brethren homes Sunday afternoon, including the Puterbaughs', before seeing the Saguaro Forest.

Leaving hot Arizona we moved across hotter New Mexico and Texas to reach CAMP WYANDOTTE in Kansas, where temperatures were well over the 100-degree mark. July 28th saw the opening of this camp, which was a full day earlier than usual.

Reverend Myron Dodds, a newcomer to the district, and Reverend Milton Bowman were in charge of this Senior-Junior camp. The enrollment was 38 with five boys graduating from Junior camp and two girls from Senior.

The improvements in this camp are definitely seen as this marked the first year with an adequate water supply. This is the first time we have been there that water has not been hauled. A new electric fan was donated by the W. M. S. of the district for the dining room.

It is quite a pleasure for Wadena to fellowship with the W. M. S. ladies who hold their rally at camp on Thursday of camp week. This year the S. M. M. held a meeting too, with Mrs. Bowman bringing news from the Krafts to both sessions and Reverend Dodds giving the message to the ladies. As camp nurse, Wadena helped care for a W. M. S. lady who was a cardiac patient.

Members of the staff other than the above mentioned were Mrs. Lauren Leitsch, Mrs. Oscar Lape, Shirley Culp, Stanley McKim, and Walter. The very dependable cooks maintained their reputation in serving delicious meals. Reverend Dodds presented very challenging messages at the campfires. Eight made first confessions with four rededicated lives and two baptized Sunday morning.

We desire to express our thanks and appreciation to the Sunday School Board for the privilege of representing them in the Brethren camps. We thank the Lord for traveling mercies and for the opportunity of being in His service.

HOW ABOUT YOUR OFFERINGS?

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Give through your local Church, or if this is not possible, note the following information. Church Treasurers also please note:

Make checks payable to Clarence Stogsdill, Treasurer, and address: Rev. Clarence Stogsdill, 186 Spring St., Johnstown, Penna.



What's Doing in the Churches



YEARLY REPORT FROM TRINITY BRETHREN, CANTON, OHIO

The year 1957 was a momentous year in our history. There were many outstanding features which we would like to share with you. Our annual Revival was conducted by Rev. Woodrow Brant and was a most inspiring and revealing study based on the book of Revelation. The Easter Season is always a highlight and this year our youth and adults combined their efforts to give a Pageant—"His Day of Triumph." It was given on Palm Sunday Morning during the Worship Service and was well received and we recommend it to you. Our pastor spoke at the Community Good Friday Service.

In May of 1957, was the Church's 50th Anniversary. Taking part in the Anniversary Services were: Dr. Glenn L. Clayton of Ashland College, Rev. Dyoll Belote, a former pastor, now retired and living at the Brethren's Home. Chaplain and Mrs. Beekley and family also took part in this gala occasion. It was very fitting that during this anniversary month as we were looking back over the past, that our church took a forward step and purchased property for the relocation of our present church. We have purchased almost two acres of ground on 55th St. N. W., which is the center of a growing community.

In the Fall we entered a Sunday School Contest with the North Georgetown Brethren Church, but had to mark a failure here as we lost to these aggressive Brethren. Sickness was especially high at this time, but we feel the idea is to be recommended to other Brethren to encourage attendance.

In the closing months of 1957, plans were made to open a Sunday School Extension Program in a School building near our new church property. This was done and the attendance is increasing each Sunday. We have also sold our Church property and have an architect at work on plans for our new edifice.

Although the year 1957 was momentous, we realize as will you that the year 1958 will even be a greater challenge. With the help of God we hope to be able to accomplish much for the Kingdom in Canton.

Sincerely,
Mrs. Lloyd Brown, Secretary
Rev. Robert Keplinger, Pastor



HAGERSTOWN, MARYLAND

Just a brief report at the beginning of the New Year. We have been with these good Brethren in Hagerstown but four short months and yet we feel a closeness to

these people and a deep concern for the Lord's work here. These first few months have been busy ones with much visitation and an all out effort to acquaint ourselves with the people, the situation, and the needs of our church.

We feel that the Lord has great things in store for the church here and we are anticipating a big year ahead for us. Plans are under way for a new educational building with the preliminary work being done at the present time. A Building Fund Campaign has been under way for a year now, having begun shortly before the passing of the former pastor.

The attendance at the services, both Sunday School and Church, has been very encouraging. A constantly increasing interest is evident from week to week. The Christmas program was presented to a packed house and the Morning Worship Service for the first Sunday of the new year found our sanctuary nearly full with the largest attendance yet for our regular services.

On October 27, 1957, thirteen were baptized and received into the church. The Brethren Youth work has found new life and is moving forward to greater service for our Lord. A Sunday evening Bible study was begun on the first Sunday of the new year and a nice group responded. A Pastor's Class for Junior age children is in session each Wednesday evening.

We, as a congregation, have accepted the challenge of the new year, looking unto Jesus, the author and finisher of our faith, confident that as we are faithful to our calling and commission, He will bless us beyond all our expectations.

George W. Solomon, Pastor.



REVIVAL IN THE LINWOOD BRETHREN CHURCH

I certainly enjoyed being in Linwood for one week. They live in a very beautiful part of the country. Their church is located on a hill and is a beautiful, well-kept sanctuary. Its steeple points mankind to God and the pastor is pointing people to the Christ by being faithful in preaching the Word. This church could be one of the largest in the area as it is located in a very prospective community.

My heart was thrilled to see many other churches bringing special music during the week. This indicates good will among the churches. Local talent also added much to the services.

Bro. Shanholtz and I were busy all week making around 65 calls. The people responded very well to these calls. I believe if we could have had one more week of services we would have seen the house filled. Pastor Shanholtz had the meeting well planned and the members cooperated very well in inviting others to come. It was encouraging to see new faces each evening, and of course preachers appreciate the faithful, steadfast ones more than tongue can tell. I am glad to report that the community has a growing interest in this church. Services were well attended in spite of the fact that the weather was unfavorable at times. Also quite a number had the flu.

Many expressed their gratitude for the filmstrips which I showed in the fore part of the service each evening.

The immediate visible results of the meeting were three who confessed Jesus as Savior for the first time and a fine young mother who came for rebaptism thus uniting their home in the same church. The message for the last evening was "What Will Happen When Jesus Comes?" When the invitation was given it was gratifying to see almost every member of the church come forward for rededication. The congregation vowed that each would work more earnestly for the Lord until He comes in the day of rapture.

I am very grateful for all kindnesses shown me during the meeting. The hospitality of the pastoral family was super as I stayed in their home! The families who had us in their homes for meals fed us very royally. I was thankful for the love gifts given me at the close of the final service. These Brethren are wonderful! My learning to know each one was a great Christian joy to my heart. How true it is that the ministry is the greatest calling of all! Yes, we are labourers together with God. I Cor. 3:9. My prayers go up continually for the Linwood Brethren.

Herbert Gilmer.



REVIVAL AT COUNTY LINE

On November 11 I returned home from Linwood, Md., a distance of 650 miles, just in time to begin our revival that evening.

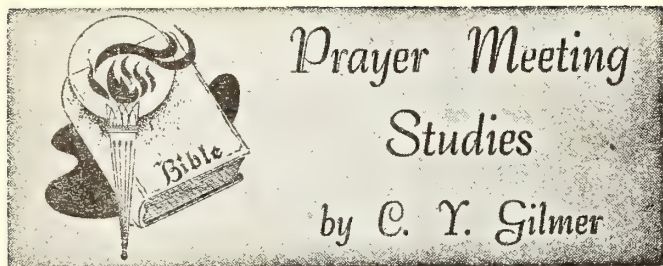
I will attempt to tell you some of the wonderful experiences Rev. Thomas, our evangelist, and I had together. On Tuesday we used his mobile amplifier around the LaPaz and Lakeville areas announcing the revival meetings. Cards also had previously been sent out advertising the meetings.

The first week our own members did not respond too well as there was much flu in their homes. However the neighboring churches responded wonderfully. The second week our own people began to respond which encouraged the ministers. It was very commendable that the North Liberty Brethren were present in almost all of the meetings. It goes without saying they are sold on their pastor, Bro. Thomas. County Line Brethren want to thank them for sharing their pastor with us in our evangelistic efforts here.

Bro. Thomas started an adult choir (Intermediate age and up) and used them in every service. We are still using this choir in our Morning Services. We are grateful for the interest shown. Bro. Thomas taught our Junior Choir many new choruses. They sang each evening also. Our people have always responded wonderfully with special music in our revivals and throughout the year.

We were happy to have the Pine Creek Church of the Brethren Male Chorus and the North Liberty Brethren Mixed Choir and Junior Choir to favor us with special music; also a special from Teegarden.

On four Wednesday evenings, previous to our revival meetings, our prayer group visited prospective families. Our prayer group also met every night during the revival service. God has answered our prayers according to the



"OTHER LITTLE SHIPS"

"So you were with the Master
In the tempest on Galilee?"

"Not in His boat, but a smaller craft,
That rode in His vessel's lee.

"And when the hurricane struck us
I thought that all was lost,
For never such fury as swept us,
Our boat like a leaf was tossed.

"The black night filled with thunder,
The water hissed like steam,
It shook and drenched and tore us,
And never a star to gleam.

"But there was a boat that launched with us
That carried the Nazarene,
And we pressed as close as we dared to it,
Though little could be seen.

"And after a while One clothed in white
Stood at the vessel's prow
And stretched His arm to the winds and waves,
It seems I can see Him now!

"The sea sank down obedient,
Like a dog at a shepherd's feet,
And in heaven-sent safety rode our boat,
And all of our tiny fleet.

"We were one of the 'other little ships,'
And lashed and lost were we,
Had not SOMEONE had Christ on board,
In the tempest on Galilee."

—Mary H. Augsburg.

THE "OTHER LITTLE SHIPS" were associated with the craft that bore the weary Master and His disciples across the Sea of Galilee at eventide (Mark 4:36). Once after this the seeking multitude took shipping to be in association with Jesus (John 6:22-25). In companionship with Jesus we have many lessons to learn (John 6:26, 27). It is through discipleship or followership that we learn (Hosea 6:3). In fellowship with Him (1 Cor. 1:9) we may be called to go through the tempests of life's sea (Mark 4:37). Because of such relationship, Paul, thought not a sailor, once made a significant contribution to the science of seamanship (Acts 27:20-25).

Like Paul, we need the benefit of many companionships (Phil. 2:25) in the partnership of "the blessed company of all true believers" (2 Cor. 8:23). By Christ's redemption we have a kinship with God and with one

another, and an heirship with Christ (Rom. 8:14-17). By our obedience to His Lordship we keep our spiritual sky clear (1 John 1:6, 7). By the new birth we became God's workmanship (Eph. 2:10). With the Holy Spirit as our teacher we achieve a spiritual scholarship (2 Tim. 2:15). In recognition of Christ's Lordship over our lives (Luke 6:46) we have a stewardship (Luke 19:13). God rightfully has an ownership of all things (Gen. 1:1; Haggai 2:8), and as Owner He has granted, even assigned to us, a trusteeship of His goods (Matt. 25:14). Our friendship with Christ depends upon our diligent doing of His commands (John 15:14). The Lord grants leadership according to our God-given ability and our faithfulness (Matt. 24:15, 21). If we are careful regarding the many "little ships" we shall be awarded a governorship (Luke 19:17). This rulership (Rev. 5:10; 20:6; 22:5) is not gained without hardship (2 Tim. 2:12).

We have a guardianship as a brother's keeper and a neighbor (Gen. 4:9; Lev. 19:18). In courtship the will of the Lord is to be sought (Prov. 19:14). We have a citizenship in Heaven as the believer is a citizen of two worlds (Phil. 3:20, 21). In sonship Christ is our perfect example of a life well pleasing unto God the Father (Matt. 3:17; 1 John 3:22). The penmanship of our lives is of great influence (2 Cor. 3:2). May these and all other useful "ships" put us in shipshape for every contest in the sea of life, and aid in bringing us to that Haven of Rest reserved for the faithful (Acts 20:32), where we shall forever worship God (Rev. 22:9).

Lesson

Comments

by

William H. Anderson



Lesson for February 16, 1958

THE CHURCH PREACHES THE WORD

Lesson: Romans 10:14-17, Ephesians 3:7-19

ADDRESSING THE Memphis Ministers Association, Judge Osso W. Stanley, Kentucky, said:

"No matter how good the subject matter, a sermon may be so smothered in words as to be wholly without effect. Many sermons are like some of the opinions of the Court of Appeals: you have to read a gallon of opinion to get one pint of law."

It is the purpose of the Church to preach (evangelize) the Word of God so that it may be understood, accepted, and obeyed.

THE "WHY" OF PREACHING

Men are saved through faith in Jesus Christ, "for whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13). With this as a premise, the following questions should be answered:

1. "How then shall they call on Him in whom they have not believed?" They cannot! Unless the unsaved are brought to a saving knowledge of God's Son, they are eternally lost. Knowing this, Jesus said: "If ye believe not that I am He, ye shall die in your sins" (John 8:24). We preach so that men might believe.

2. "How shall they believe in Him of whom they have not heard?" It is necessary for the unconverted to hear the Gospel preached. "Verily, verily, I say unto you, he that heareth My word . . ." (John 5:24). Thus the purpose of the Church, and of those within her doors, should be to bring men and women under the sound of the Gospel, that hearing they might believe! "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

3. "How shall they hear without a preacher?" The Church must produce preachers and missionaries from her midst who will go forth and reach the unevangelized. From every part of the globe the cry goes up to the Father: "I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul" (Ps. 142:4). If we care, we will send forth preachers!

THE "WHAT" OF PREACHING

It is the WORD that begets Eternal Life in the hearts of men (I Peter 1:23). It is the GOSPEL that "is the power of God unto salvation to every one that believeth" (Rom. 1:16). When Paul was "made a minister" of Jesus Christ he was given a message to proclaim: "That I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8). Going among the Corinthians, Paul had but one message: "For I determined not to know any thing among you, save Jesus Christ, and Him crucified" (I Cor. 2:2). Philip went down to the city of Samaria, "and preached Christ unto them" (Acts 8:5).

The Church has but one message—JESUS CHRIST CRUCIFIED, RESURRECTED and COMING AGAIN! This message, when preached in the power and unction of the Holy Spirit, is able to bring dying men and women into vital, living, relationship with God.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

TEACHING JUNIORS (1)

"IN EARLY CHILDHOOD the engine palpitates with preparation to start. In middle childhood the wheels grip the rails and feel their way out of infancy's train-shed. In later childhood there is a noisome dash for the open."

The Junior's World

Juniors are those happy-go-lucky youngsters, aged 9 to 11 years, who are in the fourth, fifth, and sixth grades of elementary school. The Junior is born into a topsy-turvy, troublesome world which is constantly enlarging, constantly changing. He may suffer from uncertainty, insecurity, instability, or lack of discipline. He hears and sees the good and bad in conversations, headlines, radio programs, television, movies, comic books, and billboards. Every day he faces new problems as he struggles to grow up in this hectic hydrogen-bomb world. The question is: what does he need, and how can the Sunday school give it to him?

First of all, the Junior needs love. True love needs time to grow, and the Junior must have a teacher who is

not afraid to spend time with him, both in and out of Sunday school. Second, he needs a sense of security—a faith in an unchanging God on whom he can absolutely depend, no matter what happens. He also needs a thorough grounding in the teachings of God's Word. In school he is learning the major dates of history, the multiplication table, and the spelling of many basic words; in Sunday school he should be learning the important facts of Bible history and teaching. Finally, and most important, the Junior child needs Jesus Christ as his own personal Savior and Lord. He must be made aware of why he needs to be saved and how Jesus can do it for him. If this is not done before the age of twelve, the chances are slim that it will ever be done.

What Is He Like?

Physically, the Junior's growth is slower than in Primary years, although "energy" is still the key word. At this stage of development, girls will probably grow faster than boys. This is the age of "do and dare"—a good opportunity to challenge each one to be a doer of God's Word. The Junior likes danger, excitement and physical exploits; in short, he's a hero-worshipper. (Introduce him to missionary heroes, to great Bible characters, and above all to Jesus Christ. Use such books as the "Jungle Doctor" series by Paul White, *Ten Boys Who Became Famous Missionaries* by Basil Miller, and *The Child's Story Bible* by Catherine Vos.) The Junior enjoys discovering fascinating things in the out-of-doors, so schedule plenty of hikes, picnics, and parties.

(Next week we'll continue our discussion of this critically important age group.)

NEWS FROM THE CHURCHES

(Continued from Page 13)

churches concern for souls. Four young people came forward during the meetings and were baptized on Sunday evening, December 1. There was one rededication and the congregation came forward on the first night indicating they were in favor of a heaven sent revival and would help the ministers in every way to make it such.

Rev. Thomas is an experienced evangelist and a very wonderful man of God. Our people are very grateful for his highly inspirational and challenging messages. As a pastor I appreciated his concern for our people and eagerness to see us go forward in the name of Christ.

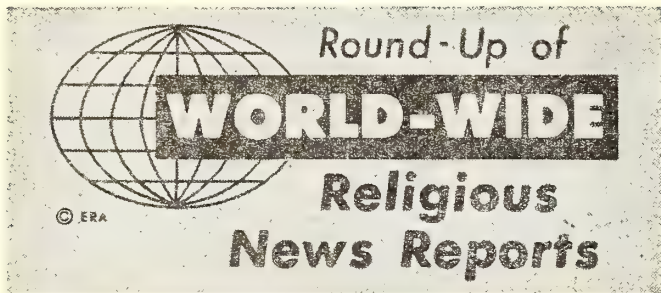
Herbert Gilmer.

INTERESTING ITEMS

(Continued from Page 2)

NAPPANEE, INDIANA. Three new members were baptized and received into the church on January 12th.

MILLEDGEVILLE, ILLINOIS. Guest speaker in the Milledgeville church the evening of January 19th, was Milledgeville's own Ronald Miatke. Ronald has recently completed his work with the USAF as Chaplain's Assistant, in Greenland, and has now entered Ashland College to prepare for full-time Christian service.



EPISCOPAL CLERGYMEN STILL PREFER KING JAMES VERSION

On its fifth anniversary, the Revised Standard Version of the Bible is claimed by its sponsors to be firmly established as the best of all modern translations; nevertheless, the King James Version still outsells the RSV by about 8 to 1. The National Council of Churches, who sponsor the Revised Standard Version, assumed that the swing to the RSV would begin with clergymen and other Bible scholars. But this assumption was jolted in a survey recently conducted by the *Living Church*, a weekly Protestant Episcopal magazine.

In the poll of more than 400 Episcopal clergymen, it was learned that 262 clergymen "always" read from the King James version at public worship, compared to 32 who regularly used the Revised Standard Version as a pulpit Bible.

WORLD CIRCULATION OF BIBLE NEARING 27 MILLION MARK

Total world circulation of the Bible, the Old and New Testaments and portions of the Scriptures together reached 26,379,142 in December 1956. This and other dramatic facts are documented in a 12-page report issued recently by the Rev. Dr. Frank W. Price, director of the Missionary Research Library. This is almost one million more than the year before and 3,242,469 more than in 1954.

"At the close of 1956," Dr. Price reported, "at least one whole book of the Bible had been published in 1,109 languages, which is 17 more than the year before." He pointed out that the historical list of 1,109 includes many languages now obsolete, such as certain Chinese dialects, but that the number of languages in which some part of the Bible has been circulated in the last 25 years "is probably between 600 and 700."

Dr. Price's report continues: "In 1956, the complete Bible was published for the first time in the Bemba language (Northern Rhodesia) Nimbi Ijo (Nigeria) and Morovo (Solomon Islands) and the entire New Testament became available in eight new languages, including the North American Indian Navajo."

Using American Bible Society and other agency figures, the report shows that the first five countries in the sale of complete Bibles are the United States, Germany, England and Wales, South Africa and Brazil.

The fact that the Bible continues to be published, circulated and studied in Communist China is underlined by the following figures: "Since 1949, 171,278 complete Bibles, 170,493 New Testaments and 3,199,282 portions

of the Bible have been distributed and 43 editions printed from old plates already in the country." In addition, seven Bible Houses are maintained in major Chinese cities, the report shows.

"These are not mere cold statistics but living and inspiring facts," declared Dr. Price. "Today the Bible has become a truly universal book in a world that still possesses a babel of tongues."

REPORTS BIG CITY CHURCHES BATTLE AGAINST DECLINE

Most urban churches in cities of 50,000 or over are either in a state of crisis or are moving in that direction, a Protestant Episcopal official told the first American Baptist Urban Convocation in Indianapolis, Indiana. Dr. G. Paul Musselman, director of the Department of Christian Social Relations, National Council of the Episcopal Church, declared that in many cases the urban church is "not only not sharing the alleged rising tide of churchgoing but is usually battling, somewhat ineffectively, against decline."

Dr. Musselman said that what was thought to be indifference to religion, especially in the more densely-populated parts of cities, is actually resistance to religion or perhaps hostility to organized religion. The Episcopal clergyman said that many city people consider the church to be "irrelevant."

"It can become relevant in part as it deals with their immediate living needs, housing, race, law enforcement, etc.," he asserted. And this means a "fighting faith" is needed, he added.

"In the long run it is not methodology, important as that is, which will bring the answer," Dr. Musselman said, "It is a new commitment to that, the greatest revolution of all time, whereby the Cross of Christ shall transform the world."

AUCA INDIANS DESTROY NEW MISSION BUILDING

Another attempt to reach the fierce Auca Indians of Ecuador has ended in failure, leaving a half finished mission building wrecked and ruined. The cunning savages left more lances, a sinister warning that last year's massacre of five young missionaries would be the fate of other outsiders who might make further attempts to reach the tribe.

This time there was no loss of life because Missionary Dr. Wilfred Tidmarsh who had established another beachhead much nearer the Auca territory, was away from the area. He had broken his leg last September. Further work had been suspended pending his return. Now the new building has been abandoned.

Nevertheless, attempts to reach the original friendly Indians at "Terminal City" are continuing. They are still accepting—and returning—gifts sent to them via the "bucket drop" method devised by martyred Nate Saint. Missionaries believe that the friendly Aucas did not partake of the latest raid, and may not even know that it had taken place.

Brethren College Days



Founders' Hall

For High School JUNIORS and SENIORS

The occasion is planned:

- (1) To acquaint Brethren Youth with what our College has to offer, and
- (2) to bring our young people together for a denomination-wide Brethren Youth Rally.

ASHLAND COLLEGE CAMPUS

February 28—March 2, 1958

See your Pastor for Details

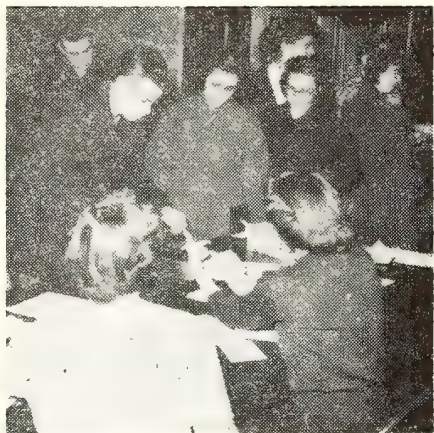
NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

BRETHREN COLLEGE DAYS

Not Far Off

LAST YEAR eighty-eight Young People from Ohio, Indiana, and Pennsylvania visited Ashland College for the first BRETHREN COLLEGE DAYS. Pictures on this page point out just four of last year's highlights. Read the captions and learn more about B. C. D.



AN INDIANA DELEGATION REGISTERS

A carload of Brethren Youth from Indiana are seen being registered by two Ashland College students, **Mary Lou Pennock Warstler** of Oak Hill, W. Virginia, and **Shirley Culp** of Fort Scott, Kansas.



SING, SING, SING

Jerry Flora, at the far right, leads the group in singing at the Friday night rally held in the lounge of the Student Union. After some games, **Rev. J. Ray Klingensmith** brought a challenging message at this gathering on the values of higher education to all youth.

SPECIAL BULLETINS

... B. Y. Magazine "subscription drive" is doing well. Have we heard from you yet?

... New "Brethren Youth" Magazine is in the mail. What a beauty!



THE MEN WHO KNOW

These gentlemen are answering questions during an open forum on Saturday morning. They ably discussed job opportunities, scholarships, accreditation, entrance requirements, costs, student rules, traditions, and pre-seminary requirements. L. to R. are **Dean Flora**, **John Flora**, **Rev. Meyer**, **Mr. Petit**, and **Dean Guiley**.



THIS IS WHERE WE LIVE, FELLOWS!

Coach Bruce Schmidt, Dean of Men, is standing at the far right to explain housing in the Boys' Dorm, Jacob's Hall. He also pointed out the job opportunities for the fellows to aid in paying for their board and room. This is also important.

Last year these high school juniors and seniors—22 from Indiana, 27 from Ohio, and 19 from Pennsylvania—arrived on the campus all day Friday to observe class sessions in operation. Friday night they attended a Brethren Youth Rally in the Student Union which closed with a message by **Professor J. Ray Klingensmith**.

Saturday morning was a time to become better acquainted with our school, Ashland College. This included a period of devotion and greeting in the chapel, tour of the campus, and listening as college representatives explained procedures for coming to school here.

Most of Saturday afternoon was spent in the Gym with words by **Coach Brownson** and **Mrs. Geisinger**, Girls' Physical Education Instructor, a demonstration of the trampoline by **Bill Howard** and volleyball for everyone. Ninety-five attended the Brethren Youth Banquet Saturday evening at the Park Street Church. The short, humorous program, led by **Rev. Charles Munson**, was greatly enjoyed by the group before they tramped to the college gym for the Ashland-Wilmington College Basketball game.

Several remained in Ashland overnight to attend Sunday services at the Park Street Brethren Church, with Rev. Clarence Fairbanks bringing the message. Most of the meals were served in Jacob's Hall Cafeteria and housing was cared for by members of the Park Street church.

The Women's Corner

by Helen Jordan

IT IS DIFFICULT to think of God's individual care when there are countless multitudes of us, but God's powers are not inadequate—to his responsibilities.

When a stranger goes into a library he sees only long rows of books, but when the librarian comes, the student

and lover of books, he knows each one by name. He knows of each edition, the value, the contents, the author, the purpose. The more he knows as a librarian, the less he sees books in the mass, the more he knows them one by one.

When a stranger thinks of China, he thinks of a multitude of faces all alike. When the missionary thinks of China, he thinks of the individuals, separately known and loved.

So God calls us every one by name. He gives to our lives the dignity of his individual care. He is not the God of mankind in the mass. He is "the God of Abraham, Isaac and Jacob." Luke 12:6.

"Are not five sparrows sold for two pennies? And not one of them is forgotten before God. Why, even the hairs of your head are all numbered. Fear not, you are of more value than many sparrows." Matt. 10:29.

Dr. Clara W. Miller,
Ashland, Ohio.

Ashland College Chapel Choir to Make Tour

through western Ohio, Indiana, Illinois and Iowa

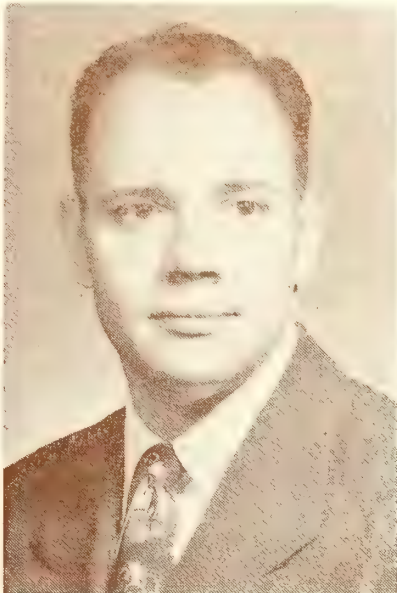
February 16th through 23rd

THE ASHLAND COLLEGE Chapel Choir, under the direction of Professor Calvin Rogers, will soon make trip through western Ohio, Indiana, Illinois and Iowa. The tour is scheduled for February 16th through 23rd. Composed of 32 voices the choir will present programs of sacred choral music in Brethren Churches of the area. The Director is head of the Department of Music at Ashland College.

Brethren and friends, in the areas where concerts are scheduled, should avail themselves of the opportunity to hear this Choir. Following is the Itinerary to be followed by the Choir:

- NAPPANEE, INDIANA, BRETHREN CHURCH
Sunday morning, February 16th
- GOSHEN, INDIANA, BRETHREN CHURCH
Sunday evening, February 16th
- ELKHART, INDIANA, BRETHREN CHURCH
Monday evening, February 17th
- NORTH MANCHESTER, INDIANA, BRETHREN CHURCH
Tuesday evening, February 18th
- WARSAW, INDIANA, BRETHREN CHURCH
Wednesday evening, February 19th
- MILLEDGEVILLE, ILLINOIS, BRETHREN CHURCH
Thursday evening, February 20th
- WATERLOO, IOWA, BRETHREN CHURCH
Friday evening, February 21st

- SOUTH BEND, INDIANA, BRETHREN CHURCH
Sunday morning, February 23rd
 - BRYAN, OHIO, BRETHREN CHURCH
Sunday evening, February 23rd
- It is suggested the area Brethren planning on attending check with the respective church as to the exact time of the concert.



DIRECTOR, CALVIN ROGERS

**"HEROES OF THE CROSS"
MISSIONARY BIOGRAPHIES**

The "Heroes of the Cross" series of exciting missionary biographies, written for teen-agers has caught the fancy of young readers everywhere. These are fast-moving biographical accounts of men and women who devoted their lives, and sometimes even GAVE their lives for the cause of missions.

Price \$1.00 each.



Also

"Nineteen Missionary Stories from the Middle East" by Basil Miller, price \$1.50. These are thrilling, true accounts of zealous missionaries who carried the Cross of Christ and planted it in foreign lands.

Interesting for Primary Age:

"Missionary Hero Stories" and "The Missionary Story Hour" by Nina Millen, price \$1.50.

Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio



The Brethren EVANGELIST

HOLY
BIBLE

Official Organ of The Brethren Church



Vol. LXXX

February 15, 1958

No. 7

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

HAGERSTOWN, MARYLAND. The evening service on February 2 was in the form of the Sisterhood Public Service, with Mrs. George Solomon giving a review of the Sisterhood book, "Sagebrush Surgeon."

Brother George W. Solomon notes that they began Sunday evening Bible Study on the first Sunday of 1958. He says, "We now have 50 enrolled."

ADRIAN, PENNA. (BRUSH VALLEY). Brother David L. Ramsel, who has pastored the Brush Valley congregation for several years, had tendered his resignation in order to take up the pastorate of the Masontown, Pennsylvania, Brethren church. The change is to take place about the first of May.

CANTON, OHIO (TRINITY). The Ashland College Alumni Association Dinner and Program is scheduled for the Trinity church on February 28th.

MANSFIELD, OHIO. Baptismal services are scheduled for the Mansfield church, Sunday evening, February 16th.

For their Public Program, scheduled for February 9th, the W. M. S. prepared a musical program around the theme, "Hands."

FLORA, INDIANA. National W. M. S. President, Mrs. Russell Rodkey, is the scheduled speaker for the Flora W. M. S. Public Service on February 23rd.

Special speaker at services on February 9th and 16th is Rev. Jack Arnold.

NAPPANEE, INDIANA. The Brethren ministers of Northern Indiana, and their wives held a dinner meeting at the Nappanee parsonage on January 27th, honoring the new pastor and wife at Elkhart, Brother and Sister Milton Bowman.

(Continued on Page 15)

ATTENTION: ALL OHIO CAMPERS

The Ohio District Sunday School Board, sponsors of the Ohio Young People's Camp, announces that camp will be held this year at Camp Zion (Juniors, June 15-21; Intermediates-Seniors, June 22-28). The Director this year is Rev. Robert L. Keplinger, and all inquiries or requests for information should be addressed to him at: 1234 23rd St., Canton 9, Ohio.

COMING EVENTS

CANTON, OHIO. Trinity Brethren. Revival Meetings—Mar. 2-9—Rev. Virgil Meyer, Evangelist; Rev. Robert L. Keplinger, Pastor.

TIOSA, INDIANA. Revival Meeting—Mar. 16-23—Rev. Henry Bates, Evangelist; Rev. Wayne Swihart, Pastor.

ROANN, INDIANA. Evangelistic Meeting—Mar. 3-16—Rev. Percy C. Miller, Evangelist; Rev. Thomas A. Shannon, Pastor.

OAKVILLE, INDIANA. Revival Meeting—Mar. 10-23—Rev. E. J. Black, Evangelist; Rev. Arthur H. Tinkler, Pastor.

NEW LEBANON, OHIO. Revival Meeting—Mar. 17-23—Rev. Clarence A. Stogsdill, Evangelist, Rev. John T. Byler, Pastor.

BRYAN, OHIO. Evangelistic Meetings—Mar. 17-30—Rev. Virgil Ingraham, Evangelist; Rev. Smith F. Rose, Pastor.

HAGERSTOWN, MARYLAND. Revival and Evangelistic Services—Feb. 10-23—Rev. George W. Solomon, Pastor—Evangelist.

SPECIAL ANNOUNCEMENT

MINISTERIAL RECRUITMENT

and

SEMINARY SUNDAY

March 9, 1958

PASTOR DESIRED

For reasons of health, our Pastor, Bro. J. F. Burton felt he should resign as pastor of the Gratis, Ohio, Church effective February 23, 1958.

Anyone interested in assuming the pastorate, please write or contact me.

Mrs. Roy M. Brubaker, Clerk,
Gratis Brethren Church,
R. R. 2,
West Alexandria, Ohio.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Anniversary Time

SWIFTLY THE TIME is drawing near for the actual observance of the Anniversary of our founding. Yes, we know that August and General Conference, are still a few months away. We also know that time has a habit of slipping away from us, and before we know it, events scheduled many months ahead are upon us.

Although the anniversary emphasis is centered upon the week of General Conference, with its pageantry and special observances, yet it is also true that this entire year is to be one of special emphasis upon our beginnings, background, history, doctrine, action and program.

From the Editor's chair, we see a Denomination with great possibilities; we see a Church with a tremendous potential, service-wise, for Christ and the Church. Machinery, we have; man-power, though a little short, has always been available in critical moments; financing, enough to guarantee the success of the church's over-all program, is around. What then, in this anniversary year, do we need in order to shake ourselves loose? Every interested Brethren would like to see the Church move forward in great strides this year. We would like to see our denominational program completely in the black, financially, with reserves being built up for advancement and greater outreach. We would like to see enough young men and women enter Christian training, to eventually man the pulpits and parsonages of all of our churches, with enough in addition to provide sufficient workers for establishing new churches and mission points.

No greater observance could be made this anniversary year, than for the Denomination to awaken to its "open door" and answer with the provision of enough financing and man-power to show our God, our fellow workers, and the world, that we accept the challenge given to us. There are enough young men and women in our churches right now—talented, able ones—who need but the yielding of self, and the encouragement of others, to take the proper step into full-time Christian service. All thread-bare arguments to the contrary, there is enough money

around in bank accounts of Brethren members to finance the church's program several times over. Money with which Brethren could gain great earthly blessings and great eternal reward, if it were channeled into circles of service in our Brotherhood.

Primarily, though, it is not the shortage of man-power or financing which should be cause for our greatest concern. Certainly these things are important, but it is far more important that we realize wherein our strength and our victory lies. At this point, then, we realize that there is no progress, no advancement, no solution to our problems apart from the leading and power of the Holy Spirit. We need in this anniversary year, most of all, an increase of the Holy Spirit's power in our midst. How is this power obtained? By prayer, supplication, soul searching, a glorification of Christ instead of self. It comes also through our putting the things of God and the Church first in our lives, and the giving up of those things which give us a poor testimony before the world. We recall the words of the Psalmist, "Except the Lord build the house, they labour in vain that build it." (Psalm 127:1). This is the Lord's work we are in, and it will always need to be blessed and favored by the Holy Spirit in order to succeed.

This anniversary year, let every Brethren, in his or her own life, pray for a greater leading of the Holy Spirit. Let the interest of every Brethren be upon the things of God and His work in the church rather than on things temporal which but rust the soul, and on worldly amusements which defile the temple of God, which temple we are.

The time is short, the opportunity is great. "Let us then be up and doing," saith the poet. As the gentle snow falls softly upon the waiting earth, transforming the world into a paradise of white, so let us permit the Holy Spirit to descend anew upon us with power, transforming our lives and service into one great masterpiece of God's handiwork in our midst this anniversary year. W. S. B.

EVANGELISM

by Rev. J. D. Hamel

The MINISTER, EVANGELISM, and PRAYER

THE LATEST WATCHWORD of the Brethren Church everywhere is Evangelism. This is no new movement: it is only a return to original Christian principles. All Churches are feeling and responding to this breath of God. "Every minister his own evangelist," is one of the watchwords of the Brethren church. Everywhere we are declaring that men must be born again. And I am thankful to say, that more and more in our church this idea is gripping us, that not only every minister should be his own evangelist, but every individual Brethren should be an evangelist—every local preacher, every class teacher and leader, every board member, every man and woman and little child—all at it, the publishing of the Gospel of Salvation! "Only a saving Church is worth saving. And only a saving Church will be saved."

What we need is not more professional evangelists, but more evangelistic churches, and pastors who are real leaders in evangelism.

The pastor usually knows the spiritual condition of his own church. He knows also the needs in his community and among Christians as a whole. The minister recognizes, for example, that most believers live far below the level of life and labor to which they have been called and on which they may walk through the power of Christ. Many in so called Christian families and congregations seem not to know God, and more, they are utterly unaware and unconcerned about their condition. Churchgoers need the same things said to them over and over, year after year. Many show activity but little potency. They have come to deal more with the negatives of life than with the positives.

The minister knows, too, that while prayer meetings are the most important meeting of the church, yet they are the most poorly attended of all worship services. He

senses neglect of private devotions, the lack of Christian training in the home, and the need for more effective witness on the part of the church to the people in the community. He longs to see more zeal for evangelism as millions throughout the world go down to a Christless eternity.

In such a situation, if revival is to come to congregations, it is necessary first of all that ministers be what they ought to be before God, so as to do what needs to be done in promoting evangelism.

The apostles are examples to all ministers. Those who would see a work of God in their congregations and communities must learn the secret of being usable in the hands of God for advancing evangelism. God has special pleasure in enabling ministers to serve effectively. But even for this needful task, He has provided His power. Without it, victory will be impossible in the minister's conflict with the prince of the air and his emissaries. Ministers can be mighty only through God. The pulling down of strongholds and casting down of every high thing that exalts itself against the knowledge of God requires divine power.

Because of the nature of this work, the minister must be an "ensample" like the apostles, who were much with the Lord Jesus and learned of Him. Men who know communion with Christ, the fount of all wisdom and knowledge; who are humble before God, yielded to His Holy will and divinely equipped for the work—these will insure success. As men took knowledge of the apostles that they had been with Jesus and learned of Him, so men must see Jesus in us.

Note also that God does nothing in this world or in heaven apart from prayer. This is evident from the prayers of Christ and the place attached to prayer in

the Bible. The personal prayer life of the minister is vital to the business of promoting evangelism in Christian hearts, homes, and congregations. And since going to God is the most essential of all a Christian's duties, and since it is the most neglected, it is of paramount importance that ministers should lead in promoting prayer for evangelistic work.

The secret of a real evangelistic prayer meeting can be summed up in a few words: vision, determination, and patience.

Evangelistic preparation should begin with the minister himself entering into his closet often, and praying for understanding of God's Word concerning his present duty. Unless a minister himself is revived, he will not be effective in promoting revival in his congregation.

Next, find two or three likeminded men who share your yearning for a work of the Spirit of God in the hearts and homes of your congregation. Get them to meet, with you in the Lord's name, and He will be in your midst. Get these two or three to help you gather others. It is better to get ten men to work than to do the work of ten men. One lone woman gathered one hundred people within twenty-four hours by phone and visitation. These came together for a morning of prayer. It is surprising what can be done by a few awakened souls.

In your evangelistic prayer meeting gather people who are concerned for the salvation of loved ones, friends and neighbors, and those who have loved ones working for the Lord at home or abroad in difficult places. Call in also Sunday school teachers and young people's leaders, and all Christian workers, not forgetting regular prayer meeting attendants.

You will have a real evangelistic prayer meeting when the need for revival is kept to the fore front along with God's willingness to respond to the obedience of your group. Select hymns presenting the greatness of God, the excellencies of Christ, the necessity for the work of the Holy Spirit, and the spiritual needs of people. Employ hymns of worship, praise, prayer, and consecration.

The Scriptures for evangelistic services should be such as will produce a deep sense of the need for God's grace and for His own work in hearts, homes, churches and communities. Let prayers be new—not the common, habitual forms of prayer, but prayers for definite requests for things burdening the souls of the suppliants as a group rather than for matters of private concern. Let the prayers be short, lest they discourage others who feel limited in ability to pray publicly. Ask that prayers be seasoned with thanksgiving and confession. Intersperse prayers with hymns so as to enliven the spirit of devotion.

At the evangelistic prayer meeting, keep down criticism, murmuring, complaining. These will ruin prayer meetings. Encourage faith and edify, and you will have a good season of prayer with great results for God.

A monthly evangelistic prayer meeting is best. Begin and close on time. Avoid visiting after the meetings, especially if held in homes, lest you disturb family order. Avoid everything likely to take the mind from the serious business at hand.

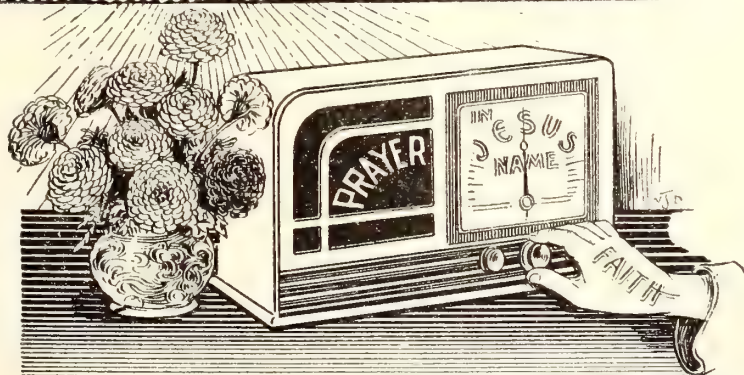
Hold the meetings in the best room—usually it is advantageous to have evangelistic prayer meetings in the church auditorium, conducting them like a regular Lord's Day service. This not only raises the spirit of expectancy, but it encourages groups to come to the service and to invite others to attend with them. Let the service open cheerily, and end grandly. Let the closing hymn be one such as "All Hail the Power of Jesus' Name" or "Onward, Christian Soldiers," or some hymn that has to do with the onward movement of the Church.

Above all, see to it that your evangelistic prayer meeting folk are kept conscious of God and of the excellencies of Christ; the necessities of the church, the needs of the community and the world, and have your people come burdened for revival.

Then trust God to do great and mighty things as you wait together before Him!

South Bend, Indiana.

Does It Work?



"IT WORKS"

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

LOOKING TO PHOENIX, ARIZONA

(Ten Dollar Club Call now designated)

MANY BRETHREN PEOPLE interested in establishing a church at Phoenix, Arizona, will be happy to learn that the Missionary Board, at their recent meeting, voted unanimously and enthusiastically to begin plans for a church in that area. Hence the Ten Dollar Club call now out, designated C E O—1 (Church Extension Operation No. 1) will be specified for this definite project.

A number who have not yet responded to the call are being reminded by this notice that their reply is being awaited; now they will know **definitely** where the funds are to be used. If you are particularly concerned that a

church be established in Phoenix, feel free to pay even more than ten dollars. Others who are not members, but who want to see this church started, are also urged to send in contributions "for Phoenix." Incidentally we still want more and **more** Ten Dollar Club members to keep promoting this fine church extension program. Our goal is 2,000 members.

A committee which has been surveying Phoenix has in mind a general area in which to locate a church, but soon a definite spot will be fixed and lots purchased. (More about this later.) Meanwhile begin to **talk, PROMOTE** and **GIVE** for a Brethren church at Phoenix, Arizona!

A CHURCH EXTENSION POLICY

A Special Report from the Missionary Board

FOR SOME TIME the need for a definite church extension policy has been felt by the Missionary Board. They are eager to begin new Brethren churches in many areas, but are reluctant to take the initiative where to do so would be usurping the prerogative of established church districts. The Missionary Board is quite willing to cooperate with these districts that launch a church

extension project. In cases where churches are begun outside established districts (e. g. Tucson, Sarasota) the Missionary Board assumes full responsibility for these undertakings.

Following is the Church Extension Policy adopted by the Missionary Board of the Brethren Church on January 21, 1958:

CHURCH EXTENSION—Philosophy, Procedure and Policies

Missionary Board of the Brethren Church

THE CHURCH EXTENSION WORK under the supervision of the Missionary Board of the Brethren Church has been gathering momentum during the last few years. A more extensive study of this area of the board's work has resulted in a fuller realization of the need to establish new churches and, consequently, the projection of a more challenging program. Such a program requires greater resources, vision and courage on the part of our local churches, districts and denomination. It requires also the recruiting and training of young men to give pastoral leadership to the new church projects.

Our study has also revealed the need to guide Brethren lay persons into communities where new church projects are under development. Brethren college graduates entering the fields of primary and secondary education and people with other transitory professions and occupations are needed to lend leadership and impetus to the church extension work.

Through the years a new philosophy of church extension has been developing. In the past we have empha-

sized meeting the needs of a few Brethren people in given areas, frequently disregarding the many local factors which determine, in part, the opportunities and limitations of a church's future ministry. The present philosophy is geared more to meeting the spiritual needs of expanding communities across the nation.

There is a growing trend toward establishing churches in heavily populated areas where large communities can be served by the spiritual ministry of the churches and where this ministry is needed. Therefore, the Missionary Board will adhere to a number of principles designed to make the church extension program more effective. Accordingly, general locations for new churches will still be influenced by the interests of local Brethren people but this factor will not necessarily determine the selection of definite locations. New churches will attempt to win the immediate communities to Christ and build those who are won into Christian fellowships. These will truly become Brethren churches, preaching, teaching and serving in the greatest possible ways the cause of Chris-

the respective communities. This philosophy will more nearly approximate the task of winning and teaching which our Lord has exhorted us to do.

In keeping with this policy, certain definite procedures and practices will be brought into operation to guide and expedite the work of church extension:

1. Under the supervision of the Missionary Board, a study and survey of any general area that appears promising as a possible location for a new church will be made. This will include areas both with and without people of Brethren people.
2. Brethren people living in or close to the area under consideration will be contacted for counsel, assistance and interest evaluation.
3. Brethren churches near the given area will be drawn to consultation and notified of the preliminary study and survey.
4. When the study and survey by the Missionary Board indicates a promising location for a new church, Brethren people in the area will be called together and formed to a fellowship, using available lay leadership, possibly retired ministers in the locality, or nearby pastors, until regular pastor may be available.
5. Proceedings to secure a pastor will be taken.
6. The fellowship group will effect a temporary organization and provide for receiving funds to cover expenses and to assist with the future development of the project.
7. Regular services will be arranged, if and when possible, using temporary quarters—schoolhouses and other similar buildings. (Expenses for the temporary quarters to be met by the temporary organization, if possible.)
8. If necessary, land for the church site will be selected by the Missionary Board in cooperation with a committee from the local group and will be purchased by the Missionary Board. The deed to the property will be held by the Missionary Board until the church is completely self-supporting.
9. The Missionary Board, in consultation with the temporary organization, will provide a pastor, assuming the salary support and the moving expenses.
10. The Missionary Board will work with the local group to provide a parsonage. The local group will be encouraged to assume this financial responsibility, building or purchasing through FHA where possible. (The deed for the parsonage will be held jointly with the Missionary Board or it shall contain a clause, stating that the property will automatically become the property of the Missionary Board if at any time the local church is disestablished from the district and/or General Conference organizations.
11. The Missionary Board in consultation with a local committee will select a church site and make the purchase. (Three to five acres is now recommended by church-extension authorities. This provides for future expansion, off-street parking, etc. The deed will be held by the Missionary Board, later made out to be held jointly or with clause of automatic possession as in case of parsonage—see item 10.)
12. The Missionary Board will recommend to the district conference or to the general conference, in case the new church is not within an established district, that

this developing body be approved as an organized church. To qualify as an organized church, district and/or national requirements must be met.

13. Upon being approved as an organized church, a charter membership will be established.

14. The time for construction of the church edifice will be determined by the Missionary Board and the local group in consultation.

15. A Ten Dollar Club call may be made at such time as deemed wise by the Missionary Board. In most cases the Board will assume the major share of the cost of a modest first-building unit.

16. The Missionary Board and the local group in consultation will secure the best professional counsel and assistance in building-planning and construction. (The Missionary Board holds as the objective the providing of a modest and complete first unit of the plot plan—completion of the plan to be developed in the future by the local group in consultation with the Board as long as the church is under the support of the Board. Furthermore, multiple services are looked upon with favor and recommended in lieu of a larger sanctuary or a larger church edifice.)

17. The Board has a tentative goal of expecting new churches to become self-supporting within a period of five to seven years after the arrival of a full-time pastor—a schedule to be worked out.

18. The Missionary Board will require the local pastor and local board to set up a systematic and practical financial program, including current expenses and benevolences; it will require the local pastor and local board to set up an extensive training program for lay leadership and indoctrination of both old and new members.

Cooperation and Implementation

The Missionary Board encourages district mission boards to launch out on church extension programs within their districts. The board furthermore expresses its willingness to cooperate in whatever ways possible when requested to do so. Members of the board residing in the several districts will be available for consultation and assistance upon request. The General Secretary is also available to counsel and assist.

The Missionary Board encourages local churches and groups of churches in any given area to participate in existing programs and to launch programs of church extension,

- by beginning a branch Sunday school in a needy area of their cities or nearby cities;
- by transferring twenty to thirty members from the mother church or churches to form a working group in another part of the city; and
- by supporting, financially, the same;
- by gospel team support to a mission pastor in a new project.

Again the Missionary Board will be glad to cooperate and lend its counsel and assistance as far as possible. The board will also be glad to be apprised of district and local church programs of extension.

The Missionary Board shall take the initiative to establish new churches in areas outside already-established districts particularly, but shall exercise concern and actively encourage the establishment of new churches in the present existing districts.

National Goals Program

of The Brethren Church

The National Goals Program Committee is herewith presenting the third in a series of articles designed to help local churches work more effectively on the Goals Program. Pastors and other church leaders are urged to keep this Program constantly before the eyes of the people. Let every church "raise its sights" and aim high.

"Attempt great things for God, Expect great things from God." This article, dealing with the Benevolent Goals, is written by Brother Clyde Garland of the Pittsburgh Church—a new member of the Goals Committee, and our new General Conference statistician.
Henry Bates, Chairman.

VI. BENEVOLENT BOARD GOALS

1. Active participation in Ministers' Retirement Fund and/or Social Security program	3	_____
2. Lifting an annual Benevolent Day Offering in the local church	1	_____
3. Benevolent Day Offering showing an increase over last year's offering	2	_____
4. Participation in the "Food for the Faithful" project	2	_____

I LIKE TO THINK that the Benevolent offering is a partnership between our Ministers, Laity and God. Down through the years we have experienced the rich blessing of a partnership in the Lord's work through this Benevolent program. We have expressed our concern and consideration for those faithful Christian workers who have given their love and loyalty to the cause of Christ. It is apparent that we share our food with the faithful, that we lift an offering for our Brethren's Home at Flora, Indiana, to show our continued concern for our Brethren so they know their work has been appreciated, and, although they cannot labor as they once did, they are not forgotten.

An increase in the offering is certainly understandable when we realize each year the cost of living increases.

As for the Ministers pension or Social Security, I may point out that he too desires to enjoy some measure of security in his latter years. Old age can be a wonderful time of life, if you have inward peace, if you have the peace of God in your heart, the assurance of salvation and the joyous anticipation of seeing your Savior face to face and being reunited with loved ones who have gone before.

But peace at sunset depends upon material security and enough independence so that you do not feel you are a burden to others. Need I say more?

Be sure your Minister is included in the pension or Social Security plan;

Be sure your Church takes up an offering for the Benevolent fund this year;

Be sure your offering is in keeping with the rapidly rising costs;

Be sure next Conference you and your Church share your food with the faithful.

Clyde A. Garland

Pittsburgh, Pa.





What's Doing in the Churches



REPORT FROM THE PENNSYLVANIA DISTRICT MISSION BOARD ON THE WORK AT LEVITTOWN, PENNSYLVANIA

The Brethren at Levittown, Pennsylvania, sparked by Mr. and Mrs. Phil Nolte, are endeavoring to establish a new Brethren church there. The prospects are very good, and the Pennsylvania District Mission Board and Conference Officers have arranged a schedule for the month of February whereby speakers will be supplied for services held each Sunday evening. The services are now being held in the Fairless Hills Community Center.

The following schedule is being followed, with one or more carloads traveling to Levittown from each of the sponsoring churches on their night:

February 2nd—Rev. W. E. Brant, and Vinco Brethren.

February 9th—Rev. Harold Barnett, and Second Brethren, Johnstown.

February 16th—Rev. C. A. Stogsdill, and Third Brethren, Johnstown.

February 23rd—Rev. N. V. Leatherman, and Wayne Brethren, Waynesboro.



TIOSA BRETHERN CHURCH

One hesitates to write if nothing unusual has been accomplished, but though nothing has, that does not mean that the faithful few are not struggling to carry on. Our attendance has been normal. Our Children's Department is manned with some faithful, hard working teachers. I think, as a whole, our Sunday school is better organized than for many years. Our offerings are good.

One thing has been accomplished. The church has new rest rooms, and the class room built above them is very attractive. The work was almost all done by the men of the church. Some unused pews were refinished, and really look good. Many in the membership worked exceptionally hard, and as a whole the membership has been very faithful.

However, our Pastor has tendered his resignation, effective October 1st. This has saddened us, but we must submit to God's leading.

We are looking forward to the week of March 16th to the 23rd, when Rev. Henry Bates will hold a week's revival. We are hoping and praying that good may come from this special effort. For we know—" . . . They that wait upon the Lord shall renew their strength; they shall count up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Mrs. Otto Kath, Church Cor.

CHEYENNE, WYOMING

The church here is making progress slowly. We are reaching new families regularly, having added ten members since February 1957. This includes one entire family of five members.

Our annual business meeting was held at the church on January 19 with about 30 present. It was one of the most profitable meetings in our history. Unity of purpose and a domination by the Holy Spirit, coupled with great fellowship, were in evidence in the meeting. I was called unanimously to the office of Moderator and to serve as Pastor for the year of 1958.

The installation service for the new officers was held on Sunday, January 26th. We ask an interest in your prayers for the coming year. Frank W. Garber.



GARBER MEMORIAL, ASHLAND, OHIO

January 26th saw the culmination of the latest Pastor's Class which resulted in the baptism of seven—all adults—at the 3:30 service at the Park Street church. In the evening worship hour, Brother Clayton Berkshire was present for the laying on of hands and reception into Church membership.

In addition to the seven newly baptized, there were two by transfer of membership, one from Johnstown III, and one from Oak Hill, West Virginia. A third additional one came by reaffirmation of faith.

One of the wonderful parts of this service was the fact that these ten were five husbands and wives. Five home-building units were added to the Kingdom.

Our Mid-week service attendance has been holding up very well. On two recent Wednesday evenings, there were 30 in attendance. We now have one Master Sergeant, two Staff Sergeants, six Corporals and ten PFCs in our battalion of the Lord's Army. We have seven faithful High School Bible Class attenders and fifteen are enlisted in the Junior Bible Club. H. William Fells, Pastor.



WHITEDALE CO-OPERATIVE BRETHERN CHURCH TERRA ALTA, WEST VIRGINIA

Rev. Donald Matthews has been active as our Pastor for the past year. He was recently hired for another year. Rev. Robert Bischof, missionary to Africa, visited our Church before returning to Africa. A stewardship institute was held in our church last May.

Wilma Jean Wampler, BVS worker, showed pictures of Flat Creek Mission and work done there. Phyllis Kingery, BVS worker, presented Brethren Service work to us by showing pictures of projects that have been done by BVS workers.

Our Revival was held by our Pastor and his brother, Eugene Matthews, of Fairview Church. One member was recently added to our Church by letter. The young people of the Pine Grove church presented us with a play on Dec. 23rd.

The Missionary Society has been very active in making comforters, sewing cut garments and gathering used clothing for New Windsor. Our Sunday School sent a nice gift to Lost Creek for the work being done there.

Maxine Whitehair.



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

THE MINISTRY OF

THE BULLETIN BOARD

John C. Middlekauff

IF A CHURCH is located so that many people pass it each day, an outdoor's bulletin board can be used to increase the effective ministry of a church in a community. As a matter of fact, a bulletin board can be the cheapest and most effective advertising a church can get, while at the same time it preaches Christian truth to all who pass by. The following suggestions are offered in an attempt to help churches increase their effectiveness by the use of the outdoor bulletin board.

1. A bulletin board should be large, durably built (for it is constantly exposed to the weather), and pleasing to the eye. It should be cleaned and painted whenever necessary so that it always looks attractive. A run-down bulletin board says that the church is run-down, too. Better no bulletin board at all than one that cries aloud for upkeep.

2. It should be lighted at night. Without too much expense, an electric clock can be used to turn the lights on at dusk and off at a predetermined hour (11:00 or 12:00 P. M.). This means that every few weeks, the clock must be changed to compensate for the lengthening or shortening of the daylight hours.

3. There should be two message boards and two complete sets of letters (we use three different sizes). One board can be used for a message and one board for the announcements of Sunday services. Two boards and a goodly supply of letters reduces work and increases the usability of the bulletin board.

4. Whoever is in charge of the bulletin board (usually the minister) should, without fail (weather permitting), take down the board with the Sunday announcements early on Monday morning and put up the message for the week. Few things are more indicative of a church program than to see the announcements for Sunday, March 10, on the board March 14 or 15. We ought to take a tip from the movie theatres. While the last show on Wednesday night is concluding, they are changing the marquee to advertise the next movie to be shown. When people pass the church on their way to work on

Monday morning, the Sunday announcements should be down and the message for the week put in its place.

5. Near the end of the week, the services for the coming Lord's Day should be announced. I have found it helpful to use the following form.

March 10

9:30 CHURCH SCHOOL

10:45 MORNING WORSHIP

"sermon subject"

7:30 EVENING SERVICE

"sermon subject"

Pastor's name

Pastor's address

By having one board which announces the Sunday services, it is possible by changing the date and the sermon subjects, to set this up in a matter of five or ten minutes.

6. Always use a yardstick or ruler when arranging your bulletin board. Neatness and symmetry always catch the eye. It is highly important that you balance your margins and keep the spacing between words uniform.

7. Always double-check for spelling, grammar, and punctuation.

8. Keep glass in the door clean; replace burned-out bulbs at once; keep letters clean, and when they begin to rust, or show signs of wearing out due to scratching etc., replace them. Few things detract from a bulletin board as do rusty, dirty, bent, and mismatched letters.

9. Avoid cluttering up the board. Don't try to put too much on it. I've seen boards so filled with material that you had to stop and puzzle it out—and only those who like puzzles will do that! Remember, most of the people who see the average bulletin board are driving by the church.

10. Search for messages that are fresh, sparkling, thought provoking and have a trace of humor.

11. Key your messages to the seasons of the year or to conditions and situations that are of current interest.

During February, you might have quotations from Lincoln and Washington. During an election year, you might use something like the following: "Some people hope to be elected to heaven when they aren't even running for office."

12. A number of people have asked me where I get my quotations and the answer is: "I collect them." To date, I have collected about 1,400 quotations which are potentially useful on a bulletin board. When I read, I always keep my eyes open for short, striking, significant sentences that can be used on a bulletin board. One runs across them in all kinds of places. I use a great many quotations that have a trace of humor and I try to avoid the trite, as I would avoid a plague. To keep from repeating bulletin board messages, date them as you use them.

Following are a few of the messages I have collected and used in the past year or so.

* What would you be worth if you lost all your money?

* You can't take your money with you but you can send it on ahead.

* I steadier step when I recall

That though I slip Thou dost not fall.

* Some people who say "Our Father" on Sunday go around the rest of the week acting like orphans.

* There is much in the world to make us afraid. There is much more in our faith to make us unafraid.

* A man really believes only as much as he is willing to apply to his daily living.

* It is a great deal better to sit in the back row and be discovered than to sit in the front row and be found out.

* We are tempted to use God when we ought to be used by God.

* "The wicked flee when no man pursueth," and they make better time when someone is after them.

* Since the creation of the world there has been no tyrant like Intemperance, and no slaves so cruelly treated as his."—William Lloyd Garrison.

* A civilized nation is one which can ban fireworks and produce H-bombs.

* There are too many people who depend on the church but upon which the church cannot depend.

* Christianity isn't only going to church on Sunday. It is living twenty-four hours every day with Jesus Christ—Billy Graham.

* The average man is 65 pounds of muscle and a little over 3 pounds of brains, which explains a lot of things.

* Don't complain about other people. Day in and day out you'll have more trouble with yourself than any man you meet.

* Gastric ulcers come from mountain climbing over molehills.

* A graduate has been defined as "a person who had a chance to get an education."

* When adults act like children they are silly. When children act like adults they are delinquent.

* You are only young once, but you can stay immature indefinitely.

* A chip on the shoulder indicates that there is wood higher up.

* Worry never robs tomorrow of its sorrow: it only saps today of its strength.

* When you are right you can afford to keep your temper: when you are wrong, you can't afford to lose it.

* A good rule for going through life is to keep the heart softer than the head.

(Reprinted from the GOSPEL MESSENGER by special permission.

Spiritual Meditations

Rev. Dyoll Belote

REMEMBERING

"Then beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage." Deuteronomy 6:12.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." II Chronicles 7:14.

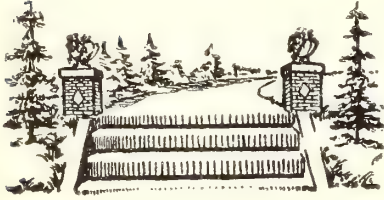
DURING MY PASTORATE at Linwood, Maryland, it was my privilege and pleasure to have the governor of the Free State of Maryland, the Honorable Theodore R. McKeldin, as a speaker in our church. The governor is an outspoken Christian, and a popular speaker in his own and other states. And he is as many times a preacher on these occasions as a lecturer. And the second of our texts for our meditation is a favorite one of the governor.

The governor believes in a thorough-going, active Christianity, and in the possibility of men forgetting God and His commands and teachings today, as much as in the days of Solomon. And how soon even Solomon grew forgetful and neglectful of the teachings God had given him. Over and over again Moses repeated the story of God's loving care and wondrous blessing of His people—and over and over again they forgot. With what infinite patience God worked through Moses to train and guide His people.

We, too, are apt to forget God and leave Him out of our plans and thoughts. It may even be that we permit grief and loss to crowd from our consciousness the fact of the eternal presence of God. We allow success to obscure our constant need of Him. Might it not be well for us to remember from this day forth that God is ever present in our goings and our comings?

"I need thee every hour
In joy and pain;
Come quickly and abide,
Or life is vain."

Ashland College News



KETTERING GIFT OF \$40,000 ANNOUNCED

President Glenn L. Clayton has announced receipt of a gift of \$40,000 to Ashland College by Charles F. Kettering, Vice-President and Director of the General Motors Corporation. In making the gift, Mr. Kettering mentioned the progress of the

college as a Liberal Arts institution and as a growing force in the Ashland community. The gift is to be used in the further extension of this program through the evening and summer Division, in the bringing of scholars, scientists, and national leaders to the campus, and in the general strengthening of the college.

The contribution is the ninth made by Mr. Kettering to Ashland College within seven years amounting to a grand total of \$243,000. College projects aided or completely underwritten by these gifts include, in addition to the general operating budget, the greatly expanded adult evening school, the Founders Hall Building Fund, the Development Fund, the Physics Laboratory, and the beautiful Olive Williams Kettering Moller Organ in Memorial Chapel.

FROSH HOUSING AT PREMIUM

Although plans are completed for

construction of a new dormitory for women on campus, actual construction has been delayed and housing will not be available before 1959. The result is a scarcity of rooms for resident students and a corresponding problem for incoming students next fall. Most of the 229 beds will be occupied by upperclassmen with space for women especially limited.

At this writing housing is still available for both freshmen men and women but applications for resident admission are processed daily and capacity will be reached at some point in the second semester. Those of our readers who have sons and daughters or young friends interested should urge them to apply at once if they desire such space.

The College desires to accommodate its friends, but when all rooms are assigned such accommodation may become impossible despite the desire to be of service. In fairness to all, rooms are assigned prospective freshmen in the order of receipt of their completed application.

Laid to Rest

SPIELMAN. Earl Hager Spielman died at home, near Halfway, Md., Jan. 22nd. Baptized in 1915 by Rev. Miles J. Snyder. Served 35 years as deacon in the St. James church. Survived by a daughter, two brothers and one sister. Services, St. James church with burial in the Manor Church of the Brethren cemetery, in charge of the writer, his Pastor.

Freeman Ankrum.

* * *

MILLER. Mrs. Lyddie Miller died at Dukes Memorial Hospital in Peru, Jan. 3rd. Member of the Loree Brethren church for over 20 years. Survived by a sister, two sons, three daughters, and a number of grandchildren. Memorial services at Bennet Switch Methodist church by Rev. C. A. Stewart and her pastor.

Horace Huse, pastor.

* * *

PETTY. Francis Marion Petty died during his sleep, Oct. 15, 1957. Was nearly 89 years of age. United with the Olivet Church of the Brethren in his youth. Transferred his membership to become one of the twenty-five charter members of the Newark Brethren church, May 15, 1955. He scarcely ever missed attending the worship services. Survived by a son and daughter and their families, and five grandchildren. Last rites conducted by this Pastor from a Newark chapel.

William S. Crick, pastor.

PRICE. Mrs. Blanche Price, daughter of the late Rev. Benjamin and Sarah Trent Flora, was born at Flora, Ind., Feb. 17, 1886, and died in Memorial Hospital, South Bend, Dec. 31, 1957. Married to Arthur Price, Sept. 1, 1906. Survived by her husband, two sons, two daughters, 13 grandchildren and one brother. Was a faithful member of the North Liberty Brethren church, having served as deaconess for 20 years. During the last several years she headed the benevolent committee of the W. M. S., and supervised the making of thousands of cancer dressings, comforts and other garments for the mission at Lost Creek and for overseas relief. Services by the Pastor.

W. E. Thomas, pastor.

* * *

KERN. Mrs. Edna A. Kern, 70, passed on to her reward, Nov. 11, 1957. Active member of the Oakville Brethren church, and of the W. M. S. Her presence is greatly missed. Survived by two sons, and a daughter. Services conducted from her church by her Pastor.

KERN. Mrs. Alta Kern, 74, departed this life, Jan. 9, 1958, in Ball Hospital, Muncie. Was a member of the Oakville Brethren church. Survived by three sons who are active in the work of the Oakville church. Services from the church by Rev. J. Ray Klingensmith, a close friend of the family and former pastor, assisted by the Pastor.

SWAIN. Noah Swain, 88, passed on to his eternal reward, Jan. 14, 1958. Member of the Oakville Brethren church. Survived by his widow and a son-in-law, both members of the Oakville church. His Pastor officiated at memorial services.

Arthur H. Tinkel, pastor.

CONGRATULATIONS!

TO BRETHREN YOUTH, and

Director, PHIL LERSCH.

We have just seen the brand new Brethren Youth magazine as it has come from the press of the Brethren Publishing Company. Editor Phil and his fine crew of Staff members have done a wonderful job with the new format, layout and articles.

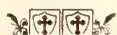
For those of you who have not yet seen it, the new magazine consists of sixteen pages, all in color; the page size is that of our Quarterlies. Each page is full of newsy articles, art-work, and pictures.

Now, if you are not a subscriber, better send your dollar today to Brethren Youth, c/o Ashland College, Ashland, Ohio, so that you will be in line to receive all subsequent issues of this excellent magazine designed for youth. W. S. B.

Wedding Announcement

GLESSNER-HUGHES. On Sunday, October 20, Miss Vanda Glessner and Mr. Harry Hughes were united in marriage at the altar of Trinity Brethren church, Canton, Ohio. The Pastor read the ceremony. Mr. and Mrs. Hughes are now residing in Canton and both are members of the Church.

Robert L. Keplinger, pastor.



MILLER-SNYDER. On Saturday, December 7th, Miss Dorothy Miller and Mr. Sherwin Snyder were united in marriage at the Zion Evangelical and Reformed Church, Canton, Ohio. The ceremony was read by the bride's Pastor, assisted by Rev. Beck, the groom's Pastor and Pastor of the Church. Mrs. Snyder is a teacher in the Canton Public School and Mr. Snyder is finishing his Masters Degree in Business Administration at Ohio State University. They plan to make their home in Chicago.

(Pastor's Note: The Miller-Snyder wedding was one of the most beautiful services I have ever taken part in. Traditional wedding music was not used, but the hymns of the church were incorporated. At the close of the service the entire congregation united in the Lord's Prayer and then a Sermonette was delivered—Three essentials in a Christian Marriage—Life, Light, Love. This was truly a Christian marriage and I recommend more of this type be used.)

Robert L. Keplinger, pastor.

JAMISON-SIGLER. Saturday forenoon, January 25th at 11:00, in the St. James Brethren church, occurred the wedding of Marvin Jamison and June Sigler. The double ring ceremony was used by the writer, the Pastor of the groom.

Freeman Ankrum.



FREETHINKER SAYS SATELLITE DISPROVES EXISTENCE OF GOD

Joseph Lewis, president of the Freethinkers of America, issued a statement to the New York press saying the Russian earth satellite "broadcasts no discovery of God in the heavens." He said "it confirms the statement of the great astronomer LaLande when he said, 'I have searched the heavens and found no God.' This great scientific achievement should prove to be a day of mental emancipation for all religionists from their superstitious beliefs," Mr. Lewis rhapsodized.

U. S. CHURCHES BEING HURT BY POPULATION MIGRATION

More than five million Americans—one out of every five—moved from one state to another between 1955 and 1956, and the churches are feeling its effects. This and other startling facts are included in a report on "The Mobility of Population" which the Rev. Lauris B. Whitman presented before the Faith and Order Conference in Oberlin, Ohio, early in September.

"From earliest days," said Mr. Whitman, "mobility has played an important role in American life but it has recently assumed new patterns." Mr. Whitman discussed "the relationship between mobility and Christian unity" and its bearing on "The Nature of the Unity We Seek," the conference theme.

"There is scarcely a community in America which has not experienced the problems created by population migration," he said, "and there are few churches which have not felt the impact." Declaring that some states are on the receiving end of the process, Mr. Whitman pointed to California and Florida who netted population gains of more than two-thirds between 1940-50. Big losers during that period were Southern states—North Carolina, Georgia, Kentucky, Tennessee, Alabama and Mississippi.

Apart from geographical migration, said Mr. Whitman, our social mobility, made possible by increased income, improved educational levels, new job opportunities and ease of transportation, is a significant pattern which may provide the churches with a new opportunity to build Christian unity.



MUST I GO, AND EMPTY-HANDED?

Must I go, and empty-handed
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet?

Must I go, and empty-handed
Must I meet my Savior so?
Not one soul with which to greet Him—
Must I empty-handed go?

Not at death I shrink nor falter,
For my Savior saves me now;
But to meet Him empty-handed
Thought of that now clouds my brow.

O, the years of sinning wasted,
Could I but recall them now;
I would give them to my Savior—
To His will I'd gladly bow!

O, ye saints, arouse, be earnest,
Up and work while yet 'tis day—
Ere the night of death o'er take thee—
Strive for souls while yet you may!

—C. C. Luther.

ACCORDING TO THE SCRIPTURE if we sow the Word of God aright we shall be rewarded with sheaves (Psalm 126:5, 6). There is a principle of direct relation between sowing and reaping (Gal. 6:7-9). Abounding labor in the will and power of God will bring definite results (1 Cor. 15:58). As one is empowered by the Spirit of God he can have results in soul winning efforts (Luke 24:46-49). There has to be a waiting upon God which means Bible study and prayer (Acts 1:8, 14). As a result of witnessing in God's power people are convicted and converted (Acts 2:37, 41). God saves in proportion as His people obey Him in Spirit-filled witnessing (1 Cor. 3:5-7). This condition was abundantly obtained in Acts 4:24-31; 5:14; 11:24). Fruit-bearing in Scripture is synonymous with soul-winning (Prov. 11:30; Rom. 1:13). Soul-winning is the result of abiding in Christ (John 15:4, 5). Among the soul-winning passages of the Old Testament is a never failing recipe (2 Chron. 7:14).

The successful sower must be separated from the world in his conduct (Psalm 1:1). He is to meditate in God's Word day and night (Psalm 1:2) as the revealed Word of God (Mark 7:13; 1 Thess. 2:13). These two things spell prosperity (Psalm 1:3) because God's Word gives light and understanding (Psalm 119:130). And since we are Christ's we reflect His light (Matt. 5:14, 16), and shine, not for ourselves, but for Him now, and

then forever (Dan. 12:3). As we go forth we sow "the incorruptible seed" (1 Peter 1:23), which is "the Word of God" (Luke 8:11). "Precious seed" means that no other seed will do (Psalm 126:5). "It is not the truth you know, but the truth you sow that will bear a harvest." "The seed is for sowing." To be a successful sower and reaper one needs great wisdom and tact (James 1:5). Prayer is the rain maker that brings down mighty outpourings of God's Spirit (Luke 24:49). The promised power is unto us today (Acts 2:39). We are to ASK for that "power from on high" (Luke 11:13), and then none can resist the wisdom which is God-given (Acts 6:10). Our unseen Lord (1 Peter 1:8; Heb. 7:25) is nevertheless with us in the person of the Holy Spirit as we carry out His will (Matt. 28:19, 20; John 14:15-23). He walks with us now, and we shall walk with Him forever (John 12:26).

"Oh, for a passionate passion for souls!

Oh, for a pity that yearns!

Oh, for the love that loves unto death!

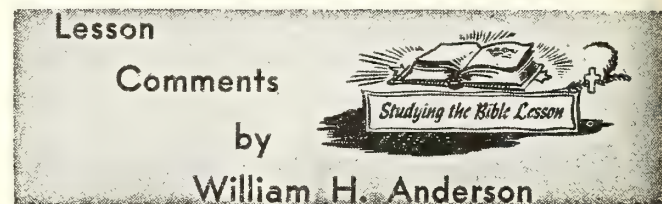
Oh, for the fire that burns!

Oh, for the power that prevails,

That pours out itself for the lost—

Victorious power in the Conqueror's name,

The Lord of Pentecost!"



Lesson for February 23, 1958

THE CHURCH WORSHIPS

Lesson: Matt. 18:19; John 4:23-24; Acts 1:12-14;

Col. 3:16-17

WORSHIP HAS BEEN defined as "any thought, feeling, or act which brings one into closer contact with God, and through which the Divine reaches human life."

GOD MANIFESTS HIMSELF TO THE SAINTS IN WORSHIP.

1. **In answered prayer.** "That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven" (Mt. 18:19). These words were spoken to the disciples by Jesus. It is God's promise to the Saints. When we gather as a Church we can confidently expect prayer to be answered. **Let us believe!**

2. **By His presence in our midst.** "For where two or three are gathered together in My name, there am I in the midst of them" (Mt. 18:20). Do you feel the Divine Presence when you enter into God's House? Are you conscious of His nearness? Do you enter into the act of worship with the realization you are communing and fellowshiping with God? **In worship, practice the Presence of God!**

THE SAINTS MEET TO WORSHIP GOD "IN SPIRIT AND IN TRUTH." How is the spirit of man able to com-

one with God who is Spirit? Man must be born again of the Spirit of God (John 3:5). Then—and only then—does “the Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16).

Worship of God must also be in “truth.” Hypocrisy is an abomination to God! He will not honor the insincere worshipper.

TRUE WORSHIP OF GOD REQUIRES:

1. **Time.** The Early Christians were willing to tarry in the Upper Room. They “continued” in prayer and supplication. In the mad-rush of today it is not strange that men fail in their search for God. They will not tarry long enough to find Him!

2. **Spiritual unity.** This was the key-note of the Early Church. Notice what was said of the disciples of Christ in Acts: “These all continued with one accord” (1:14); “They were all with one accord in one place” (2:1); “And all that believed were together, and had all things common” (2:44); “And they, continuing daily with one accord in the temple” (2:46); “And the multitude of them that believed were of one heart and of one soul” (4:32).

When the Church meets for worship there should be unity of heart and mind among her members.

3. **Supplication.** “In everything by prayer and supplication with thanksgiving let your requests be made known unto God” (Phil. 4:6).

4. **Spiritual exuberancy.** The spirit of praise, thanksgiving, and song should be part of true worship. How abundantly God has blessed us! He has given us His Son! He has given us His Word! “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Col. 3:16).

Have you learned the real meaning of worship? Evangelist Gypsy Smith once said: “My gypsy tent is a cathedral if Jesus is there.” True worship must be CHRIST-CENTERED. When this is so, you will find it possible to worship any time, and any place.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

TEACHING JUNIORS (2) Mental Characteristics

The Junior wants to know about everything; he has a tremendous interest in facts. Teach him as much factual material as possible, including the names and order of all the books of the Bible. The Junior can learn anything under two conditions: if it is explained in his language and if he thinks it is important. Therefore teach the Bible in his own words on his level and make Sunday school important by your attitude, your example, honor rolls, report cards, lesson quizzes, and contests.

The Junior's questions must be answered, for he is in search of reality. He can understand the laws of cause

and effect and should be taught the penalty for sin. He has an historical sense of time and wants to orient events historically, so present the Bible story in chronological order. Use stories that are especially dramatic, adventurous, and heroic—and tell them, don't read them.

Social Characteristics

Juniors must have teachers who truly love them and are willing to spend much time working for and with them. They like recognition; stars, contest points, and small awards are some of the ways to give recognition. Juniors have an aversion to the opposite sex; this is the age when girls and boys should have separate Sunday school classes. A man should teach the boys, and a woman should teach the girls. Basically the Junior is sensitive, sympathetic, and loving; this general trait of self-giving should be cultivated through stories and projects of missionary interest. Of all people, Juniors need proper authority over them and should have good disciplinarians as workers in their Sunday school department.

Spiritual Characteristics

This is saved for the last because it is by far the most important. The Junior child is a natural worshiper, so carefully plan real worship services for each Sunday—not opening exercises. The teachers and workers must teach reverence by their example in addition to their words. Give Juniors an opportunity to pray aloud and encourage them to do so; they are fully capable of it.

At this age they should be encouraged to accept Jesus Christ as Lord and Savior. It might be well to have a quarterly decision day with the pastor bringing a short message just for the Junior children. Every teacher should be able to present the five-finger plan of salvation: I sin, God loves, Christ died, I believe, I live. Trained teachers, interesting lessons, pleasant surroundings, good times—these are not ends in themselves; they are only means to the one end of winning boys and girls to Jesus Christ and training them to live for Him. This is the Sunday school's greatest task.

INTERESTING ITEMS

(Continued from Page 2)

ELKHART, INDIANA. Baptismal services were held at Elkhart Brethren the evening of January 26th.

BURLINGTON, INDIANA. Brother Floyd Sibert writes: “We had 100 present for our evening service January 12th. We had a variety program, including eleven musical numbers, all by our young people except for three adults who sang or played along with their children.

“Brother C. Y. Gilmer was our speaker for January 13th. Our Laymen and boys met at the church for the program, games and refreshments. A new Boys' Brotherhood was organized at the close of the meeting.”

MILLEDGEVILLE, ILLINOIS. A missionary message by Miss Laura Conrad, former missionary to India, was featured in the annual Public Service of the Junior and Senior Missionary Societies, in the Milledgeville church, on January 26th.

A candlelight program by the Junior Choir and the dedication of their new choir robes was held at the evening service on February 2nd.



MY DIARY

Mrs. George Drushal

Dec. 1—Sun. Cold day, but sun shining. Papa and I feeling fine and Adah feeling better. She has been sick, but up a while this afternoon. Miss Agen and Miss Stoffer started a Sunday school at Big Branch where we used to have one years ago.

Dec. 2—Mon. Got big lift financially from a good Brother, just in time to meet a big bill. Had a lot of things to discuss at Faculty meeting. Gave one boy a week's work. Supper time came before we decided what to do with two boys for fighting. Will decide that later. Adah to Jackson to see doctor. He says she can go back to work.

Dec. 3—Tues. Rather sleepy today as I did not get to bed last night until nearly midnight. Just don't seem to be able to catch up with things in the daytime. Papa to Homeplace Hospital to see Dr. Martin. He diagnosed his trouble as double hernia.

Dec. 6—Fri. Ronnie drove Papa and I to Lexington. He went to the Good Samaritan Hospital to see one to whom Dr. Martin sent him. He felt quite badly all the way home.

Dec. 7—Sat. Spent most of the day at the desk. Just at the time we should have begun supper, the electricity went off. We decided to eat at the dorm for supper. Called over to see what they were going to have. "Bread and milk and cookies," they said. Decided we could have the same over here. Cookies had come at the right time from Illinois.

Dec. 8—Sun. Rainy day, but good attendance at services. As this is Universal Bible Sunday, Papa preached on the Bible at all three of his appointments. Phillis and Yvonne sang for a special number, "I love my beautiful Bible." Orlena and Elizabeth to Fugate's Fork for Adah. When we came back from Rowdy, they had not come down from the Fork. We always wait there and pick them up. We waited and waited till the shadows began to darken, and it was raining. We began getting uneasy about them, yet neither Papa nor I felt able to make the trip up the Branch to see about them. After while, here came Ronnie and Frank in the old Ford, from Riverside. Adah had sent them to Haddix after Miss Agen and they thought Hardshell, where we were waiting, was Haddix. We sent them right up the Branch to look after the girls. How glad we were to see them. The reason the girls were so late, they had to cross the Branch eleven times to reach the hill, up which lived the family where they had the Bible class. Three times it was too wide to jump, and they had to wade and when they weren't jumping the Branch, they were wading the mud, three miles up and three miles back. No wonder it was getting dark on them. There were 15 out to their Bible class. Ronnie and Frank then went back to Haddix for Miss Agen who with Miss Stoffer had gone to the Big Branch Sunday school, a mile on beyond Haddix.

Dec. 9—Mon. Mr. Fry put windows in the garage. This finishes it up at last. Papa and I to Homeplace Hospital. He consulted Dr. Martin about his forthcoming operation. Dr. Martin wants him first to go to the heart specialist at Hazard, to see if he can stand a general anesthetic. Date for his surgery, next Friday. I have a strange malady in my eyes which came on suddenly. Think it is from a moth repellent.

Dec. 10—Tues. Papa and I to Hazard. He had a general checkup by heart specialist. He did not give Papa his report, but will send to Dr. Martin. I to Eye specialist to see what is causing this burning sensation and dimness of vision. He agreed it must be the moth repellent and gave treatment.

Dec. 12—Thurs. Papa to Homeplace hospital. Surgery tomorrow.

Dec. 13—Fri. Adah and I to Homeplace Hospital early this morning. Just before operation, Dr. Martin called us to his office to talk to us. Said the heart specialist told him it would not be safe to go through the whole operation at one time. He had called another specialist at Louisville and laid the whole case before him. He too, said not to attempt both sides and not to give a general anesthetic as his heart would not stand it and a local anesthetic would not last long enough. Therefore they decided to do half today, give a three weeks' rest, then the other side. Doctor then had prayer with us before he went to the operating room. After Papa was on the table ready for surgery, he asked them to wait a moment for prayer, at the close of which the surgeon gave a hearty "Amen." The nurses were thoughtful and came out a number of times to tell us he was getting along nicely.

In a little over an hour the nurse came out to tell us he was getting along so fine, they had decided to finish the job on the other side. This was much worse than they thought it would be, but in another two and a half hours they brought him out to his room. We said "The Lord answered prayer for you, Papa." "He surely did," was his reply, and then went off to sleep, the first sleep he had had since yesterday. Adah then had to leave as Miss Hooks wanted her to go to Van Cleve to help with the school's broadcasting program there. Before she left the hospital she was asked to give a pint of blood. She is so worn out with her heavy duties, she needs all her blood, but would not refuse. I am staying all night at the hospital. Adah and Ada Lu back up tonight to see Papa. Finished reading the New Testament for the second time this year.

Dec. 14—Sat. Papa did not rest well last night, but feeling fine this morning. I slept on cot by his bed. Stayed at hospital most of the forenoon. He is getting along so nicely, I came home with Adah when she came up to see him.

Dec. 15—Sun. Mr. Fry preached here. No preaching at Rowdy, just Sunday school. Miss Hooks took the young folks to Haddix for a service tonight. Up to see Papa this afternoon. Still improving.

Dec. 16—Mon. No faculty meeting today. Up to Hospital to see Papa. Still improving. Spent some time visiting other patients in hospital.

[illegible]

Make checks payable to Clarence Stogsdill, Treasurer,
and address: Rev. Clarence Stogsdill, 186 Spring St.,
Johnstown, Penna.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

WELCOME ABOARD, MATES!

EARLIER THIS YEAR we printed the names of thirteen Brethren Youth who had enrolled in the Freshman Class at Ashland College this year. The opening of the second semester one week ago brings us two new additions to that list—

Judy Swihart of the Nappanee, Indiana, Brethren Church.

Ronald Miatke of the Milledgeville, Illinois, Brethren Church.

Both of these young people are digging right in and becoming accustomed to college life in a hurry. Their friendly attitude is easily seen and it's good to have them here with us. Do you think we can have more than 15 in next year's freshman class?

TABLE OF CONTENTS

Following is just a "tempting" TABLE OF CONTENTS from the NEW, NEW, NEW Brethren Youth Magazine which is in the hands of those who subscribed. It's still not too late for you. This copy and several more throughout the year are yours for only \$1.00 mailed to us at Ashland College. See what you're missing!

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BRETHREN COLLEGE DAYS

If you don't know about "Brethren College Days" at Ashland College on February 28—March 2, you didn't read last week's *Brethren Evangelist*. A full report of last year's activities was given and also announcement about the program this year has been in print often lately.

The latest word is this. For those who wish to remain in Ashland on Sunday afternoon, it will be well worth your while. The Ashland College Chapel Choir will present its Home Concert on March 2 and you are invited to attend if you can. Come early on Friday and stay late on Sunday. Let us have your reservations not later than February 25th.

NEXT WEEK

Full report of the Northern Indiana Rally at South Bend on February 9th. Pictures of this rally will then appear in the March-April issue of the *Brethren Youth Magazine*.

(Which reminds me, will more of you local and district officers send in reports of your activities and also coming rally dates? Thanks! It is necessary if you want them publicized.)

A SPECIAL DATE

March 9, 1958

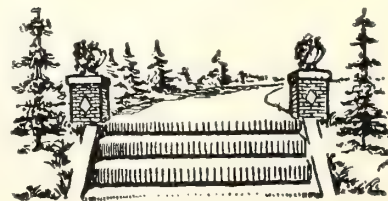
By action of National Conference last August, March 9th was established as **MINISTERIAL RECRUITMENT AND SEMINARY SUNDAY**. This is to be set aside for (1) calling attention to Ashland Theological Seminary and (2) presenting the call to young men and boys of the Brethren Church to dedicate themselves to the Ministry of the Gospel in the Brethren Church.

There isn't a member of our church that can excuse himself from the obligation of this Conference action. **If nothing else, be sure you and your family are in church on that day.** Speak to some of the young men in your church about the Christian Ministry as a life vocation. Pray for the vast outreach which this day of emphasis can have. Don't leave the burden of this day's success entirely upon your minister.

JUST A REMINDER . . .

Raise \$4,000 for our National Project to "EXPAND SUMMER CRUSADING." This is one way of "Tithing to Teach Tots" more about Jesus and the Bible.

Second Annual BRETHREN COLLEGE DAYS February 28—March 2, 1958



This event of the **ASHLAND COLLEGE CAMPUS** is for all Brethren high school Juniors and Seniors from every state. Check with your pastor for details.

COME AND SEE US ON THESE DAYS

The Women's Corner

by Helen Jordan

This 'n' That

By the Editor

"Rest in the Lord, and wait patiently for him: . . . "
salm 37:7.

IT HAS BEEN SAID that "Working for God without waiting for God is like trying to write with a dry mountain pen." To wait before the Lord is faith's greatest accomplishment. Putting aside our own ambitions and waiting upon His directing is indeed difficult.

A promise for each of us: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." Isaiah 40:31.

The promise we have is that if we "wait upon the Lord" we will have the spiritual power to rise above the demands of life and not be weary. The Christian can mount up with wings as the eagle. The eagle can fly to great heights because of his great wing spread.

To rise up we need faith, to trust Christ's teachings, to "fear not" and to "be of good cheer." To rise up we need to have faith in prayer and to recognize miracles of God's grace as miracles—not pass them off as coincidences.

Let us do his will today, and trust him for the future.

Said the robin to the sparrow,
"I should really like to know,
Why these anxious human beings,
Rush around and worry so."

Said the sparrow to the robin,
"Friend, I think it must be
That they have no heavenly Father,
Such as cares for you and me."

Mrs. John Rowsey,
Ashland, Ohio.

PLANNING A CASH DAY IN YOUR CHURCH?

THE FIRESTONE BRETHREN, Akron, Ohio, in planning for its first Special Cash Day on March 16th, has, through its Program Chairman, Mrs. Mary Steen, supplied the Editor of Publications with a copy of the Purposes and Plans for the day. There is much merit in what they are planning to do, so we are passing their procedure on to the brotherhood as a suggestion to other churches which may want to plan for a similar program.

PURPOSES:

1. To have an entire day together in Worship, Fellowship and Feasting together as the Family of God.
2. To raise funds that will enable us to enlarge our church building.
3. To establish friendly Christian relationships.

PLANS:

1. A Guest Speaker for the day.
2. Regular morning and evening worship services. Guest speaker speaking in the morning service.
3. Inspirational afternoon services of good singing, good fellowship and good speaking. Guest Speaker speaking.
4. A carry-in dinner to be served at noon, with evening luncheon, 5 P. M. to 6:30.
5. For the Cash Day offerings to building fund, each person will go to the front of the Sanctuary, and place Gift on offering plate. During the giving of Gifts, the Organist will play softly with meditations of sacred music.
6. Evening Services at 7 P. M. A playlet by the Sisterhood Girls, "The Ole Man."
7. Closing remarks by the Pastor, Rev. J. G. Dodds.

Concerts by Ashland College Chapel Choir

NAPPANEE, INDIANA, BRETHREN CHURCH
Sunday morning, February 16th

GOSHEN, INDIANA, BRETHREN CHURCH
Sunday evening, February 16th

ELKHART, INDIANA, BRETHREN CHURCH
Monday evening, February 17th

NORTH MANCHESTER, INDIANA, BRETHREN CHURCH
Tuesday evening, February 18th

WARSAW, INDIANA, BRETHREN CHURCH
Wednesday evening, February 19th

MILLEDGEVILLE, ILLINOIS, BRETHREN CHURCH
Thursday evening, February 20th

WATERLOO, IOWA, BRETHREN CHURCH
Friday evening, February 21st

SOUTH BEND, INDIANA, BRETHREN CHURCH
Sunday morning, February 23rd

BRYAN, OHIO, BRETHREN CHURCH
Sunday evening, February 23rd

It is suggested the area Brethren planning on attending check with the respective church as to the exact time of the concert.

DAILY VACATION BIBLE SCHOOL NEWS

make this
your **VBS** theme
for 1958

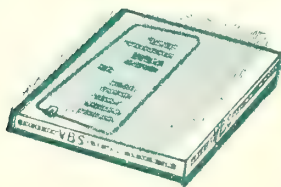


"Exploring God's Wonders"

Eager boys and girls will begin a delightful adventure on the very first day of your 1958 Vacation Bible School as they explore God's wonders within the pages of His Word. They will learn rich secrets which are there for those who love and trust Him. Talk about a successful school! You'll have it! Even veteran teachers will discover truths in the ALL-BIBLE lessons that they never realized were in God's Word. There are wonders for all the family—from Baby to Grandma. All six departments extol the wonders of God's character, creation and salvation.



Get this Guidebook Now—FREE. Every phase of your VBS is clearly outlined and planned to the minutest detail to assure you a successful school. Your FREE Guidebook will show you step by step the rewards of following ALL-BIBLE VBS lessons. Just the thing for the VBS director, Christian Education director or committee in charge of choosing materials for your school.



Be an explorer, get this big **PREVIEW PACKET** now! Become fully acquainted with ALL-BIBLE VACATION SCHOOL LESSONS well in advance of your school. The entire curriculum of 1958's "Exploring God's Wonders" is included: 5 teacher's manuals and 5 pupil's manuals—one for each department, Nursery through Intermediate—a cover reprint with table of contents for the Young People and Adult teacher's manual, and the Handcraft Packets for Nursery, Beginner and Primary departments. Also contains "VBS Guidebook," and samples of new VBS poster, dodger, door-knob hanger, post card, button, headband and enrollment card. You need a guidebook for VBS exploring!—THIS IS IT!

SEND FOR IT NOW! A \$4.18 value for only \$3.15. The entire curriculum is included.

Yes, please rush me a FREE copy of the 1958 ABVS descriptive catalog, "Guidebook."

Enclosed please find \$3.15 for the big preview Introductory Packet of 1958 ABVS materials.

Name.....

Address.....

City..... Zone..... State.....

Church Position.....

THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio.



The Brethren EVANGELIST



Official Organ of The Brethren Church

ASHLAND THEOLOGICAL SEMINARY and MINISTERIAL RECRUITMENT SUNDAY

March 9, 1958



Home of Ashland Theological Seminary

Vol. LXXX

February 22, 1958

No. 8

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

WASHINGTON, D. C. A recent bulletin from Washington indicates that March 16th will be "D" Day for Washington Brethren. The Dedication service will be in the morning, with a continuous prayer circle during the Sunday School hour. A Family Fellowship will be held from 5:00 to 7:00, and the day will be climaxed with a service of thanksgiving and praise at the evening hour.

ST. JAMES, MARYLAND. Brother Freeman Ankrum notes that on February 2nd, seven were baptized; these were to be received into the church the following Sunday.

CUMBERLAND, MARYLAND. The service for February 2nd was scheduled as "W. M. S. Public Service," featuring a special speaker.

MEYERSDALE, PENNA. (MAIN STREET). Miss Miriam M. Bird, Church Clerk, sends the following note on the work at Meyersdale: "We hit a new high attendance record for January when we had 91 in Sunday School on January 26th. The attendance at the morning worship service the same day was approximately 90.

"On the afternoon of February 2nd, National Youth Week was observed with a union service in the Main Street Brethren church. Youth of the churches of the community took part in the service.

"A beautiful new hymn board was recently installed in the church. It was made by Carl Yoder and George Fisher, both trustees."

JOHNSTOWN, PENNA (SECOND). The Second Brethren bulletin carries the note that Brother George H. Jones, retired Brethren minister, has been ill for several weeks. Let us remember our faithful brother in our prayers. His address is: 689 Messenger St., Johnstown, Penna.

JOHNSTOWN, PENNA. (THIRD). Brother Clarence A. Stogsdill was elected President of the West End Ministerial Association at their January 28th meeting.

The youth of the church had charge of the evening service on January 26th, with the pastor speaking. Brother Stogsdill notes that the youth will have charge of the evening service the last Sunday of each month.

(Continued on Page 7)

COMING EVENTS

CANTON, OHIO. Trinity Brethren. Revival Meetings—Mar. 2-9—Rev. Virgil Meyer, Evangelist; Rev. Robert L. Keplinger, Pastor.

TIOSA, INDIANA. Revival Meeting—Mar. 16-23—Rev. Henry Bates, Evangelist; Rev. Wayne Swihart, Pastor.

ROANN, INDIANA. Evangelistic Meeting—Mar. 3-10—Rev. Percy C. Miller, Evangelist; Rev. Thomas A. Shannon, Pastor.

OAKVILLE, INDIANA. Revival Meeting—Mar. 10-20—Rev. E. J. Black, Evangelist; Rev. Arthur H. Tinkler, Pastor.

NEW LEBANON, OHIO. Revival Meeting—Mar. 17-25—Rev. Clarence A. Stogsdill, Evangelist; Rev. John T. Byler, Pastor.

BRYAN, OHIO. Evangelistic Meetings—Mar. 17-30—Rev. Virgil Ingraham, Evangelist; Rev. Smith F. Rose, Pastor.

PLEASANT HILL, OHIO. Revival Services—March 2-9—Dr. Joseph R. Shultz, Evangelist; Rev. William H. Anderson, Pastor. Dr. Shultz will also conduct a Teacher Training Class each evening following the service.

DUTCHTOWN, INDIANA. Revival Services—Mar. 2-16—Rev. Claud Studebaker, Evangelist; Rev. George Pontius, Pastor.

DAYTON, OHIO. Hillcrest Brethren. Bible Lectures—Mar. 23-30—Rev. Delbert B. Flora, Speaker; Rev. Percy C. Miller, Pastor.

MANSFIELD, OHIO. Revival Services—Mar. 23-30—Rev. J. R. Klingensmith, Evangelist; Rev. John R. Terrell, Pastor.

SUNDAY SCHOOL WORKSHOP

March 6, 1958

BERLIN BRETHREN CHURCH

(Continued on Page 7)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Ministerial Recruitment Sunday

March 9, 1958

ELSEWHERE IN THIS ISSUE of **The Evangelist** we are printing for you as a special feature, four charts and accompanying explanations. These charts, being those which have been used recently in ministerial recruitment activities, have but one purpose—a very important one. It is that of showing the need for more ministers and other Christian workers in our Church.

The need is so important that General Conference, last August, authorized the setting aside of the second Sunday of March as "Ministerial Recruitment Sunday." This year, the date is March 9th.

Many Brethren are aware of the acute shortage of ministers in our Church. We should also be aware that the problem is not peculiar to our Denomination, but that all Churches are facing the same difficulty. Other Denominations are doing something about it, and we dare do no less.

Many Brethren are also aware that ministers just don't materialize out of thin air. All Brethren should realize this! It has not been too many years ago that when any church needed a minister, someone wrote to "Ashland" and asked for one. Everyone on the hill here in Ashland knows the pang of having to reply to such well-intentioned letters, attempting to explain why "Ashland" could not send them a man.

Ministerial Recruitment Sunday is an effort to do something about the problem. Ministers, as we have said, do not mysteriously come from somewhere to sign a contract with your Church and then to henceforth do all the duties and services of a minister and pastor for you. There is only one source for ministers—**your Church!** The young men, and young women, too, for teachers, ministers' wives, missionaries, etc., must come from the young people of your church. You must give before you can receive.

In an Editorial last August, just before General Conference (**Brethren Evangelist**, August 17, 1957), we endeavored to take a look at this problem of securing sufficient ministers and Christian workers in our Denomination. Young men and women, who constitute good timber for well qualified, trainable and dedicated recruits, may well consider some of the qualifications set forth in that writing.

What will be the answer—one year, five years, ten years, from now? It depends on what we do now. Thus the special emphasis on Ministerial Recruitment Sunday. Thus the special space given in this **Evangelist** for the reproduction of these charts. We urge you to study them and give them more than a casual glance at the story they tell. Be sure your Church is following through on its proper recognition of March 9th.

There's an old song we used to sing, and still do. Many of you have sung it, too.

Far and near the fields are teeming
With the waves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain.

Lord of harvest, send forth reapers!
Hear us Lord, to Thee we cry;
Send them now the sheaves to gather,
Ere the harvest-time pass by.

This should be our prayer. But then from our churches we must give our youth to become the reapers, the workers. Your church, to have a future, must now provide leaders for that future. If your concern, prayer and action, is great enough, the Lord will bless and call forth sufficient workers to meet our present need and provide for expansion. Remember, we must be willing to give in order to receive. W. S. B.

Where Are You Looking ?

Rev. Smith F. Rose

(This message, by Brother Rose is a sermonette which first appeared on the church page of the Bryan TIMES, Saturday, February 1st. We are glad for the privilege of sharing it with the Brotherhood. W. S. B.)



WHAT YOU ARE is determined largely by where you look. The things that continually attract your attention are the things in which you are most interested. We say that some folk "always look on the dark side" and their lives bear it out, for they are miserable and pessimistic.

Where are you looking? Are you looking forward to the things you would like to have in the future? Are you looking backward at the bills of past purchases with a little regret, knowing you might have done without some of them?

Perhaps, you are looking with fear upon the dark clouds which hover over our world. The clouds of war, hate, and crime, along with sins of every description are ever about us. If these are all we see, then our lives are truly fearful and hopeless. Knowing what is coming does not

help, but rather causes life to take on an unreal haste as men try to get in the pleasures and accomplishments they desire while there is yet time. What is all this worth? The things with which we occupy ourselves, that are now so important, are temporary, for the most part, and will soon pass away. We need to anchor the soul in things eternal.

The Psalmist had the idea (Psalm 121:1-2), "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth." He was not seeing the hills as such, but remembered that they were a part of God's creation, so he looked out beyond the hills to God.

The prophet Isaiah, when the eyes of Israel were turned toward idols, gave them the invitation of the Lord (Isaiah 45:22), "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." No matter what man may worship there is still only one God. The idols and other false gods have no true salvation to offer. They can only receive and destroy their worshippers.

In the Gospel records an unusual man appeared. John the Baptist was sent as a herald of Jesus. One day John said when he saw Jesus approaching (John 1:29), "Behold the Lamb of God that taketh away the sin of the world." While others saw only a teacher and a worker of miracles, John saw Jesus as the Saviour of the world!

The writer of the Epistle to the Hebrews had a fuller vision of Jesus and he encouraged believers in the race of the Christian life (Hebrews 2:1-2), "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Even so, we should look out beyond this clouded atmosphere to the brightness of Jesus' presence at God's right hand. We should realize that He is coming again and we should anticipate that coming by becoming less and less attached to those things which perish.

Everywhere we look today we get the impression that many folk are unduly troubled and dissatisfied. They are busy about many things, but find no rest for their troubled hearts. It is time for them to "try the uplook":

"When the outlook is dark, try the uplook.
These words hold a message of cheer;
Be glad while repeating them over,
And smile when the shadows appear.



Above and beyond stands the Master;
He sees what we do for His sake.
He never will fail nor forsake us;
He knoweth the way that we take.

When the outlook is dark, try the uplook—
The uplook of faith and good cheer;
The love of the Father surrounds us,
He knows when the shadows are near.

Be brave, then, and keep the eyes lifted,
And smile on the dreariest day.
His smile will glow in the darkness;
His light will illumine the way."

—Anon.

Spiritual Meditations

Rev. Dyll Belote

TO CROWNS VIA CROSSES

"We must through much tribulation enter into the kingdom of God." Acts 14:23.

IN SPEAKING to an American audience, a Christian of another nationality once said: "You Americans are still in the funny-page stage of growth. You do not want any tragedy. You want everything to end happily. You do not appreciate suffering."

Paul, and the early Christians who gave their lives in those early days knew that they must be ready at any time to pay the price of their devotion. And when pain

and persecution came, they did not flinch. GREAT WAS THE COST, BUT GREATER WAS THE GAIN, and gladly they paid the price.

Those whom pain and sorrow have never touched, or who have never been greatly moved by the sorrows of others, do not know the heights and depths of life. Have you ever imagined how much reverence and devotion Christ would have commanded from humanity if he had refused the toll of the cross? Many people seem to have the idea that you can wear the crown while you are enduring the cross, that the crown is the evidence of being in the cross-bearing class. Not so. The old adage, "No cross, no crown," puts the cross first.

Jesus went from His earthly mission back to glory by the "Via Dolorosa," and we must tread that same path. We must come to the effulgence of the Father's glory by way of the shadows of earthly sorrows and trials and difficulties. The price of the crown is the enduring of the cross.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

Missionary Prayer Calendar

(Put this in your Bible and use it daily.)

Subjects for prayer each week, beginning on Sunday.

- March 2. Bob Bischof (5)
9. Our churches in Argentina
16. Bea Bischof and Stephen Byler (19)
23. Increased giving for world missions as part of our Christian stewardship
30. Our General Secretary

FURTHER WORD FROM SARASOTA

... On the 26th we had about 150 for morning services, and then communion in the evening was a wonderful experience. About 75 attended, and I heard so many say it was the most blessed service they had ever taken part in. We had two from the Congregational Church who partook of the whole service and pronounced it a spiritual feast.

Yesterday we had just 200, and all were so enthusiastic about all the work here. It was our first special Building Fund offering which we will take the first of each month. Something over \$250.00 came in. We need three hundred and twenty to pay our obligations, but with three Sundays yet in the month, we are sure it will go over that amount. We are hoping to build up a reserve to meet the leaner days when the Northerners have returned home and the permanent residents may be on vacation.

H. V.

WORLD MISSIONS LITERATURE

The Missionary Board office will attempt to send church bulletins, envelopes and other pieces of publicity to pastors or church secretaries early in March so that the bulletins emphasizing world missions may be used prior to Easter.

The bulletins will not be of Easter design. If you desire any change in number of these or of the envelopes, write the office immediately, indicating the change in your order.

HOME MISSION CHURCHES

Home mission churches will be receiving forms from the Missionary Board soon for their use throughout the year (2 forms—April 1 and October 1, and 2 forms—du-

plicate copies for the church). Each home mission church is reminded to have its copy in the Missionary Board office by May 1.

The budget for the fiscal year—July 1, 1958—June 30, 1959—will be made at the May meeting; hence these reports must be on hand for consideration at this time.

LEVITTOWN, PENNSYLVANIA

The interest in beginning a Brethren Church at Levittown, Pennsylvania (near Philadelphia) is gaining momentum each week—and every day. The effort, under the excellent leadership of Mr. and Mrs. Phil Nolte, is being sponsored by the Pennsylvania District and the Sergeantsville (New Jersey) Church.

Sergeantsville has brought groups in on various Sundays for services to strengthen and encourage the Levittown people. The Pennsylvania District is providing speakers for this new group during February as follows:

February 2, Harold Barnett

February 9, W. B. Brant

February 16, Clarence Stogsdill

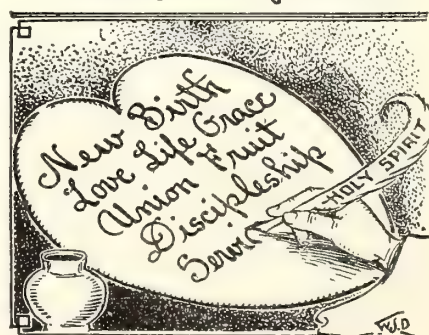
February 23, N. V. Leatherman

The Levittown people met first in the home of Phil and Rita Nolte; now they are meeting in the Fairless Hills Community Center, where larger groups may be accommodated.

If you Evangelist readers know of Brethren people—or any interested in becoming Brethren—in this area please notify Mr. Phil Nolte, 139 Kenwood Drive North Levittown, Pennsylvania.

Congratulations to the Pennsylvania District and the Sergeantsville Church for their enterprising spirit in promoting this church extension work—also to the Nolte for their fine enthusiasm and Christian leadership! May we all be able to help in this undertaking as it develops, and may the Lord bless it abundantly.

"YE ARE OUR EPISTLE"



INTERESTING ITEMS

(Continued from Page 2)

CAMERON, W. VA.—QUIET DELL, PENNA. Brother Cecil Bolton, Jr., notes in his bulletin: "February 13th will be the last meeting of the Leadership Training Class at Cameron. We have had twelve persons to date who have not missed a class, in spite of bad weather, colds, etc."

JONES MILLS, PENNA. (VALLEY). Brother Elmer Keck writes: "The young people of the various churches of Indian Creek Valley will hold their Singing service at the Jones Mills Brethren church, Sunday evening, February 9th." A full house was anticipated for the service.

CANTON, OHIO (TRINITY). The Trinity Mid-Week reminder carries the note that "Plans for the new church are now completed." The plans were to be reviewed at a meeting of the local church Planning Committee, shortly.

FREMONT, OHIO. Brother Carl H. Phillips reports in his bulletin as follows: "Our Teacher Training classes are off to a good start. Seventeen persons were present for the first sessions." Two different classes, one meeting on Monday and one meeting on Tuesday, have been organized.

MANSFIELD, OHIO. The Men's Gospel Team of Ashland College, had charge of the service in the Mansfield church the evening of February 9th.

NEWARK, OHIO. Brother William S. Crick was radio devotional speaker over WCLT, Feb. 3rd through the 5th.

ELKHART, INDIANA. Two were baptized and received into the fellowship of the church on January 26th.

ROANN, INDIANA. Returned missionary, Rev. Elmer Baldwin, of Nigeria, was the scheduled speaker for the February 16th evening service in the Roann church.

GOSHEN, INDIANA. Brother Spencer Gentle reports the baptism and reception of ten new members during January.

LOREE, INDIANA. Recent guest speakers in the Loree church included, Rev. E. Paul Weaver, Missionary to Nigeria, on February 3rd, and Brother Austin Gable, pastor of our Denver and Center Chapel churches on February 4th.

MUNCIE, INDIANA. Five new members were received by baptism recently.

The evening service on February 2 was conducted as an "Audience Participation Service." Many pleasant surprises were promised.

NORTH MANCHESTER, INDIANA. Sunday School average attendance during January was 234, compared with 220 for the same period of 1957, and 212 for the same period in 1956.

Boy Scout troop 65 attended in a body and participated in the worship service in the North Manchester church on February 9th.

The Junior BYC group made a trip to the Brethren's Home, Flora, Indiana, on Saturday, February 1st. There they presented a program and gave each resident a small gift.

BURLINGTON, INDIANA. Brother Floyd Sibert writes: "We observed 'Family Night,' January 30th with a fellowship supper and program. The program was to revive or create interest in Shipshewana in preparation for the offering which was soon to be received. Colored slides of Shipshewana were shown. Several young people, camp enthusiasts, took part in the program. The auditorium was well filled and the interest was good."

TUCSON, ARIZONA. Brother Vernon D. Grisso is the scheduled speaker for the February 21st World's Day of Prayer service, in the Rincon Congregational church.

COMING EVENTS

(Continued from Page 2)

NORTHERN INDIANA LAYMEN NOTE:

The Northern Indiana District Laymen of the Brethren Church will meet at the County Line Brethren church, Monday, March 3, 1958, for Quarterly meeting.

Banquet will be served, 5 to 7 P. M., Central Standard (slow) Time. Send reservations to: Mr. Otto DuBois, Rt. 2, Plymouth, Indiana.

Speaker will be: Rev. Bernard White, a negro pastor of a South Bend church. He will relate his experiences and observations behind the Iron Curtain.

Have reservations in mail by February 25th.

Everett L. Norris, Ind. Dist. LO Treas.
1107 E. Clark St., Warsaw, Indiana.

ADVANCE ANNOUNCEMENT

BRETHREN PASTORS' CONFERENCE ON FAITH AND ORDER OF 1958

April 15-17

Sessions will be held in the Seminary building and in the Park Street Brethren Church.

Committee:

Edwin Boardman

H. Francis Berkshire

Robert L. Hoffman, Ch.

ATTENTION: ALL OHIO CAMPERS

The Ohio District Sunday School Board, sponsors of the Ohio Young People's Camp, announces that camp will be held this year at Camp Zion (Juniors, June 15-21; Intermediates-Seniors, June 22-28). The Director this year is Rev. Robert L. Keplinger, and all inquiries or requests for information should be addressed to him at: 1234 23rd St., Canton 9, Ohio.

MARCH 9 is the DAY

**REV. DELBERT B. FLORA, Dean,
Ashland Theological Seminary
and Moderator of General Conference**

GENERAL CONFERENCE has designated the second Sunday in March annually as **Ashland Theological Seminary and Ministerial Recruitment Sunday** (pages 22 and 23 of the 1957-58 Brethren Annual).

MARCH 9, 1958, IS THE DAY.

The Pastors received letters about the end of January to remind them of the date. An initial announcement appeared in the February 1 issue of the **Brethren Evangelist** to call attention of the denomination to the approaching day. The Sunday School Board office has recommended to the Pastors and the Sunday School Superintendents that the Sunday School lessons of March

9 and 23 be presented in reverse order, because the Biblical material of the latter lesson is more applicable to the theme of the day. Again the Pastors have received another letter containing material and suggestions for the services of this very important Sunday.

Now we present the charts and diagrams which are in this issue of the **Evangelist** and their accompanying articles of explanation. May our blessed Lord place upon the hearts and minds of our Brethren people to take this whole matter seriously. His call to service and His Great Commission have never been changed nor abated. **May our people hear them!**

THE PROGRESS CHART

**REV. PHIL. LERSCH, National Director,
Brethren Youth**

THE PAST YEARS show progress in most phases of the work of our Brethren Church. The "Progress Chart" is not meant to be proportionate, but rather to illustrate the areas of advancement.

BRETHREN MISSIONARY PROJECTS: More foreign missionaries (9) on the field than ever before at one time. Others in training presently. Recent home mission developments at Waynesboro, Tucson, Sarasota and Newark. Church is more "mission-minded."

ASHLAND COLLEGE AND SEMINARY: Highly qualified faculties. Greatly improved curriculum in both. Excellent facilities, especially new Seminary Building. Credits recognized.

SUNDAY SCHOOL BOARD: More youth in summer camps, better camping programs. Great help offered by Field Representative in recent years.

BRETHREN YOUTH: From nothing a few

years ago have sprung activities on every level. Rallies, district and national conferences for youth, summer workers, national project, and local meetings are strong.

PUBLICATION BOARD: Increased service through new publications; **Brethren Evangelist** adult and youth S. S. quarterlies. Meeting all our printing needs. Enlarged Book Store. Publishing Company is debt free.

MINISTERIAL RECRUITS: "Proportionate Progress" has not been made in this area to care for our advances in other areas. Sufficient ministerial recruits have not been forthcoming to fill mounting vacancies. The percentage of increase has been extremely slight and this has hindered the degree of progress in the fields mentioned above, especially our missionary program. The progress should have been greater!

WHAT WILL OUR PROGRESS CHART SHOW IN ANOTHER 10 YEARS?

PROGRESS CHART

BRETHREN MISSIONARY PROJECTS

ASHLAND COLLEGE and SEMINARY

SUNDAY SCHOOL BOARD

BRETHREN YOUTH

PUBLICATION BOARD

MINISTERIAL RECRUITS

THE CONQUEST OF SPACE IN THE BRETHREN CHURCH

**REV. CHARLES R. MUNSON, Professor,
Ashland Theological Seminary**

JUST YESTERDAY General Maderas of the U. S. Army announced that their team could hit the moon with a rocket within two months, if given the go-ahead. He also stated that within 15 years we could be sending men to the moon and bringing them back again. In keeping with our present conquest of space, we need to be thinking of the conquest of empty spaces within the Brethren Church. Let's look at some facts and figures.

Right now there are **11 empty spaces** behind Brethren pulpits—**NO MINISTERS**

Right now there are **17 possible empty spaces** —**MINISTERS OVER RETIREMENT AGE**

Right now there are **churches waiting to be opened**—**NO MINISTERS**

Right now there are **88 Ministers serving 95 churches** — **MINISTERS ARE SERVING DOUBLE**

Right now there are **17 men and women** serving in the college, seminary, and board offices. More of these spaces could be filled with Brethren now if they were available. Future retirement will make even more empty spaces.

**TRAINED BRETHREN
TEACHERS NEEDED.**

Brethren, this conquest of **empty spaces** must be made a matter of **personal concern** with you. You must help to encourage and lead our young people into the ministry and teaching fields in the church.

Brethren this conquest of **empty spaces** must be made a matter of **prayer** with you. Our Lord said pray for laborers and we must do just that.

Brethren this conquest of **empty spaces** can become a victory for our church if we join our efforts in a mutual **concern**, and consecrated **prayer**.

THE CALL TO THE MINISTRY

IT IS EXTREMELY IMPORTANT that any one who contemplates entering the Christian ministry or any other special Christian service should feel that he is **CALLED** to that service. Some have the idea that they must have experiences similar to those of the Apostle Paul or the prophet Isaiah. But that is not necessarily true.

HOW GOD CALLS

1. God calls through awareness to need.
2. God calls through the ability to meet the need.
3. God calls through the response to need.
4. God calls through response to the highest and best.

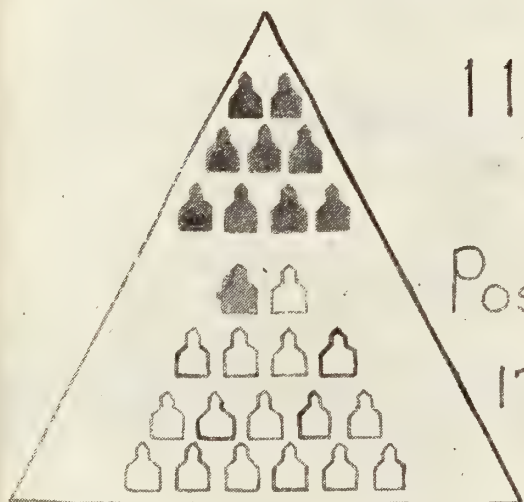
THE NATURE OF THE CALL

1. God's call is personal—no two calls are alike.
2. God speaks to **ALL**—"call" is our personal response to His will.
3. God calls through natural and normal experiences.
4. God's call is dynamic—a growing experience.

God's call has been explained as the recognition of a need, together with the recognition of the ability to do something about it, and a desire to do it. God works through human agencies in preparing the soil and the soul out of which comes the response to His will.

Delbert B. Flora.

PRESENT SITUATION



11 Present Vacancies

Possible future Vacancies

17 Ministers over 65 years
(normal retirement age)

? FUTURE EXPANSION

88 MINISTERS NOW SERVING 95 BRETHREN CHURCHES

Brethren Professional Services —
(College, seminary, board officials)



~ More
Needed!

THE NEED FOR BRETHREN LEADERSHIP OF THE FUTURE

**REV. J. RAY KLINGENSMITH, Professor,
Ashland Theological Seminary**

SEVENTY-FIVE YEARS of Brethren work in America have left us Churches, institutions, offices and ministries which are all expanding. Our local Churches, our Boards, our College, our Seminary, our Publishing House are all working in faith that there will be leaders to take the place of each one who is removed by age and death.

Why should not it be our own Brethren out of our own Churches who are as capable as any other to be leaders in these Brethren Institutions? If other Churches can supply leadership to their own work—and to ours—why can not our Brethren homes and Churches produce leaders for our own work? Future College professors, Seminary professors, Editors, Publishers, Pastors, Missionaries, Ministers of Music, Youth leaders are in demand for the Brethren. Everyone now in office will be replaced by someone if the Lord tarries. The work must go on. By the time young men and women are trained for these services many of us now attempting to teach or preach or carry on the work of some Board will be set aside by sickness or age or death.

Consider the great opportunity of teaching in our own College. We have many fine professors here, all dedicated to their work of teaching. They come from various denominations. They could as well be from our own Brethren ranks if the Brethren people pointed their children to preparation for such work, as other people have pointed these professors. Consider our many Churches right now with pastors who cannot forever carry the work. In time all of them will need replacements.

But even greater than our obligation to our Church is our obligation to Jesus Christ, if we are Christians. If we are bought with a price and are not our own how can we refuse or even want to overlook His work? Considering the very great need right now for pastors to lead pastorless churches plus the desire in all of us to build new Churches, see how great is the opportunity to serve Jesus Christ in our own Brethren Denomination. We need you and are appealing to you to set aside your worldly ambitions and enjoy the richer life of serving Him and His Brethren.

Our Brethren Institutions are just as fine, just as enjoyable, just as great as those of other Churches. Our Seminary, our College offer you just as much as do others. You will love working in our Churches and Institutions just as much as you would love working in any others. All of us love our work very much. We are constantly thrilled and delighted with joys and blessings and fellowship and accomplishments we could never know in other fields of work. Why not consider joining us? Start now in your preparation and be one of our preachers or professors in college or seminary, or be one of our missionaries, or secretaries, or office workers? You will love the joy of it all and will be serving your Lord while at the same time you are finding your own life instead of losing it. Ask any of us now in the work if we would trade our position with any man. We would quickly say "NO." We are asking you to join us and start preparing now. We want preachers, teachers, professors, Administrators, Missionaries, secretaries. We want YOU.

FUTURE NEEDS

United States



PHOENIX



SOUTH BEND



ELKHART



DENVER

Brethren Responsibilities



DAYTON



CLEVELAND



BRADERTON



- Expanding population will demand these.

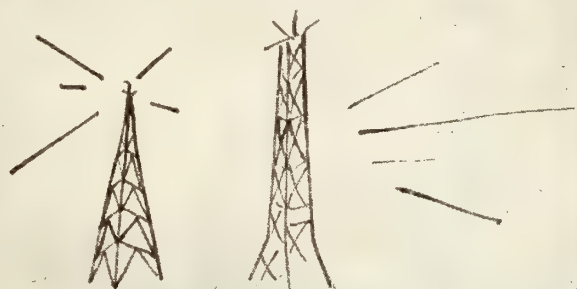
Nigeria



Who will teach them?

Who will heal them?

Ashland
Argentina



Who will broadcast?
Who will do follow-up
personal work?

Who will do Seminary Teaching?
Religious Education work?

HELPS ARE AVAILABLE

**REV. VIRGIL E. MEYER, Director of
Ashland College Church Relations**

IN THIS SCHOOL YEAR, thirty-four Brethren students are receiving scholarships totaling \$6,690.00. This represents part of the help that is given to students from our own congregations. A little arithmetic will show that in the most practical terms, this amounts to a discount of almost \$200 per student. These scholarships are given on the basis of need and excellence of scholarship; thus, those who require the most help and also will have the greatest leadership potential are getting assistance.

Another way that Brethren students are helped to get their education is through the job opportunities provided. Approximately 130 students have on-campus employment. Since most of these jobs are held by students who live on campus and nearly all Brethren students live in the dormitories, it follows that a large proportion of these work opportunities go to Brethren students. Even beyond this, the college maintains through its Dean of Students Office a clearing house for jobs in the factories and businesses of the community. A goodly number of seminary and pre-seminary students are assisted through student pastorates.

An interest-free loan fund of more than \$150,000.00 has been a big help to students. Many have started their college education and after having exhausted their resources have been able to finish their education by borrowing from this fund. Thus, many who would have quit after a year or two have gone on to completion of their college education.

A limited amount of low-cost (\$32.00 per month) housing is available through the college. Though this has been on a first-come-first-serve basis it has, nonetheless, made it possible for

married students to get a college education. A number of seminary, pre-seminary and missionary candidates would have found it virtually impossible to pay the cost of their education and living costs without these facilities.

While pre-seminary students are required to pay the full amount of tuition while doing their college work they, in effect, do receive scholarships in the amount of one half of college tuition. This is done through a system of rebates while they are in seminary. If we may illustrate through an example, let us assume that a young man from your congregation wanted to come to Ashland College and Seminary to prepare for the ministry. He could pay half of his tuition while in college and borrow the other half from the student loan fund. Upon entering the seminary he would start getting back half of the tuition he had paid while in college. With this he could pay back the money he had borrowed for college tuition.

No doubt you know that there is no tuition charged for those who are attending seminary. This is part of what your education day offering goes for which is received each year in October.

We have been mentioning at great length the economic helps available. As significant as this aid is, it is not to be compared with the more spiritual values which are imparted.

Who can put a price-tag on helps such as those which make a student desire to aspire to the heights of individual fulfillment? Who can understand the value of training which gives new appreciation for moral concepts, love of church and devotion to God?

HELPS AVAILABLE





THE OTHER ROOM

"In my Father's house there are many rooms"—
John 14:2.

No, not cold beneath the grasses,
Not close walled within the tomb;
Rather, in my father's mansion,
Living in another room.

Living, like the one who loves me,
Like yon child with cheeks abloom,
Out of sight, at dusk or school-book,
Busy in another room.

Nearer than the youth whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy?
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my love is happy.
Waiting in the other room?

—Robert Freeman.

THE CHRISTIAN IS NOT IMMUNE TO TROUBLE (Job 5:7). He has his disappointments, trials and tears (1 Peter 1:6, 7). But when death comes all his troubles are ended (Rev. 21:4). At death the Christian's soul leaves the body to go into the presence of the Lord (2 Cor. 5:8), "which is far better" than this life (Phil. 1:23). Those who die saved are in Heaven; the rest of the saved are on earth (Eph. 3:15). At death lost men pass immediately into the lost world (Luke 16:22, 23). There are plenty of "pains" in Hell (Psalm 116:3). There is no more death after this life for the Christian but a second death for the unsaved (Rev. 2:11).

The pleasures of sin are only temporary (Heb. 11:25). The torments of Hell are real (Luke 16:23, 24). Death shuts the door of hope to the sinner, not for a thousand years, but forever on those who have despised the day of God's mercy (Prov. 29:1). The things essential to salvation are not available in Hell, such as gospel preaching (Rom. 10:17) and gospel preachers (Rom. 10:14). Judgment is sure because God has raised up the Judge (Acts 17:30, 31). Of this miracle there were many living witnesses (1 Cor. 15:5, 6). God has no charge against the soul that trusts fully in Jesus (Rom. 8:32-34). Christ's resurrection is proof that the sin question has been settled to God's satisfaction (Rom. 4:25). It is His

resurrection which gives validity to the comfort of the gospel and thus delivers the believer from the fear of death (2 Tim. 1:8-10). The saints cross Jordan dry shod through death (John 11:25, 26). Not only are the righteous souls in the presence of God but in the hour of their completed redemption the Holy Spirit will quicken their mortal bodies that they may be clothed with immortal bodies (Rom. 8:11).

"The Lord is risen, with Him we also rose,
And in His death see vanquished all our foes.
The Lord is risen, we stand beyond the doom
Of all our sins, through Jesus' empty tomb."

Let us know the hope of His calling, and the riches of the glory of Christ's inheritance in His saints (Eph. 1:17-23).

Lesson

Comments

by

William H. Anderson



Lesson for March 2, 1958

ONE LORD, ONE FAITH

Lesson: Ephesians 4:1-7, 11-16

"CHARLES READE says that on a blank leaf of his grandmother's Bible was drawn a circle with several radii converging to the center, which was named Christ, and on the radii were written the names of different denominations and groups of Christians. Underneath the circle were written the words, 'The nearer to the center, the nearer to one another.'"

There is unity among believers only where there is oneness in Christ! Until all churches and all Christians are drawn to the center—CHRIST—there will be no unity.

ONENESS IN NATURE

There is oneness because of the believer's common nature. Peter says Saints are "partakers of the divine nature." Paul says "ye were called in one hope of your calling."

There is to be no division in the Body of Christ. But let's not talk about all churches and all denominations uniting, until they are all joined unto the Living Christ.

Here is why there should be unity among Christians (vs. 4-6):

1. There is "one body"—The Body of Christ, the Church.
2. There is "one Spirit"—The Holy Spirit of God, the Third person of the Trinity.
3. There is "one hope"—The resurrection of the dead and life eternal in the presence of God.
4. There is "one Lord"—The Lord Jesus Christ, the Second Person of the Trinity.
5. There is "one faith"—The faith that is essential; faith in the atoning work of Christ on the cross.

There is "one God and Father"—The First Person of the Trinity; the only true God.

ONENESS IN PURPOSE

Amid all the perplexities of the Christian life may we never forget God has made Himself known to us that we turn might make Him known to others.

DEAD WEIGHT

“I’ve been a dead weight long enough,
Upon the church’s back.
Beginning now, I’m going to take
A wholly different track.
I’m going to pray and pay and work,
And carry loads instead;
And not have others carry me
Like people do the dead.”

—Anon.

Sunday School Suggestions

**The Sunday School Board of
The Brethren Church**

by Jerry Flora

MARCH 9, 1958

The Brethren Church is standing at the crossroads, facing a crisis in her leadership. She has organization, she has churches, she has fields to harvest—but where are the laborers? March 9 has been set aside to point up this situation.

In Ashland Theological Seminary the Brethren Church has as fine a seminary as any small denomination in the country. The professors are devout men, dedicated to the task of holding fast the faithful Word and committing the same to faithful men, who shall be able to teach others also (Tit. 1:9; 2 Tim. 2:2). The students are sincere, earnest, ready to spend and be spent—but they are so few!

Jesus Christ was faced with the same situation. On two different occasions He remarked that the fields were ready for harvest but the laborers were few. He instructed His followers to pray that God would send forth laborers into the harvest. And then do you know what He did? He turned right around and sent into the harvest the very people whom He asked to pray about it! (See it for yourself in Matt. 9:36-10:6; Luke 10:1-3).

That's the position of the Brethren Church today. We are to look at the situation around us; we are to pray for workers; and then we ourselves are to pick up our tools, go out into the fields, and get to work! You—housewife, layman, teacher, preacher—what are you doing about it? Are you putting feet to your prayers?

Will you do something special on March 9? Will you teach March 23's Sunday school lesson on March 9? This is an unusual request, we know, but it is an exception and that's why we're doing it. In other words we are asking all Brethren Sunday school classes from the intermediates up to do this: Will you please interchange the Sunday school lessons for March 9 and March 23.

By doing this, you will have on March 9 a lesson entitled "The Church and World Evangelism," containing three important Scripture passages. First is the Great Commission as recorded in Matthew's gospel. Second is the account of the ordination of Barnabas and Saul as special servants of Christ and His church. Third is Paul's own word about the gospel and his preaching of it.

So on March 9, 1958, let us unite in Bible study on the church and world evangelism; let us think together about ministerial recruitment and training; let us pray to God for a new generation of laborers; let us go ourselves or send a worthy substitute.

GOSHEN CHALLENGES "HAMEL"

Elkhart vs. Nappanee

New Paris vs. County Line

and Others

IT all began when the 125 Brethren Youth attending the Northern Indiana Youth Rally at South Bend on February 9 began talking about the National Project of raising \$4,000 to EXPAND SUMMER CRUSADING. To stimulate interest each church answered the Roll Call by announcing the amount of money they have raised thus far and how they earned their sum. Here are some of the suggestions. You might want to try one!

County Line, Tithing	\$ 50.00
Elkhart, Offerings	40.00
Goshen, Turkey Supper	175.00
South Bend, Cookie Sale	50.00
Bryan, Offerings	25.00
New Paris, Selling Candy	50.00

SO, these churches have raised \$390.00 already toward our goal of \$4,000. But they weren't satisfied with their progress and District President Vern Carothers asked for other ideas.

IT WAS THEN THAT IT HAPPENED! Right before our very eyes some unknown loudmouth, with an air of expectant victory, yelled out clearly so that no one could doubt his intent, "Goshen Challenges Hamel." Soon the

spirit of competition spread. Tension mounted! Every one was awake! South Bend (alias Hamel) accepted the Goshen challenge. Nappanee met Elkhart's charge and County Line was willing to wage battle with New Paris. My friends, the fight is on! For what, you say? To see which church in each of these pairs can raise the most money for our National Project by Conference time in August. How are you doing?

Bill, Ronnie, Denny and Coletta Ruff, a family group, presented the various phases of the day's program. Several young people from the South Bend Church presented devotions and special music—Carol Porte, Dick Stickle and Connie Gibbons. And Rev. J. D. Hamel brought up an excellent Missionary Challenge following the supper meal.

Plans were made to hold the next Northern Indiana rally at Goshen on August 10 and a fall rally at Bryan. The date to be set later. But before either one of these rallies, the Brethren Youth in Indiana will be attending an ALL-STATE RALLY at the Eskimo Inn in May. The tentative date is May 24 but must be cleared more definitely with the Southern District. Keep the date open. You'll be hearing more later.

Second Annual

BRETHREN COLLEGE DAYS

February 28—March 2, 1958

Your pastor has received special letters explaining Brethren College Days in detail. But he is a busy man and may need the help of several church members to finish arrangements necessary to transport your juniors and seniors to Ashland. Why not make it a church project to help with the costs involved? If laymen could drive, the pastor wouldn't have to hurry home late Saturday night to be in the pulpit on Sunday. ARE YOU CHURCH PEOPLE WILLING TO HELP YOUR YOUTH?

Reservations must be in the hands of Rev. Virgil Meyer or Rev. Phil Lersch at Ashland College not later than Tuesday, February 25. Hope to see you here at A. C.

**NEWS FROM
BRETHREN YOUTH**
Phil Lersch, Youth Director

THINKING OF A HOT TODDY to ward off Asian flu?

It won't help a bit, according to the Surgeon General of the United States. Says Dr. Leroy E. Burney, "I would know of no therapeutic reasons for giving alcohol during the attack, either for prevention or for treatment."

IN PENNSYLVANIA, excessive drinking was the chief cause of parole violations, according to the Pennsylvania Parole Board. A total of 1,549 parolees were sent back to prison from 1952 to 1957 and the violation of the rule against drinking was given as the cause in 804 cases (52 per cent of the total). Says the Board rule: "The excessive use of alcoholic beverages has contributed more to failures on parole than all other causes combined; therefore, it is wise to avoid all alcoholic beverages."

—How's your work on the National Goals coming along in your B. Y. C.?

—Have you done anything yet about the National Project of \$4,000?

—Are you interested in SUMMER CRUSADING? Write today for an application.

REMEMBER THE \$4,000 TO EXPAND SUMMER CRUSADING!

The Women's Corner

by Helen Jordan

HIS PLAN IS BEST

My Father knows what's best for me,
Although at times I cannot see
His matchless, perfect plans.
He knows my talents; knows my fears;
Knows what's ahead in future years;
He knows and understands.

He plans my life. Each small detail
Is for my good. He will not fail
To give me what is best.
And yet my vision oft' grows dim:
My faith; my simple trust in Him,
When I must face a test.

The test seems hard. I've often sought
Why cherished dreams have come to naught
When in His care.
But then again His words I hear,
Of courage, hope; of joy and cheer.
Yes, always He is there.

Dear Lord, I know that better plan
Could never be worked out by man.
Thine is the perfect way.
And so I want Thee, Lord, to take;
To form and fashion; mold and make
My life—from yielded clay.

(Geneva Mae Bowman).

PASTOR DESIRED

The Brush Valley Brethren Church, R. D. 1, Adrian, Pennsylvania, is in need of a full-time pastor. If interested, please write to:

Miss Joanne L. Hooks, Church Secretary,
R. D. No. 1,
Adrian, Pennsylvania.

PASTOR NEEDED

The Cerro Gordo Brethren church will be in need of a Pastor by September 1st, due to its minister furthering his education. Anyone interested, please contact:

Mrs. Loretta Metzger,
Box 371
Cerro Gordo, Illinois.

PASTOR DESIRED

For reasons of health, our Pastor, Bro. J. F. Burton, felt he should resign as pastor of the Gratis, Ohio, Church effective February 23, 1958.

Anyone interested in assuming the pastorate, please write or contact me.

Mrs. Roy M. Brubaker, Clerk,
Gratis Brethren Church,
R. R. 2,
West Alexandria, Ohio.

HOW ABOUT YOUR OFFERINGS?

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)

Give through your local Church, or if this is not possible, note the following information. Church Treasurers also please note:

Make checks payable to Clarence Stogsdill, Treasurer, and address: Rev. Clarence Stogsdill, 186 Spring St., Johnstown, Penna.

Laid to Rest

LEMERT. Mrs. Grace Lemert, born Nov. 18, 1903, passed away Jan. 30, 1958. Lifetime member of the Teegarden Brethren church. Survived by her husband, two daughters, one son, and her mother. All are members of the above named church. Funeral services, Feb. 3rd, in the Teegarden Brethren Church.

Hays K. Logan, Pastor.

It's your Brethren's Home. Support
it with your gifts and prayers
this month.

DAILY VACATION BIBLE SCHOOL NEWS

*make this
your **VBS** theme
for 1958*

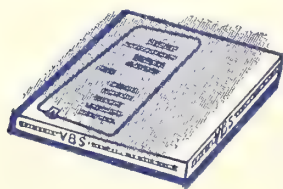


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Eager boys and girls will begin a delightful adventure on the very first day of your 1958 Vacation Bible School as they explore God's wonders within the pages of His Word. They will learn rich secrets which are there for those who love and trust Him. Talk about a successful school! You'll have it! Even veteran teachers will discover truths in the ALL-BIBLE lessons that they never realized were in God's Word. There are wonders for all the family—from Baby to Grandma. All six departments extol the wonders of God's character, creation and salvation.



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SEND FOR IT NOW! A \$4.18 value for only \$3.15. The entire curriculum is included.

Yes, please rush me a FREE copy of the 1958 ABVS descriptive catalog, "Guidebook."

Enclosed please find \$3.15 for the big preview Introductory Packet of 1958 ABVS materials.

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Church Position.....

THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio.

The Brethren EVANGELIST

Official Organ of The Brethren Church



ASHLAND THEOLOGICAL SEMINARY

MOVES TO ITS NEW HOME

(Story begins on Page Ten)



A TYPICAL CLASS ROOM SCENE IN THE NEW SEMINARY HOUSE

Vol. LXXX

March 1, 1958

No. 9

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Brother N. V. Leatherman was WAYZ radio devotional speaker the week of February 3rd.

The Boy Scouts of the community, their leaders and parents, were guests of the Wayne Heights Brethren in services on February 9th.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett notes in his bulletin for February 12th: "The men are working hard at the church. New partitions are being put in, a new baptistry, dressing rooms, class rooms, kitchen, church office and a new assembly room."

ASHLAND, OHIO (PARK STREET). Pastor Clarence S. Fairbanks, and Canton Trinity's Pastor, Robert L. Keplinger, exchanged pulpits on February 2nd.

The Park Street church has purchased the lot to the rear of the parsonage which will be used as a parking area by church attendants.

ASHLAND, OHIO. "Days of Devotion" were held at Ashland Theological Seminary, February 13th and 14th. J. D. Hamel, pastor of the South Bend, Indiana, Brethren church, was the speaker. Brother Hamel spoke to the seminary and pre-seminary student body at the Seminary Chapel Service on Thursday morning. This service was held in the chapel of the new seminary house. Brother Hamel also spoke Thursday evening at an assembly of the seminarians and friends in the spacious reception rooms of the seminary house. An informal program of devotion and music prepared by some of the seminary students, preceded Brother Hamel's message, and a tea and hour of fellowship followed. Brother Hamel's final messages were brought to the theological body at 8 A. M. on Friday and to the general student body of Ashland College at their Friday morning Chapel Service. Evangelism and the imperative need for getting the gospel out to a dying world, was the general theme of Brother Hamel's messages for the two days. "Days of Devotion" is an annual feature of the Ashland Seminary calendar.

DAYTON, OHIO (HILLCREST). Brother Percy C. Miller notes that Boy Scout troop No. 401, attended services in a body at the Hillcrest church on February 9th.

COUNTY LINE, INDIANA. Brother Herbert Gilmer writes: "Our Laymen have been making general improvements around the church property recently. It makes everyone feel good to take care of God's House."

"On March third, our Laymen entertain the Northern Indiana District Laymen, with the W. M. S. serving the meal. This will be our Laymen's first experience in this way."

Brother Gilmer notes that they have started making their own bulletins, with members of the church contributing some of the features appearing on the back page.

SOUTH BEND, INDIANA. Brother J. D. Hamel notes that the attendance at their Wednesday evening service has doubled since the first of the year.

(Continued on Page 9)

COMING EVENTS

TIOSA, INDIANA. Revival Meeting—Mar. 16-23—Rev. Henry Bates, Evangelist; Rev. Wayne Swihart, Pastor.

AKRON, OHIO. Firestone Park Brethren. Special Camp Day Services—March 16th, morning, afternoon and evening. Basket dinner at noon—Editor W. St. Clair Benshoff, Speaker; Rev. J. G. Dodds, Pastor.

OAKVILLE, INDIANA. Revival Meeting—Mar. 10—Rev. E. J. Black, Evangelist; Rev. Arthur H. Tinkler, Pastor.

NEW LEBANON, OHIO. Revival Meeting—Mar. 17—Rev. Clarence A. Stogsdill, Evangelist; Rev. John Byler, Pastor.

BRYAN, OHIO. Evangelistic Meetings—Mar. 17-30—Rev. Virgil Ingraham, Evangelist; Rev. Smith F. Ross, Pastor.

DAYTON, OHIO. Hillcrest Brethren. Bible Lectures—Mar. 23-30—Rev. Delbert B. Flora, Speaker; Rev. Percy C. Miller, Pastor.

MANSFIELD, OHIO. Revival Services—Mar. 23-30—Rev. J. R. Klingensmith, Evangelist; Rev. John R. Turrell, Pastor.

ASHLAND, OHIO. Garber Memorial Brethren. Revival Services—Mar. 24-30—Editor W. St. Clair Benshoff, Evangelist; Rev. H. William Fells, Pastor.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

His Truth Endureth - Psalm 100:5

THE FINAL VERSE of the great Psalm of praise, the 100th, presents three great attributes of the Lord. First of all, "The Lord is good." Second, "His mercy is everlasting." Third, "His truth endureth to all generations." Christians can well ponder on these three aspects of our God, for in them we find much which will assure us of the greatness of our God in this age of the smallness and stupidity of man in his apparent attempt at self-destruction.

Who has not thrilled at the words, "The Lord is good"? Each year we have a day of thanksgiving, on which day we are called upon to give thanks unto God who has been so good to us. Yet each day of the year should be a day of sincere thanksgiving unto God. We need only to do what the great historians and teachers of Bible times did when people were in trouble and were sore distressed. They recited, emphasized and accounted the times when the Lord was good. The good gospel hymn with the words, "When upon life's billows you are tempest tossed . . . Count your many blessings, see what God has done," surely fits in here. The recalling of the goodness of God in yesteryears will give confidence and assurance for today's doubts and fears. The Psalmist creates a great spirit of peace of heart in Psalm 46:2, when he speaks, "Though the earth be removed, and though the mountains be carried into the midst of the sea," he also writes, "Therefore will not we fear," for "God is our refuge and strength, a very present help in trouble." It is time, dear friends, in a world which seems to speak only of fear and uncertainty, that we Christians herald forth the message of the goodness of God.

God is good to us because we are His people. As such, then, "His mercy is everlasting." By our expressions of doubts, of lack of faith, we tend to place a limit on God's powers. The program of the Church is often hindered because we are afraid to "step out" on faith; because we are afraid. We forget that God's mercy is not limited toward His people. We are told to show our faith in Him, stepping out for Him in great ventures of faith; in such instances He has promised to

uphold, strengthen and provide. A generation of Israelites perished in the wilderness because they were unwilling to trust God in the face of seemingly unsurmountable odds. Let it never be said of us that in the age of atom bombs and satellites we failed to go forth with the message of the Gospel, in Church expansion and outreach.

"Everlasting" is the key word in relation to the mercy of God. Our salvation is everlasting according to John 3:16. The word means "unceasing." It is reasonable to state that if God saves us when we come to Him by accepting Jesus Christ as our Lord and Savior, He will see that we are not henceforth cast aside. Therefore it must be with a spirit of absolute confidence in God's everlasting mercy, that we as a Church and as individuals, step forth into the open doors ahead of us and become a people more missionary minded, more gospel-witnessing minded. Spiritual lethargy and advancement lethargy are but blasphemy on the name of God. When we quake in our shoes, it is past time to remember that the Lord's mercy is everlasting.

How true are the words of the Lord to Joshua, on the occasion of Joshua's assuming the leadership of Israel upon the death of Moses. Take time now to read the first six verses of the book of Joshua; note particularly the words of the latter part of the fifth verse when God spoke to Joshua: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee." The grandfather of C. H. Spurgeon, a man who had suffered undue privation and hardship as a minister, told the young minister, "Ah, my boy, I did find Him to be a faithful God." We can count on it, the truth of God endureth to all generations. Jesus Christ is the same, yesterday, today, and forever.

What this should mean to us as Christians right now is that we should renew our spirit of confidence in God, believing that He means for us to put forth the very best Christian testimony. We are to become more active and energetic in our support of our church and its program of Christian teaching and proclaiming the message of the saving Lord for lost humanity. W. S. B.



An Anniversary Year Feature

INHERENT THEOLOGY in BRETHREN RITES

As an Anniversary year feature, we are presenting the first in a series of articles on the "Inherent Theology in Brethren Rites." This message, and the ones to follow in the series, is a result of the planning of Elder Albert T. Ronk, of Waterloo, Iowa, who was Moderator of the Central District Conference in 1957, and the Executive Committee of the Conference. Each of the speakers at the Conference developed a particular portion of the general Theme. These are the articles then, which we will be bringing to you from time to time, in this series.

There is a constant need in the Brethren Church for reading and teaching materials on our faith, theology and practices. A preservation of this series as they appear from time to time, will give the reader and inquirer much basic material for the understanding of our faith. To facilitate the recognition of the issues of the EVANGELIST containing these articles, we plan to have them appear in issues bearing the Ruby Red covers. W. S. I

INTRODUCTION

THE BRETHREN CHURCH holds its doctrinal practices to be Ordinances of God, and so taught in the New Testament. As the New Testament is her rule of faith and practice, it is further held, that, being instituted by our Lord Himself, no one has authority to change or abrogate them.

The Brethren Church claims no written creed. There has never been a complete statement of the Theology of the church presented to any Conference of the Denomination, and acted upon; hence the Brethren have no dogma. Partial statements of faith have been issued at times for certain purposes. The faith has always been defended by reference to the New Testament and teaching.

There seems to have been a lapse of interest in, and zeal for, the outward rites of the church, in the last fifty to a hundred years. This has been true in all communions, Catholic and Protestant alike, until the last

Rev. Albert T. Ronk

ade. But now there is in evidence, a stirring in leading minds of all faiths relative to the meanings of the finances, and a revival in some quarters, even to Sacramental Worship.

There appears to be in our own Brethren Fraternity, apparent lack of understanding of, or at least a lack of teaching about, the meaning of these outward symbols. As a result, we have seen a tendency to relegate things which are not properly understood to the category of non-essentials.

In the light of these facts, a new interest is born among us and a resulting re-evaluation of the Theology of the Brethren Rites. Moreover, there is recognized a need of more preaching of the doctrines from our pulpits, as well as more written works for the perpetuation of the truths.

There is much greater import to the sacred rites of the church than the mere outward practice of them. They are symbols of Biblical and Doctrinal Truths, and are to be practiced in obedience, as a means of conveying the truths to the participant; and as a witness also to the world about us.

Biblical and Doctrinal Truths are Eternal Truths, insofar as the Bible reveals Eternal Truths, and the doctrines express them. Only a very meager portion of Eternal Truth has ever been communicated to men, because of man's lack of capacity to receive it. (I Cor. 8:2; 9:12). Revelations were made to the fathers of the first dispensation, "In divers portions and in divers manners." (Heb. 1:1). A fuller revelation was made in the incarnate Son of God, (John 17:2-4; 10:30; 14:7-11) and yet further revelations by the ministrations of the Holy Spirit, (John 14:26; 15:7-15; 16:13-15; Rom. 8:14-16; 26-27; I Cor. 2:10-14). Nevertheless, there are heights and depths of unrevealed truth hidden in the mysteries of God, far beyond human comprehension. The greatest revelation of Truth to the world, was made by the Father, when He revealed Himself in the person of His own Son, His life, death and resurrection. Christ could only make known the truth in limited measure because aptitude to receive it was limited. "Ye cannot bear them now" He said to His disciples, (John 16:12). They did not then understand fully the things He said to them, nor the meaning of His incarnate life. Moreover, there are greater depths of truth in the presence, and teachings of the Lord, than man has ever yet been able to comprehend. Some believers are able to appropriate more than others because they have a greater capacity. Some are able to come to a greater knowledge of the truth because they have a greater zeal to know—a zeal that lives in close communion with the Holy Spirit.

For this purpose the Holy Spirit was given in baptismal form, (Acts 1:4-5) according to the promise, (John 14:16-17, 26; 16:13-15) to indwell believers, and to guide them into the truth, (John 16:13); however, He can only teach the truth as the believer is willing, and only to the extent of capacity to receive. It is important to realize that willingness, and capacity, are not static, but have possibilities of growth and expansion according to the desire and effort of the individual.

It would seem that the greatest frustration in the earthly life of Jesus must have been His inability to break through the dull understanding of those to whom He came to reveal the heart of God. How revealing His



words to the two on the way to Emmaus, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the scriptures the things concerning Himself", (Luke 24:25-27).

Although God has not been able to make a fuller revelation of Eternal Truth, He has vouchsafed to us enough upon which to base a saving faith and practice, and to secure a new life by that faith, (John 20:30-31). This new life is the result of believing the truth, and the truth is personified in Jesus, the Incarnate Son of God. Jesus said, "I am the truth," (John 14:6), and "Take my yoke upon you and learn of me," (Matt. 11:29). The believer, by being yoked together with Christ will learn of Him, and in learning of Him, will "grow in grace and knowledge of the truth," (II Peter 3:18).

Pilate's question, "What is truth?" (John 18:38) has been the cry of the ages. The answer is in Christ Jesus Himself. He is THE TRUTH. The word of God is truth, (John 17:17-20). Jesus fulfilled His promise to preserve the truth, (John 14:26). The Holy Spirit called to remembrance "all that He said unto them." Then, under His inspiration, the apostles wrote the record in the gospels and preached it wherever they went. In the inspired letters, the truths were interpreted by the apostles, and in these sacred writings are the teachings or Doctrines of Truth.

The question still persists, "What is Truth?" This study does not merit a comprehensive look into the meanings of the original words, and the growth of concepts about truth, as men were able to receive revelations. Suffice it to say that in the Old Testament, the ideas seem to revolve about fixedness, faithfulness and constancy. The thought gradually developed until at the writing of the Septuagint, the translation of the Hebrew Old Testament into the Greek language. Two Greek words were adopted to set forth the meanings in these translations. They were PISTIS OR PISTOS, in referring to human character and thought; and ALETHEIA, in reference to the Divine.

The word ALETHEIA is formed from the word LATHO, which means nothingness, oblivion, and the A

as ALPHA privative, meaning not. ALETHEIA, then is not nothing, or positive something. The New Testament use then is, that which conforms to REALITY, to what IS, to what is FACT in the very constitution of itself, to what is INCONTRAVERTABLE.

In Ex. 34:6, truth is set forth as an element of God's character, to which agree the words of God incarnate, Jesus Christ, "I am the truth," and "I and the Father are one." Although these are references in the New Testament which treat with truth as an abstract fact, the main interest of the writers is with the word as used with the article, THE TRUTH. Jesus refers to the fact of truth when He said, "Thy word is Truth," (John 17:17), however, He is concerned with the power of THE TRUTH as He states in the 16th verse, "Sanctify them in THE TRUTH," and "THE TRUTH shall make you free."

All of the writers of the New Testament place THE TRUTH as the very basis and center of their teaching, although the largest number of references come from the pens of Paul and John. They all speak of THE TRUTH as a more or less formulated body of doctrine, which was given for the Believer to accept and to present to the world. James says, "Of His own will begat He us with the word of truth," (1:18), and Peter said, "Seeing ye have purified your souls in obeying THE TRUTH," (1 Peter 1:22). These refer to the whole body of TRUTH, applied by acceptance through faith. Likewise, a solemn warning is given by the writer to the Hebrews, "For if we sin willfully after that we have received the knowledge of THE TRUTH, there remaineth no more sacrifice for sins." (10:26).

Paul enters into interpretations of TRUTH more fully. To the Romans he refers to THE TRUTH as a body of knowledge received by the race as the ascertained will of God, through reason, conscience and nature (1:18-21). Man is charged with, "Holding THE TRUTH in unrighteousness, because that which may be known of God is manifest in them, for God hath shown it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His Eternal Power and Godhead; so that they are without excuse (Rom. 1:18-20).

The larger body of THE TRUTH, however, Paul sets forth as revealed by Christ and preached to men, (Eph. 1:13; Rom. 16:25-26; Titus 1:1-3). According to Paul, also, THE TRUTH was prescribed doctrine, as a part of the Church to be preserved and taught. To Timothy, he

states that the "church of the living God is the pillar and ground of THE TRUTH," (1 Tim. 3:15) and admonishes him "To study to show himself approved unto God . . . rightly dividing THE WORD OF TRUTH, (1 Tim. 2:15). This is THE TRUTH taught in the gospel and referred to in Gal. 2:5 and Col. 1:5.

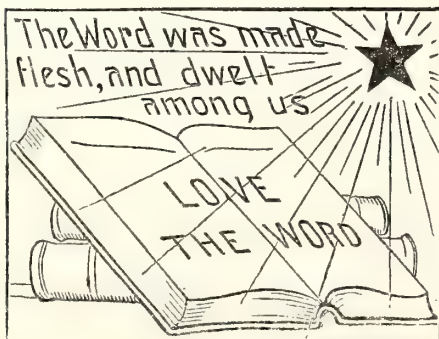
Paul is very firm in his teaching, that truth to be of value and operative in a life, must be learned and become a part of one's knowledge. Speaking of the dissolute life of the unbelieving Gentiles, he said to the Ephesian Church "Ye did not so learn Christ, if so be that ye have heard Him, and have been taught by Him as THE TRUTH is in Jesus: that ye put away as concerning your former manner of life that waxeth corrupt after the lusts of deceit," (Eph. 4:20-22). He told them that the true reception of THE TRUTH must render it impossible for them to practice sins that were common among the Gentiles. Also that the receiving of THE TRUTH meant the becoming renewed in the spirit of the mind, which said he, is "That ye put on the new man which, after God is created in righteousness and true holiness" (Eph. 4:23-24).

THE TRUTH, as the center of the religion of Jesus, not only commends itself to the intellect, but appeals also to the conscience of Paul and through him, as he said, "By manifestations of TRUTH commending ourselves to every man's conscience" (2 Cor. 4:2). Paul was a witness, as every believer is called to be a witness and the strength of the witness lies largely in the power of THE TRUTH which is taught, by virtue of its very nature (2 Cor. 13:8) and the force of this fact lays an obligation upon every witness to practice the utmost sincerity in word and deed. Consider the powerful words of Paul, "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain . . . giving no offense in anything, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in affliction, in necessities, in distresses . . . by pureness, by knowledge, by longsufferings, by kindness, by the Holy Ghost by love unfeigned, by THE WORD OF TRUTH, by the power of God" (2 Cor. 6:1-7).

The witness of both Paul and John relative to TRUTH and THE TRUTH, strikingly agrees. Worthy of note are the different ways in which the two men received the knowledge of THE TRUTH. Paul came by his direct revelation from Christ after the ascension, as the work of the Holy Spirit in his life. From Christ, the way to Damascus; and when he was "caught up to heaven"; from the Holy Spirit during the silent years, mostly in Arabia. John received his truth as the beloved disciple and was very close to Jesus during the thirty years of the public ministry.

John gives us the most intimate knowledge of THE TRUTH, as revealed by Jesus in the days of His flesh. Because of his knowledge, he was especially inspired to write the gospel of spiritual revelations.

John's primary conception of simple reality emerges repeatedly as, "Hereby know we the spirit of TRUTH, and the spirit of error" (1 John 4:6). Also in his Gospel he states that, "The WORD was made flesh, and dwelt among us . . . full of grace and TRUTH" (1:14) and that "grace and TRUTH came by Jesus Christ" (1:17). He also quotes Jesus to the Samaritan woman, "I



the worshipper shall worship the Father in Spirit and TRUTH" (4:23). Always, when John speaks of truth as an abstract idea, he gives a view of Eternal moral and spiritual reality as revealed by Jesus Christ, and out of which he quotes Him repeatedly. In fact, the entire Gospel of John, after the prologue (1:1-14) is a re-iteration, first, of the testimony of John the Baptist about Jesus, that, "Grace and TRUTH came by Jesus Christ" (1:17); second, of the claims of Jesus Himself about His identity, as, "I am in the Father and the Father in Me," (4:9-11) (16:27-28); and His finished work, the saving of the lost (3:15-18).

The writings of John go much further than a consideration of TRUTH as reality. He, like Paul, is deeply concerned with THE TRUTH as a formulated body of doctrine. He hears Jesus say, "Ye shall know THE TRUTH and THE TRUTH shall make you free" (John 8:32) and, "To this end am I come into the world that should bear witness unto THE TRUTH (18:37). John was so impressed when Jesus said, "I am come a light into the world, and whosoever believeth on me may not abide in darkness" (12:46), that he never forgot. In writing to believers in his first letter he carried the theme of, The Light. He said, "A new commandment I write unto you, which thing is true in Him, and in you, because the darkness is past, and the true light now shineth" (I John 2:8). THE TRUTH is the light of knowledge and understanding, revealed, and is to abide in the Believer, (II John 1:2). TRUTH is made of power in the individual life, "By the anointing which ye have received of Him . . . and in TRUTH" (I John 2:27).

Those who receive THE TRUTH come to a right moral disposition (John 18:37b) through the convicting power of the Spirit of TRUTH (16:7-14) and when THE TRUTH is received, there are profound moral effects (8:32). It makes free. The recognition of THE TRUTH, and conformity to it, brings man's being into the state God meant for it. The manner of thinking and acting will be sanctified in THE TRUTH, i. e., set aside for holiness (17:17). John, in his first Epistle, is very explicit about the conduct of the believer. He compares the life of rectitude and light, with darkness (1:6). He sets forth the commandments of Christ as the standard of conduct (2:3-6) and warns against the things of the world: "The lust of the flesh, the lust of the eyes, and the pride of life" (2:15-17). Every believer must conform his life to THE TRUTH, for security and well-being.

Be it remembered, always, that the effect of utter transformation of life is not experienced by a mental assent to THE TRUTH as Doctrine, but in the life that yielded to Him, who is THE TRUTH. We are not saved by a doctrine, but by Christ Himself.

THE TRUTH which Jesus was and is, and which He came are to be believed. The fullness of the truth which was revealed was His gospel. He enjoined His disciples to go and disciple the nations, baptize them, and teach them to observe all things commanded (Matt. 28:19-20). The disciples were to teach THE TRUTH, i. e., Jesus and the revelations He made. Jesus' constant cry throughout His ministry was "Believe Me." When His disciples witnessed the Truth, as it is in Jesus, men believed THE TRUTH and THE TRUTH became THE FAITH.

Jesus is THE TRUTH. Jesus Christ "is the same yes-

terday, today and forever," (Heb. 13:8). Therefore, THE TRUTH is changeless, the same forever.

Now we turn to the thought of an ordinance. An ordinance is a symbol or ceremony to be practiced to exemplify a truth inherent in its teaching. Since the ordinances are divinely instituted to teach THE TRUTH and THE TRUTH is unchangeable, it certainly follows that no one has any authority to change or abrogate them. Christendom, manifestly, has not been true to the apostolic heritage, but has in almost every period, made havoc of the institutions of the church by substituting the ideas of men. The leaven of false teaching, which began even in the days of the apostles, has continued to permeate the lump. When the sacred truths inherent in the rites became disbelieved, or rationalized into unauthorized tenets, most certainly the rites will either be discontinued or relegated to the category of non-essentials.

The founding fathers of Brethrenism were conversant with the trend in 1708. Search as they might in all Protestantism, they could find no group which they considered apostolic in practice. They felt the need of reaffirming the teachings of the early church; and whether the influence came down to them through missionary work done in the Palatinate of Germany by the missionaries of the Greek church, as Bashor seemed to think; or from the Waldensian influence as suggested by Holsinger; or from a combination of the influences of men like Spener, Francke, Arnold, Felbinger and Hochmann who were of the period of Mack, as suggested by Brumbaugh; or whether the hunger for an apostolic practice as well as apostolic faith, led them to search the ancient records, we are not certain. But this fact does seem paramount, that the Holy Spirit was pleased to honor the desire, and in fulfillment of Jesus' pledge "to lead them into the truth." These, our church fathers, having found the truth set themselves to the practice of the rites as ascertained, and organized themselves into a society for mutual blessing, and for witnessing to the doctrines of their faith.

It is a matter of note and just criticism, however, that our fathers were not prolific in writing, especially in published works. As a result, much of what was written and printed, either in the church periodicals or tracts, on theological questions and church policy is not available. The Cassel Library, which is now in the archives of Juniata College, has preserved much from the pens of the early years of our fraternity. But so many of the manuscripts are old and can only be seen for approved research. Likewise, the German language used in them is now very difficult of translation. Much valuable material was printed in The Gospel Visitor; The Christian Family Companion; The Weekly Pilgrim; The Vindicator; The Gospel Preacher; The Progressive Christian; The Evangelist; The Brethren Missionary; the Woman's Outlook; and others. Even if there are complete files of these publications, which is doubtful, very few of us can take the time to search them for the articles on any given subject. It would be very valuable to the years ahead if the church could commission someone to read all of the available back numbers of these papers and catalog the articles as to subject, author, date and publication, together with where they can be seen.

Waterloo, Iowa.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

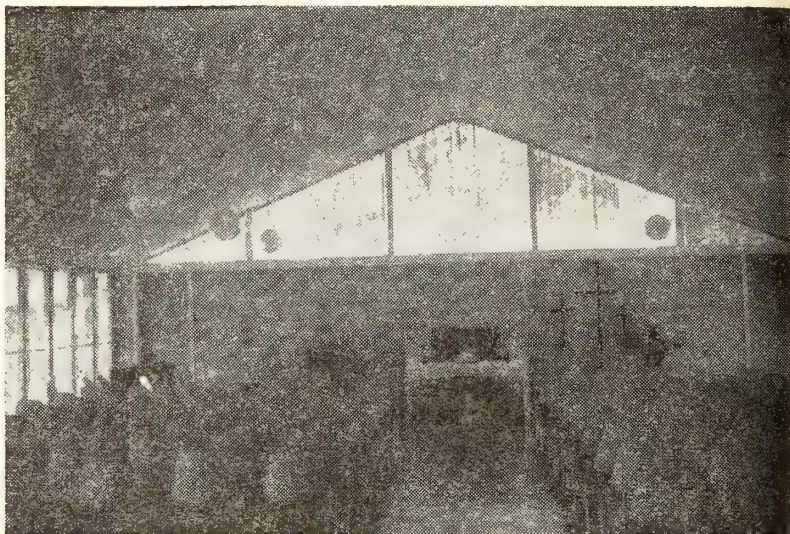
Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

"D" Day in Sarasota

Mrs. Fred C. Vanator,

Cor. Sec'y.

Interior view of the Sarasota Church



IT WAS NOT A D-Day that means an attack, unless it was an attack on this community; but it was Dedication Day and one long to be remembered. Our lives here have been filled with pleasant surprises and the latest came when Dr. and Mrs. C. L. Anspach visited our service on January 5th and stayed a few days to look over the locality. They gave a good report of their impressions and we are all looking forward to the return visits which they promised.

The week following was a busy one in preparation for the formal dedication of our new church. January 12th dawned clear and warm and at an early hour members and guests began to arrive for this all-important service. Well over two hundred enjoyed the Sunday School and morning service when Dr. Glenn L. Clayton brought a message that made a plea for a deepening of our spiritual lives. The presence of the spirit was evident in this devotional hour which made it another mountain-top experience. Rev. Berkshire favored with a special number.

In spite of our famous December freeze the church was beautified by large vases of gladiolas and chrysanthemums. These were placed in the beautiful black vases which were the Christmas gift of the Missionary Society of the church. The tables on which they were placed were also a gift of the W. M. S.

At the noon hour a committee announced dinner at a nearby hall and more than one hundred and fifty responded to the invitation. Food and fellowship vied for first place, the result of which was a tie.

At two thirty P. M. we gathered again in the new church for the formal dedication. Even though many were compelled to leave after the morning service there were two hundred in this service. Miss Shirley Walker and Mrs. Glenn Clayton added much to the spirit of the service with beautiful solos. Rev. Clayton Berkshire

preached the sermon of dedication which gave a distinct challenge to the church.

As the closing event in the program an explanation was made by Mr. Roy Black of the Building Committee of a unique plaque which had been placed at the right side of the pulpit. A set of steps led from the first level to a higher one and the carved figure of a boy was on the first step. As pledges were received that would cover the indebtedness which the church must face each month the boy ascended the steps. When he had reached the first level the carved figure of a man took over to make the steeper ascent and at the close he was almost two thirds of the way up. Other pledges are still coming in that encourage us to think this will all be covered. A generous cash gift was placed on the altar. The plaque will be used to record progress each month in our development plan.

This plaque is really the handiwork of Mr. Ed Robert who attends our services and who, by this work, as well as by his regular attendance, is manifesting his interest in establishing this church.

At the close of the service a time of fellowship kept people visiting until the sun had set on the Greater Day Yet in the experience of the Sarasota church.

The laymen of the Yokefellows have taken on the task of landscaping the two and one half acre plot of ground. Mr. Orus Eash, the architect, will be here in a few days and will make the plan for this work which will be done in proper planting time.

The Brethren of Sarasota extend their sincere thanks to the General Missionary Board, the churches and individuals who have given so generously of their material wealth as well as their prayers and words of encouragement in this task that seemed so big three years ago but is now a reality.



The New Sarasota Church

INTERESTING ITEMS

(Continued from Page 2)

BURLINGTON, INDIANA. Brother Floyd Sibert reports the baptism of one young man on February 9th.

Brother Sibert adds that their newly formed Brotherhood met recently for the first time with ten boys in attendance.

ROANN, INDIANA. Returned missionary, Elmer Baldwin, was the scheduled speaker in the Roann church the evening of February 16th.

NAPPANEE, INDIANA. Boy Scout Sunday was observed on February 9th in the Nappanee church by the presence of the Cub Scouts and Boy Scouts at the morning worship service.

MILLEDGEVILLE, ILLINOIS. Mrs. Francis Berkshire was the scheduled guest speaker at the Annual Public Program of the Junior and Senior Sisterhoods the morning of February 16th.

PASTOR NEEDED

The Cerro Gordo Brethren church will be in need of a Pastor by September 1st, due to its minister furthering his education. Anyone interested, please contact:

Mrs. Loretta Metzger,
Box 371
Cerro Gordo, Illinois.



© ERA

Round-Up of

WORLD-WIDE

**Religious
News Reports**

BLACK MARKET GRAVES

NOW PLAGUING MOSCOW PEASANTS

The shortage of cemeteries in Moscow has led to a black market in burial space, the Soviet Government newspaper Izvestia said recently.

In the last two years two Moscow cemetery superintendents have been sentenced, scores reprimanded and more than 20 dismissed—all for taking bribes. Five are under arrest pending investigation.

Court cases were cited in which witnesses said they had given cemetery officials up to 500 rubles to obtain grave space. (The ruble is worth 25 cents at the official but unrealistic rate of exchange.)

In one instance more than 2,000 rubles was paid for iron railings to be put around the grave, Izvestia said.

The article, entitled "Blasphemy," said in the last 20 years no new cemeteries had been opened in Moscow and six had been closed.

MOVING DAY at Ashland Theological Seminary launches a new era of Service for the Brethren

THAT WAS THE DAY— THE SEMINARY MOVED

The day came.

Whether it was "D" Day or "V" Day or some other kind of day for others, we did not care a great deal. For us it was "M" Day, Moving Day.

It was at the very close of the first semester of school work—final examination week. Teachers were giving examinations, grading papers and in the usual pressure of getting final reports completed for the Registrar's office. On Wednesday I alerted the seminary faculty to the effect that the move might begin on Thursday afternoon. However, the word came that Thursday forenoon would be the time.

Thursday morning it was, January 23. By noon the professors' offices were empty and their

desks, books, examination papers and reports were in their new offices in the Seminary House. By evening the Dean's offices were moved and Miss Susan Miller, the office secretary (college Sophomore from Goshen, Indiana), was hard at work getting a stack of letters ready for the mails.

At eight o'clock on Friday morning a good sized group of students (seminary, pre-seminary and regular college) plus some college maintenance men were on hand to begin moving the library. The College provided a pick-up truck, John Rowsey brought his trailer outfit, and Ray Aspinall brought his station wagon. Oh, yes, there were some seminary professors, too. Before long we were sub-divided into three well working crews, one at the old library, one at the new library and one on the road between. With a few exceptions, the whole library (seminary) was transported to the new quarters by Saturday



Ashland Seminary Professors (l.-r.): Richard L. Hash, Charles R. Munson, J. Ray Klingensmith, Dean of Seminary Delbert B. Flora, and Edwin Boardman, in one of the new seminary classrooms.



Professors Hash and Boardman perform moving Professor Boardman's desk from its old location to its new location in the Seminary Building.

Church

though the books were not yet all in the

Monday afternoon, January 27, right on regular class sessions of the new semester in the new class rooms. Instead of the class room chairs set in neat rows and the desk standing before them, the students and professors found beautiful conference with the chairs around them. The class professor now gathers around a set of where books and papers can be spread out so any one can "get into the act" in a more pleasant manner than before.

New Seminary House, made available by John C. Myers family, lends itself to the Seminary in a most wonderful way. It is a more commodious and better lighted than before. We now have four delightful, comfortable rooms for our class rooms whereas we had only two, with partial access to another.



Dean Delbert B. Flora smiles happily at his desk in his office in the new Seminary Building.

There is an office room for each teacher which was not true before the move. There are beautifully furnished rooms for our social gatherings and fellowships. A former art lecture room is about perfect as a chapel. Mr. Myers' former home office makes a perfect office for the Dean and another room has been transformed into a reception room and secretary's office. Besides all that there are bedrooms for guest speakers who visit the Seminary and College, and private quarters for the people who care for the house. Included in the furnishings left in the house are a

goodly number of very beautiful paintings of religious themes, some of them more than four hundred years old. Beautiful lawns well set with large trees and many very fine shrubs and bushes round out the picture into one which is most inviting and inspiring.

We want Brethren people to visit us.

We invite Brethren young people to come and study with us.

DELBERT B. FLORA,
Dean,
Ashland Seminary



clean task of
location to



Assembling book shelves in the library in the new Seminary Building. A spacious five-car garage attached to the home, provides the ideal setting for the library and reading area.

"MORE STATELY MANSIONS"

PROFESSOR EDWIN BOARDMAN

"Build thee more stately mansions, oh, my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leave thine outgrown shell by life's unresting
sea."

Oliver Wendell Holmes.

ON JANUARY 24, 1958, Ashland Theological Seminary took possession of the new quarters made possible for it by the magnificent gift of the John C. Myers Family, and the decision of the Trustees of Ashland College. With this event the Seminary made a further step in its progress toward honest and high achievement.

Oliver Wendell Holmes writes of "The Chambered Nautilus"—a small marine creature which builds a small shell in which to live, and each successive year it seals off the old living space and makes larger quarters for its growing body. The poet's prayer, as he draws the parallel to human experience, calls for continual progress toward further enlargement until earthly limitations are transcended forever. What holds true for the individual is true of organizations.

My experience with the Seminary began in 1912, when the whole teaching of the department

centered in Dr. J. Allen Miller, and the student in the Seminary took a "theological major" in his college undergraduate course. The instruction was worthy, but the facilities were limited. Year by year the College and its theological department waged an almost losing battle through the war years of 1914-1918, but with the dawn of peace new opportunities for growth developed until by the 1930's a fully developed Seminary stood side by side with a growing College.

World War II brought its lean years in College and Seminary, but with September 1945 new growth was registered and in these last 13 years new buildings and enlarged student bodies have widened the prospects of the institution.

The crowning event in this movement toward "more stately mansions" came with the Seminary's occupation of its own separate building and campus at 910 Center Street, Ashland. This beautiful private home, with twenty rooms and a five car garage, gives us the ultimate in class rooms, offices, library, special guest quarters, together with major room equipment.

Truly "this is the Lord's doing and it is marvelous in our eyes." We can truly measure added opportunity and a bit of pre-Paradise splendor in this part of the Seminary's advance toward the "More stately mansions." May the Dear Lord help us to live up to this enlargement and its blessedness.

CLIMBING HIGHER

PROFESSOR CHARLES R. MUNSON

THE ASHLAND THEOLOGICAL SEMINARY has been taking steady and deliberate steps into becoming a more effective training school for the Brethren Church. With the new move into the Seminary building the greatest step of all has been taken. We are truly climbing higher.

Our new Seminary building means three things which all of us must realize in order to appreciate this move which has been made. First—the Seminary now has an identity which it has not

been able to have in the past because of necessary circumstances. When a young man goes to the Brethren Seminary now he moves out of classrooms which he has used through his college days at Ashland. Second—the Seminary is able to present an atmosphere for graduate study which has never been possible before. The building, the furnishings, and the grounds at the Seminary all lend their beauty to the atmosphere of study and meditation. Third—the Seminary is

able to have the closeness of fellowship with students and faculty which could not be achieved in the previous quarters. The formality of a graduate school is present, but at the same time there is oneness of mind and spirit made possible in the new Seminary building.

Truly we have climbed higher than ever before in our effectiveness for Christ. The future can be as unlimited as we want to make it. God has blessed us, now we must make further advances as we trust in Him.

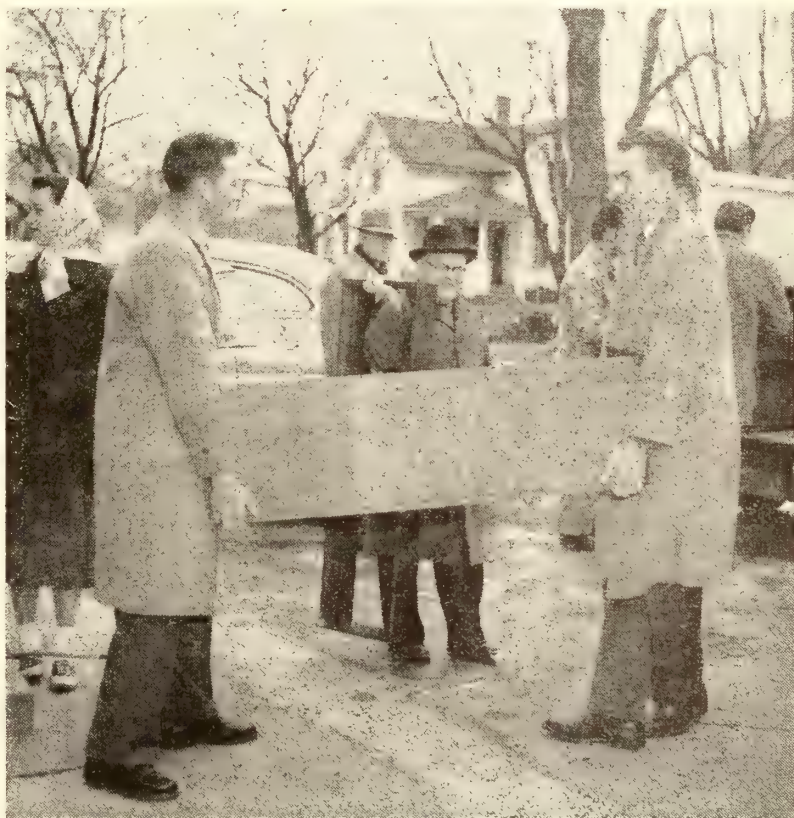
AN EVALUATION of the NEW SEMINARY HOUSE

PROFESSOR J. RAY KLINGENSMITH

MY PLEASURE IS DOUBLED in finding an opportunity through Dean Flora's request to express my attitude and appreciation for our new Seminary House. I never enter the house but what I think of the Myers family who gave it to us. I am grateful to that our College President and Board of Trustees saw the values to our Seminary, and to our entire Church of the future, resulting from the proper use of this delightful and wholly adaptable home. The opportunities for quiet study, for informal discussion, for research, for the needed "togetherness" among our future ministers, are so welcome to all of us. The spiritual values accruing from better training of our men are enormous. The whole atmosphere is inspiring and great. Surely it will help to inspire greatness in all of us.

This is a great gift not only to our Seminary but to our College, to our entire Church. It lends such dignity and advantage in permitting us to offer a real place for Study and growth to young ministers in training. Already the new building has made a noticeable change in the desire of our men to apply themselves to research. The delightful experience of our being together so much as Faculty and young ministers is also very rewarding. Dean Flora and the Seminary Faculty and President Clayton are always striving to improve and enrich our contributions as teachers to the lives of these your future ministers.

Some of us have been privately praying that God will touch our Christian homes, our churches, our Young People's groups and burden young men with a desire to serve Jesus Christ



THE PICTURE: Professors Hash and Munson add their strength to moving day chores while Professor Boardman and Dean Flora watch proceedings from the background.

and to give themselves to this great work. God knows we need more students now, and we will need many more in the immediate future. Have you any word to speak for the Lord to some young man seeking to discover what he should do with his life? Surely he can trust it with God in this our Lord's work. Tell him so. Urge him to do it. Help him. Thus we will put to use the very great facilities now at our disposal through the kindness of the Myers family.



WHEN WAR SHALL BE NO MORE

A glorious triumph awaits the day
When war shall be no more.

O hasten that golden day,
When all fighting shall be o'er!

When men shall love, instead of hate;
When cruelties shall forever cease;
When all men, in one world-wide state,
Shall live in everlasting peace!

—L. C. Hosfeldt.

THE BIBLE SPEAKS glowingly of the millennial reign of Christ (Rev. 20:6). It speaks with certainty of a warless world by the coming of Christ (Isaiah 2:4). But before wars can be stopped Satan will have to be bound (Rev. 20:1-3). In Rev. 19:11, 16, the coming of the Lord in power and great glory is seen. The heavenly task force will slay the armies of the world dictator (vs. 17-19). The power of the Satanic Trinity, which is the Dragon (Satan), the beast (world dictator), and the false prophet, will be brought to an end (vs. 20, 21).

The instincts of wild beasts will be tamed (Isaiah 11:6-10). All animals will become vegetarians (Isaiah 65:25). That the serpent was "cursed above all cattle" would indicate that the effects of sin were upon the animal kingdom to upset its original peaceful state (Gen. 3:14).

In spite of peace and economic conferences this age is characterized as one of war, famine, pestilence, and earthquake (Matt. 24:6-8). Only Christ can put an end to war and atomic warfare (Micah 4:3, 4). The strife of error and false worship shall cease, and the knowledge of the Lord and His glory shall cover the earth (Isaiah 11:9; Hab. 2:14). The curse of sin upon the earth (Gen. 3:17-19) will be removed (Isaiah 35:3-10).

The faithful saints are to judge the world (1 Cor. 6:2), and to rule and reign with Christ (2 Tim. 2:12) "a thousand years" (Rev. 20:6). According to Christ His "good and faithful" servants will have a special place in the rulership of the golden age (Matt. 25:21, 23). Christ shall reign in person "to the ends of the earth" (Zech. 9:10). He taught His disciples of His coming kingdom (Matt. 25:31). They were much concerned about it and their part in it (Matt. 20:20, 21). During the forty days prior to His ascension to Heaven Christ spoke "of the things pertaining to the kingdom of God" (Acts 1:3). Upon their last assembly with Christ before His ascension they surmised that Christ was ready to "restore again the kingdom to Israel" (Acts 1:6). But the day of Israel's conversion and Messiah's earthly kingdom was yet future (Zech. 12:10; 14:9).

All things were lovely as they came from God's own hand,

And beautiful was everything the great Creator planned. All things reflected perfectly the heavenly Father's love, And fair and good was every gift that came down from above.

This tranquil state of blessedness might have forever been

Had not an enemy appeared to teach the way of sin. The blossoms of bright Eden's land soon withered and decayed

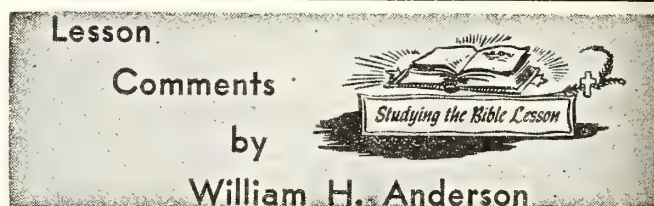
As God pronounced a curse upon all things that He had made.

Some day the earth will bloom again as lovely as a rose, And blight and thorn will not be seen on anything that grows.

This is the precious promise of One infinitely kind, And former things will hurt no more nor come into the mind.

—Mark Bullock.

What should be our attitude toward the coming One and His kingdom (Rev. 22:20)? In what state of preparedness should we always be (Matt. 25:42-51)?



(Editor's Note: By request of Ashland Theological Seminary in its emphasis on Ministerial Recruitment Sunday, March 9th, we are urging our Sunday schools to change the use of lessons for March 9th and 23rd, using the lesson for the 23rd, because of its World Evangelism emphasis, on the 9th. The March 9th lesson can then be used on the 23rd. The comments herewith, are thus for use on March 9th. W. S. B.)

Lesson for March 23, 1958

(Use March 9, 1958)

THE CHURCH AND WORLD EVANGELISM

Lesson: Matthew 28:18-20, Acts 13:1-3, Romans 1:14-18

"AN AFRICAN WOMAN once asked a sad question about missions. It ought to be asked in every missionary meeting. The question was this: 'Why do not more come to tell us? Is it because they do not love us, or because they do not love Jesus very much?'"

When the love of Jesus Christ permeates the very fiber of our being we will want to share Him with others!

HEAR THE COMMAND!

"Go ye therefore, and teach all nations . . ." So commanded the Master. The Christians of Jesus' day heard their marching orders, took seriously the Master's words and went forth to evangelize the world.

Did you ever stop to think what would have happened the disciples who heard Jesus speak these words had not obeyed? We stand in the Faith today only because someone else heard the Master's command, and believed He meant what He said! Yet we sit idly by while untold millions pass into a Christless eternity! Do we HEAR THE COMMAND? "Go ye therefore, and teach all nations . . . "

SENSE THE OBLIGATION!

Paul, having heard the command, lived under a sense of obligation. His obligation led him to make three statements:

- 1. "I am debtor" to all men. Here's the source of our trouble. We don't really believe we owe the Gospel to others. But someone passed the Good News on to us! Are we not in debt to those who have never heard?
- 2. "I am ready to preach the gospel" to all men. It's one thing to be in debt; it's quite another to pay that debt. Paul was so grateful for the Savior he was ready to proclaim Him to all men. He wanted to fulfill his sense of obligation.
- 3. "I am not ashamed of the gospel of Christ." Perhaps this is why we do not evangelize as we should. Paul was convinced the Gospel could change and transform men, "for it is the power of God unto salvation to everyone that believeth."

OBEY THE CALL!

Hearing the command of Christ, and realizing our obligation, will we obey the call? Some men have! Acts 13 records the first organized attempt of the church to send out missionaries. Emphasis has been placed upon the church in her response to the need, and upon the Spirit for His selection of the missionary candidates. BUT LET'S NOT FORGET THE CANDIDATES -BARNABAS AND SAUL! Here were two men willing to obey the call of God. They heard the command! They sensed the obligation! Therefore, they obeyed the call! "GO YE" still rings out its challenge to Christian people everywhere. The sense of obligation will not be removed until all men have had at least one chance to accept the Savior. Will you obey the call?

"Oh, ye that are spending your leisure and powers,
In pleasures so foolish and fond;
Awake from your selfishness, folly and sin,
And go to the regions beyond."

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

THE QUESTION BOX

What is a good way to keep the attention of young people when they are used to cutting up in class?

FIRST IT IS NECESSARY to DESERVE the attention of young people. This concerns what the teacher does before coming to class by way of preparation. No one who is improperly prepared deserves attention—and when dealing with young people he won't get it. This involves prayer preparation, preparation by way of Bible study, and the important job of taking the Bible lesson and fitting it to the needs of the specific young people in the class.

Next the teacher must GAIN attention. This deals with what is done by the teacher at the very beginning of the class. Attention is not gained through a roll call, or by the normal Scripture reading. Taking of records should be a very short process, preferably completed before time for the class session to begin. In order to gain attention the teacher must begin where the students are and carry them with him up to where he wants their minds to be. The beginning must be definite, dynamic, and down to earth.

Last of all the teacher must SUSTAIN the attention he has gained. Usually attention is not sustained at a high level if the teacher presents the entire lesson and the pupils simply listen. Involvement in the lesson is the key to sustained interest. Through meaningful questions, problem-solving technique, or by employing any other teaching method which demands pupil participation and thinking the teacher is able to sustain interest and do away entirely with any cutting up in class.

Inattention is a teacher, not a pupil, problem. If you desire attention you must deserve it. If you deserve attention because you are meeting needs and answering problems in an interesting way, you will have it.

(Reprinted from Link)

ASHLAND THEOLOGICAL SEMINARY
and
MINISTERIAL RECRUITMENT SUNDAY
March 9, 1958

Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

GO AND PRAY!

FOR THE PAST SEVERAL MONTHS we have been considering the great need of our times and of all time. It is simply this: there are untold numbers of tribes and people who have never heard the story of how God became a Man in Christ Jesus. We have found that it is our responsibility as Christ's men to reap this spiritual harvest, and that we can have a part in this work only if we possess the indispensable attitudes of vision, compassion and selflessness, as indicated, along with the need and the answer, in Matthew 9:35-38, the Bible passage which has served as the background of our thinking. If we are aware of the great need and if we are in the right frame of mind, attitude-wise, we are ready to immediately embark on a definite course of action.

Intercessory Foreign Missionaries. Most of us are too young and inexperienced at present to bodily go to the foreign or home mission field—although this should be a prayerful consideration in our minds for the future—but we can go in spirit, the spirit of prayer. Intercessory prayer for missions is an active participation in reaping the harvest which requires some definition. The more than adequate definition which follows is from a wonderful booklet on this subject, "How to Pray for Missionaries," which I would encourage everyone to obtain:

"An intercessory foreign missionary is a 'laborer' who cannot go in person to the foreign field. He sets himself apart to pray for the definite details of foreign missionary work. He alone is entitled to the name who enters upon an engagement to work for definite fields. An engagement as real as an appointment by a foreign mission board. His striking peculiarities are that he is working in the realm of 'the heavenlies' instead of among visible men; that there are no restrictions as to the number who can be intercessors, to the places of their residence, or to the variety, sweep, and completeness of the results accomplished."

Judging from a definition like this, and from the emphasis placed on it in the Bible, it would appear that the prayer effort is an essential part of the work of spreading the good news of Jesus Christ.

Practical Prayer Pointers. As to exactly how we should enter into this effort, we need to first, as has been indicated above, be filled with the Christ-like vision, compassion and selflessness. Without this frame of mind there is little point in entering the prayer closet. To pray for others we must first pray for ourselves that we would be given this frame of mind by our Lord. Once the proper attitudes have been established we need to become intensely practical about this matter. Systematic prayer is not too homely a thing to attempt, so long as the one praying does not let his system become a mere ritual. Setting aside a particular part of the day for intercessory prayer can prove valuable. It would likewise be a

wise thing to learn the specific needs of the missionaries and mission field in which we are particularly interested so that we might pray for the details of the work. A serious study of the general principles of prayer as stated in the Bible would also prove helpful. Remember, God can and will make use of the invisible power of our love transmitted through intercessory prayer. Believe, be willing, be patient, be humble—results are sure to follow.

Jesus Christ said: "The harvest truly is plenteous but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." Let us all reverently obey Christ's command to go and pray!

(The book, "How to Pray for Missionaries," Moody Press, mentioned above, is available from The Brethren Publishing Company, 524 College Ave., Ashland, Ohio, at the following prices: Each 5c, doz. 55c, 100 or more, \$4.00 per hundred.)



MY DIARY

Mrs. George Drushal

Dec. 23—Mon. Five big boys from up Lost Creek brought us a nice Christmas tree and set it up for us in our living room. They knew Papa was not able to do such things. This was a mighty friendly gesture of neighborliness.

Dec. 24—Tues. A fine group of folks out this morning to decorate the chapel and set up a large beautiful Christmas tree for the Christmas program tomorrow. More men and women out to help than there has been for many years.

Flossie and Tommy Sutton brought her father, Uncle Will Landrum up to see Papa. Uncle Will is very frail, but he has never been to see Papa since he has been sick and wanted so badly to come, that they helped him get here. Papa appreciated it so much and they had a good time visiting together. Garber and family in from Ohio tonight, for Christmas.

Young folks went out caroling, but they couldn't get enough cars for all, so they had to walk and thus did not go very far. After the caroling, they all came in as has been our custom for many years, and sacked the candy for the treat tomorrow.

Had our family Christmas Eve service by our fireside and tree tonight. According to the Drushal tradition, we all sang a carol, Papa recited from memory the Christmas story from Luke and prayed for us all, then the children distributed the gifts we had for each other. Our family is not all with us tonight. Grace and her husband only had one day off from work, so could not come, and two of our boys are in heaven with the Lord with a complete understanding which we do not have, of what Christmas really means. Papa's life being spared to be with us, made us a thankful family.

Dec. 25.—Wed. CHRISTMAS DAY. I awoke at 4 a. m. and beat Papa saying "Merry Christmas." He said h

d been awake an hour, but hated to disturb me by giving me the Greeting. It's always been a game with us to see who can say "Merry Christmas" and "Happy New Year" first.

Slept late, as the morning program did not begin until 10 o'clock and the children were all well. Each Sunday school teacher had charge of their class's part. Papa up to the chapel for the first time since his surgery. After the program gifts were distributed which thoughtful friends had sent in. The White Gift offering was then taken. Mrs. Kessinger spent the day with us. We all ate our Christmas dinner at our home instead of the dormitory dining room as we generally do, for there were only 13 of us. We were Miss Metz, Miss Agen, Mrs. Kessinger, Ada Lu and nine Druals. For supper we each went to the kitchen and got what we could find. Tried to get Mrs. Kessinger to stay overnight, but she felt she had to go back to Haddix and help up her fire, so Dorothy took her home. First planned having prayermeeting here in our home tonight, then decided on having it in the chapel.

Dec. 26.—Thurs. Garber worked on the inter-communication telephone system which has not been working right lately. The rest of us didn't plan on doing much, just the necessary things one finds to do on the day after Christmas. Dorothy took me up to see Tommy Terry whose son has just been killed at Dayton. Papa not able to go.

Dec. 27.—Fri. Garbers left. Their few days here slipped so quickly. House seems awfully quiet. Ronnie Terry's body brought home, so we went up tonight for a service at the home. Brother Fry gave a message and we then sang a long time as is our custom here.

Dec. 28.—Sat. Ronnie Terry's funeral. Taking time tonight to get caught up with my Bible reading. Find so many things to look up, it goes slow.

Dec. 29.—Sun. Papa out to church for the first time since his surgery, but did not preach. Bro. Fry preached for him both here and at Haddix. Just had Sunday school Rowdy, as Brother Fry goes up to Leatherwood on Friday afternoon. Ina Noble drove me up to Rowdy. Mark Joseph and Logan Strong went up to Fugate's work with Adah to help carry the treat and gifts to the children there. Adah could not get there last Sunday which was the time we took gifts out to our other Outposts. Called on our blind friend on way home this afternoon.

Dec. 30.—Mon. Warm day. Spent most of forenoon writing letters. Awfully far behind with correspondence. Will take weeks to get caught up. To Jackson after dinner. Had a lot of things to look after. It was so warm, most of the store keepers had their doors open. Stopped to see a sick woman on way home. Adah spent most of the day cleaning up the girl's dormitory. Couldn't find anyone to help her. Did not get it finished, but a woman has promised to come and help tomorrow.

Dec. 31.—Tues. Watch Night party. Played games till even, then sang hymns, had a Bible story, Bible reading, and prayer, till Midnight. Quite a room full of young folks, but no older folks came out.

Laid to Rest

CABLE. Dr. W. Arthur Cable passed from this life on Jan. 27, 1958. Born in Woodland, Mich., June 9, 1890. Was an ordained minister in the Church of the Brethren and was head of the Department of Speech, University of Arizona for 19 years. When the First Brethren church at Tucson was started, Dr. Cable assisted greatly in helping to locate Brethren already living here. Fulfilled a dream of many years by establishing in Tucson a church of his own faith in 1956, which he faithfully served as acting pastor. Survived by wife, three sons and one daughter, a brother and eight grandchildren. Services conducted by the undersigned. Interment, Southlawn Memorial Park, Tucson.

Rev. Vernon D. Grisso, Pastor,
First Brethren church, Tucson.

* * *

ERLSTEN. David A. Erlsten died Feb. 12th, having nearly reached the age of 82. Faithful member of the Bryan Brethren Church for 46 years. For many years, served as a trustee. During that time the north annex was added to the church. Survived by his wife, several nieces and nephews, and leaves a host of friends. Memorial services held at the church, conducted by Rev. E. J. Black and the pastor.

Smith F. Rose, pastor.

* * *

GARRETT. Mrs. Clara A. Garrett, 89, our oldest member, passed to her reward, Jan. 23rd. In years past was an active member and an officer in the W. M. S. More recently was confined to a wheel chair. Survived by a daughter, three sons, 21 grandchildren, 29 great-grandchildren and two great great-grandchildren. Services from her church, the Oakville Brethren, by her pastor.

HARROLD. Mrs. Ella Harrold, 82, died suddenly, Jan. 30th. Had not been well for several years. Member of the Oakville Brethren church. Survived by two daughters and one son; seven grandchildren and eight great-grandchildren. Funeral services from the church by her pastor.

JONES. Mrs. Clara V. Jones, 77, died Feb. 6th after several months of failing health. Member of the Oakville Brethren church. Survived by four daughters, three sons, 22 grandchildren, nine great-grandchildren. Services conducted by her pastor from the church.

Arthur H. Tinkel.

PASTOR DESIRED

The Brush Valley Brethren Church, R. D. 1, Adrian, Pennsylvania, is in need of a full-time pastor. If interested, please write to:

Miss Joanne L. Hooks, Church Secretary,
R. D. No. 1,
Adrian, Pennsylvania.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

THE WINN-AHS!!

THE CURRENT "NEW" ISSUE of the BRETHREN YOUTH MAGAZINE sponsored a contest in which the names of our foreign missionaries and their children were asked for. Here are the ten winners who have been sent a New Testament each for their right answers. They are listed in the order in which their letters were received. Nearly everyone included the name of Rebecca Byler, our newest missionary, although her name was not requested. These kids are really on the ball.

1. Mary HannaWabash, Indiana
2. Lois Kay WilkinsNewark, Ohio
3. Nancy AlbrightAlliance, Ohio
4. Kay AlbrightAlliance, Ohio
5. Edward WestMasontown, Pennsylvania
6. Earl MillerDayton, Ohio
7. Linda SweetAshland, Ohio
8. Sandra BortonBeloit, Ohio
9. James DysertJohnstown, Pennsylvania
10. Arleen McCloughan (tie) ..Elkhart, Indiana
Ellen Gift (tie) ..Waynesboro, Pennsylvania

In case you also want to know the correct answers, here they are. (Hint: the "Blue Book" distributed by the Mission Board contains this and other information about our missionaries and our mission program . . . consult it often).

Bob and Bea Bischof (Barbara)
Glenn and Jean Shank (Dennis and Donna)
Charles and Marguerite Kraft (Cherie and Chuckie)
Robert and Jane Byler (Susan, David, Stephen, Betsy and Rebecca)
Miss Veda Liskey

WHAT THEY ARE SAYING . . .

Speaking of our "new" BRETHREN YOUTH MAGAZINE, here's what other people are saying about it.

Editor St. Clair Benshoff—"We have just seen the brand new Brethren Youth Magazine as it has come from the press of the Brethren Publishing Company . . . Staff members have done a wonderful job with the new format, layout and articles. For those of you who have not seen it, the new magazine consists of sixteen pages, all in color . . . Each page is full of newsy articles, art-work, and pictures."

Miss Judy Sachs (Waynesboro, Penna.)—"Today I received the NEW Brethren Youth Magazine, and I can honestly say it is an improvement over the old issues. I enjoyed last year's magazine, but this year I think I will like it even more."

Rev. Virgil Ingraham (Nappanee, Indiana)—"Also, congratulations on the new Brethren Youth Magazine! Its size and arrangement seems to be an improvement, and to me the 'content' was especially good. Keep up the good work."

Why don't you subscribe today? Office secretary Beverly Summy is working on the 25 "subs" received from Nappanee today. Just send \$1.00 to Brethren Youth, Ashland College, Ashland, Ohio.

NEWS BRIEFS

NORTH MANCHESTER, INDIANA: The fore part of the service tonight will be in charge of our Jr. B.Y.C'ers who will present the program of devotions and music which they presented at the Brethren's Home (Flora) yesterday. You will enjoy the singing, the instrumental numbers, the period of prayer, etc. Come and enjoy the hour spent in worship, also show your appreciation to our Juniors for their fine efforts in the Lord's work.

The Senior B. Y. C. thanks all those who helped in any way with the supper last week. The young people made \$312.35 which will be used to help with the National Project, to help send our young people to the Brethren Youth Conference, and to help with the orchestra.

Rev. Bates' Bulletin.

MILLEDGEVILLE, ILLINOIS: The evening program on February 16 was conducted by the B. Y. Crusaders. Those who participated in the service were Sharon Livenood, Rickie Geary, Sheldon Livengood, Connie Hawkins, Betty Isgrig and Advisor Mrs. Claude Warfel—Rev Rowsey's Bulletin.

ASHLAND, OHIO: The Junior Sisterhood at Parlor Street Brethren sponsored the service on Sunday evening February 16 with singing, readings, devotions, special music and a color film about the life of William Carey missionary to India.

AMBASSADORS' MAILBAG

(This letter comes from Herr Kay, a Y. M. C. A. director at a refugee camp in Germany where the Ambassador Quartet sang last summer.)

"Your letter of December, 1957 has very much interested all the co-workers of our House for All (his headquarters). We are happy that you think of us in your letter. I can imagine that you have many happy remembrances of your trip to Europe. I am, however, persuaded that the audiences at your programs also like to think back to them . . ."

"In December there were as in each year few young folks here, but now the number of refugees is rising again. Unfortunately, many young people also must flee from Middle Germany who are professed Christians . . . Now we are experiencing, in part, snow storms and on the north seacoast is inundated and the dyke watchers have to be constantly on the watch so that the dykes are not broken through.

"We all hope that the year 1958 brings us nearer peace. A lot, to be sure, is said about that but the people are ready for war instead of for their spiritual welfare. We hope that the Ambassador Quartet will also sing in the future and will remain happily united."

The Women's Corner

by Helen Jordan

PROVING YOUR LOVE

By Dorothy C. Haskin

CASE STUDY after case study of juvenile delinquents proves that most youngsters become delinquents because of a lack of love in their life. Teen-agers have the twisted idea that if they can attract attention to themselves they will find an adequate substitute for love. Most of the young girls who are arrested have committed sex offense and always their excuse is, "I wanted to be loved." How starved girls and boys are for love!

In many cases there is a lack of love in the home. Yet in other cases, the fault was only that the parent did not express his love to the child. Whole nations are known for "not expressing their feelings." People are proud when they don't. Yet, failing to express love warps the lives of their children.

Does your child think that you love him? If you are a father, you defend, "I support him!" A child takes that for granted. There are laws, both moral and legal which make it obligatory for a man to support his children. The technicality of support is not proof that a father loves his children. And mother defends, "Think of the hours I spend washing and ironing for them." But keeping a home clean and cooking wholesome meals is not proof to a child that you love him. The child in-

stinctively realizes that you keep the house clean because you prefer it that way. Or you cook appetizing meals because it gives you pleasure to serve them.

Love is proved by discipline. True love is not maudlin. That is sentiment and sentiment is a weak substitute for love. A child who is allowed to always have his own way misses the restraining hand of love. He respects the strength of no, and responds to the love behind it. God shows His love toward His children by disciplining them, "For whom the Lord loveth he chasteneth" (Hebrews 12:6).

Love is proved by the happy listening to a child. When he was a baby, you slept lightly, awakened by the faintest cry. When he was a toddler, one cry and you went running to him. You listened to the baby. But the boy, or the girl, needs listening, too. How quickly "Wait until you're grown up and you'll know real troubles" cuts the child. They are as big a trouble as he has capacity to face and so are big to him. Take the time to listen to his problems. God has time to listen to His children. From Genesis to Revelation we are encouraged to pray to Him. He says, "Pray unto me, and I will hearken unto you" (Jeremiah 29:12).

Love is proved in the sheer delight of being with a child. When the baby first came, you couldn't hold him enough. When he was toddler, he followed you about the kitchen as you worked and you welcomed him. But, too often, as he grew older, you pushed him aside. "Go play" was an expression that drove him from you.

If you would show him that you love him, spend time with him again. Listen to music with him. Attend the school game. Read with him. God has time for His children. He ever promises, "Him that cometh to me I will in no wise cast out" (John 6:37). (Copr. ERA, 1957)



STUDENTS GIVE THEIR IMPRESSION

of the

NEW SEMINARY HOME

A great change has taken place in Ashland Theological Seminary because of the Myers' gift. Brethren, words are inadequate. You must personally observe this new atmosphere. Every phase of seminary study and life have taken on new meaning and impetus for all of us. We feel that the Seminary's individual identity has been greatly strengthened. Praise God for His wondrous blessings.

Charles Huff

Counting our blessings has really kept us busy lately at Ashland Theological Seminary. Words would fail to sufficiently evaluate the material blessing we have received from God through the Myers family. But, what is more important are the spiritual blessings which the Lord sent with it. We, the Ashland Theological Seminary,

are fervently praying that the Lord will fill our new building with consecrated students so that the empty pulpits in our church will soon be filled and our mission programs expanded. Our spirits are high. We have faith that the Brethren will do their part in directing God's "called-out ones" to this seminary. We trust you are praying with us.

Glenn Grumbling

The move to the new building has added greatly to the spirit of our Seminary. There is more enthusiasm, more desire to do good work, and the atmosphere of the home makes it much easier to study. I am thrilled to be able to do my work here, and certain that the move will prove to be a great blessing for Ashland Theological Seminary.

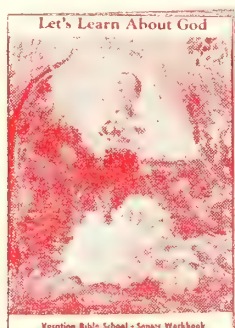
Ray Aspinnall

DAILY VACATION BIBLE SCHOOL NEWS

CONCORDIA'S 1958 VBS COURSE
ALL NEW! CORRELATED!
COMPLETE! COLORFUL!

Two full weeks of Christ-centered lessons carrying out this theme.

"LET'S LEARN ABOUT GOD." Easy to teach. Handsomely illustrated. Attractively printed. Economically priced.



5 WORKBOOKS

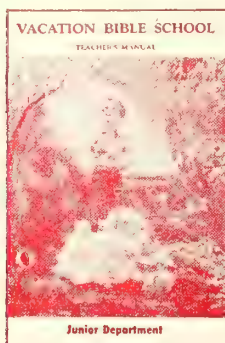
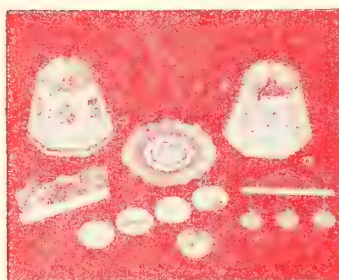
Ten lessons in each — centering on the theme of the course and filled with beautiful illustrations in large variety of interest-arousing activity: Bible stories, games, exercises, memory passages, quizzes, songs, and prayers to enrich the child's worship. Color on inside pages as well as on front covers.

Nursery,	35¢ each.	No. 26-5800
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Primary,	35¢ each.	No. 26-5802
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5 ART PROJECTS

One for each of the five age levels. Here's completeness and value — all in one. Contains all basic supplies needed for the handwork activities. Enough materials to keep the children profitably occupied for entire two weeks. All artwork is closely correlated with the purpose of the course. Children will be delighted with the useful items to make.

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5 TEACHER'S MANUALS

So complete that even the inexperienced teacher will be able to do a good job. Answers to all exercises in the pupil's workbook are provided. Detailed information on conducting the worship services, teaching the daily lessons, constructing the art projects, and leading the recreational activities.

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The Brethren EVANGELIST



Official Organ of The Brethren Church



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Vol. LXXX

March 8, 1958

No. 10

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

LOST CREEK, KENTUCKY. A letter from Mrs. George E. Drushal tells of the scheduled "February Bible Conference," the 27th and 28th of the month. Rev. DeWeerd, of Cadle Tabernacle was the scheduled speaker, along with a number of local speakers.

Sister Drushal writes also in her letter: "My husband has been in the hospital since Friday (Feb. 7th). The doctor says he overworked—got too active too soon—after his December surgery. But he is getting along nicely and soon expects to be released from the hospital."

JOHNSTOWN, PENNA. (THIRD). Brother Clarence Stogsdill writes that on a recent Sunday evening, he made his television "debut" on WARD TV, Johnstown, on a program known as "The Clergyman's Study." We do not have the details of the program in which various clergymen participate from week to week, but it is apparently a telephone interview type, as Brother Stogsdill adds that he was busy with the phone from five seconds after going on the air.

DAYTON, OHIO (HILLCREST). Mr. Monroe Duffie, a seminary student and high school teacher, is the scheduled speaker at the Hillcrest Father and Son banquet on March 10th.

CANTON, OHIO (TRINITY). Trinity Brethren, on February 20th, entertained the North Georgetown Brethren, winners in a late fall Sunday School attendance contest with Trinity, with an evening of program and fellowship.

NEW LEBANON, OHIO. From the New Lebanon bulletin we glean the following: "The response by the members of the Pastor's Class on the 'life of Christ' has been unusually fine. Almost perfect attendance has been maintained up to the present time, and the young folks are making an effort to win a New Testament through perfect attendance, punctuality and completion of assignments on schedule."

MANSFIELD, OHIO. Scheduled for Saturday evening, February 22nd, was the annual father and son banquet, sponsored by the Laymen's Organization.

HUNTINGTON, INDIANA. Brother Claud Studebaker reports the Sunday school and church service attendances for February. He notes that they have increased, which,

he says, is quite encouraging. They are, for Sunday school, 122, 116, 104, 126; for church, 136, 126, 130 and 145.

MUNCIE, INDIANA. Pictures of Shipshewana were shown in the Muncie church by "Bud" Hunter, on February 16th. "Bud" also favored the audience with special music, according to the Muncie bulletin.

NAPPANEE, INDIANA. The Men's Gospel Team of Ashland College was scheduled to conduct services in the Nappanee church on March 2nd.

LOREE, INDIANA. The W. M. S. Public Service was held on February 23rd. Members of the society presented a service of music and meditation.

MANTECA, CALIF. Two new members were received into the church on February 2nd.

STOCKTON, CALIF. Members of the Manteca church were guests of the Stockton church at their Family Fellowship the evening of February 7th. Stockton Pastor Alvin H. Grumbling, says it was a big success.

COMING EVENTS

POSTPONED

PENNSYLVANIA DISTRICT YOUTH RALLY

Will be held at Berlin, Penna.,
March 15th

MIAMI VALLEY BRETHREN YOUTH RALLY

Sunday, March 16, 1958

Pleasant Hill, Ohio

Registration: 3:00-3:30

Rally lasts from 3:30 to 7:00

Reservations by March 12th. Send to R.
William H. Anderson, Pleasant Hill, Ohio.

(Continued on Page 19)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Where Should We Place The Blame?

MONTH AGO there came the news that over 600 public school students of New York City had been suspended as a result of a crack-down on juvenile delinquency. The action followed a series of rapes, knifings and other disorders in or near school property. The issue is far from settled at this writing. The problem seems to be what to do with them, and others like them.

City Board of Education members assert that "hard core troublemakers" represent only about 1% of total school enrolment, but news sources are quick to point out that in a city the size of New York, this "represents nearly 10,000 rough, tough customers."

The problem is not peculiar to New York, although the shift in population was mentioned as a contributing factor there. New York, last year, lost 700,000 whites and gained over 300,000 Negroes and over 300,000 Puerto Ricans. Offered as an excuse is the break down in "progressive education," broken homes, "back-patting children's heads," and a vicious fear atmosphere in which teachers live day and night. It should be a matter of concern to all parents and school officials everywhere, because what is happening in New York City could, and is happening to a lesser or greater degree in many other places. No school district is fully immune when conditions leading to such conduct are present.

It has long been our contention that our form of society here in America resulted from people living according to the precepts and teachings of God. Yes, we know we've always had the taverns, the drunkards, the sharpies and the rowdies. But basically, from the founding of our nation, men and women have had a trust in God and honored His name. The church spire became the symbol of a nation which recognized the place of God in national and personal life. As a result, God prospered this land so that it became the nation with the most and the best of everything. Religious training and the fear of God was taught basically at the school, the home, and the church. Our school system was developed on the pattern of

respect for the teachers, and school property, a desire to learn, and the need for recognizing other people's rights and privileges.

But, through the years, there arose a group of educators, agitated by a breed of parents, who thought a child could be educated without "religion." So, the Bible was kicked out of the school, along with its moral precepts and teachings. Pupils were still taught the arts and sciences which is all well and good, but were not taught the Christian principles of respect, law and order. It is these neglected things which hold our society together.

You cannot rear a human being apart from a knowledge of God and then expect that person to take an acceptable place in a society whose basic concepts are found in a knowledge of, and reverence for God. Yes, you can go along for a certain period of time living on the stability of the past, but there comes a time, sooner or later, when the balance of power is upset. That has, we fear, taken place in the public schools of New York; and that with but 1% (their estimate) of the pupils.

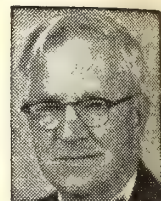
Advocates of progressive education, free-thinking, and self-expression must now come to the realization that a child is not an adult, but must be trained to be one. Basically, that training must touch the soul (control center) of the individual. There is no other way to do this than to train the child to love God, to love one another, and to recognize the need of a Saviour to save his soul from sin. A child must be taught that there is a right way and there is a wrong way. The results of the two ways must be clearly taught.

So, parents, wherever you are today, ponder these things. Is the religious life of your child being nourished and trained as it should be? Are you making God most important to your children? The fear of God is the beginning of wisdom. A child in New York City or where you live is basically the same—they both need the love of God and Christ's saving grace. W.S.B.



Brethren Church History

by Rev. Freeman Ankrum



Maryland's Martyred Missionary

AS WE DROVE into the Cemetery across the road from the Broadfording, Maryland, Dunker Church, Rev. Stanley Earhart said, "There is the monument." Rev. Earhart was the Pastor. The time was the latter part of January, this year. Here was a marker, or rather a monument but no grave. Where the grave was located, only the Maker of Heaven and Earth, God Almighty alone knew. The plot of ground was that belonging to the Hykes family. It already contained the remains of Charles Hykes who had been laid to rest there in May 1955 at the age of 76.

The monument had been erected to the memory of Alva C. Harsh and his wife, Mary Hykes Harsh, who, as far as all knowledge was concerned, had been martyred in Northern China, December 2, 1937, just a little over twenty years ago.

As we looked toward the west, there was the valley of the Conococheague, and the foothills leading up to Fairview Mountain which was snow capped. Between the creek with the long Indian name and the mountain was the old mill, still standing where in one of its rooms the great Missionary promoter, D. L. Miller, had been born in 1841. Just across the road, eastward, was the old Broadfording church, which had been built in 1858, remodeled in 1922 and at the present time was having added to it a large Sunday School addition. On farther eastward was Hagerstown, backed up by the solid wall of South Mountain. Old South Mountain, as though not to be outdone by Fairview, also wore a crown of white. This is very common in the winter, when the fields of the valley and the roads are bare.

There were three martyred apparently at the same time, Miss Minneva Neher, Mr. and Mrs. Alva Harsh. We shall be concerned in the main in this production with the story, and it can only be in part, of Mary Hykes Harsh. We hope to at a later time treat the others in separate articles.

In a modest farm house in the Broadfording community, on August 25, 1903, Mary Hykes was born. She was the second daughter of Mr. and Mrs. Charles Hykes. She had four sisters and one brother. The brother was the youngest member of the family, and being the only boy was named after his father. When Mary was twelve years of age she was baptized and united with the church of her parents. The old Hykes home still stands approximately one mile from the church.

Mary was interested in an education but opportunity for a High School education in her girlhood was not to be had, so she did the work in the local grade school which was practically the equivalent of a High School course. When she was about seventeen she was busy in getting ready to enter Elizabethtown Academy, located at Elizabethtown, Pennsylvania. In going there she had the encouragement of her parents, but this to a certain extent was a break with tradition. It, in those days, was thought by many mainly a waste of time and money to give a girl a College education.

Mary settled down to the task at hand and completed the three years in two years and then applied for a teaching position. There were problem schools in those days even as today. The Director looked her over, and as she was the shortest member of her family, remarked, "I think you can teach this school?" Not to be bluffed she remarked, "I'm not afraid of anything." This seemed to be the pattern of her life. For she successfully taught the school for four years and then returned to Elizabethtown College. After receiving her Bachelor of Arts degree following a stern application to her studies, she taught for some time in the English Department of the Ephrata, Pennsylvania, High School.

Later on she attended Bethany Biblical Seminary in Chicago. Ever wanting to equip herself for a larger service she spent the winters furthering her education and received her Master's degree in Religious Education. S



MARY HYKES HARSH

as very active in numerous organizations. For two summers she taught in Camp Peniel, in the mountains west of Thurmont, Maryland.

Colleges and Seminaries are wonderful places for the catching of those of like interests and minds. So it is not out of the ordinary to know that the hearts of these young people beat as one. The other member of the couple was from Eglon, West Virginia, and came of a long line of Dunkers. His name was Alva Harsh. His life account will be given in another production. It was on June 1934, that Mary Hykes and Alva Harsh were married at the old Broadfording Church. This was a beautiful setting for their wedding with nature at its best, with lilies and ferns on every hand just for the taking. Their lives were busy ones and from the joyous wedding day they went to Petersburg, West Virginia, in the South Branch Valley of the Potomac where they served three churches in the community. When the Mission Board called them to go to the China Mission Field, the churches reluctantly gave them up. They were welcomed and introduced to the Annual Conference at Hershey, Pennsylvania, in June 1936. September 12, 1936, they sailed with eleven other Missionaries from the port of Seattle, state of Washington, on the President Grant.

The long train ride from the far east to the far west, was filled with thrilling experiences. The Harshes saw many new and interesting things all the way. This was to be their experience as long as they lived. Mary broke forth in rhyme describing their course across the states. It is too long to include in this article, but four lines are prophetic with which she starts her description. They are:

"On September 4, near fall of night,
The sky was clear and bright;
A party of two bade a fond adieu
To Maryland and West Virginia too."

Those days were trying days when no man knew the future of the terrible blood bath that would soon be unleashed on the world by a few mad men. Little did they know that there was building up in their field of Missionary service that which would bring untimely deaths to

hundreds of men from her native Maryland County of Washington, and perhaps also from every county in this great land. They could not know that they were entering a period of some fifteen years of global fighting. This was the beginning of the China-Japanese war, which was to spread until it covered the known world.

There is little definite as to what occurred more than twenty years ago in Show Yang, in the Shansi province. China has always been a nation of sorrow but for generations there has been unmitigated suffering. Now that it is under atheistic, godless communistic control, the suffering of the common people is undescrivable. Conditions were so bad that December in 1937 that the Missionaries were ordered not to leave the safety of their compound after 7:00 in the evening.

What happened may never be known to mortal man. Among the rumors are some of the following. That a Japanese sentry touched off the disappearance when the three were returning from visiting a German Missionary when they were challenged by the sentry. Not knowing the password they were murdered. Another was that the three Missionaries had left the safety of their compound to walk a half mile where they had been told they were wanted. That there was a quarrel between the French station Master and his Japanese wife. They never returned. This was suspected as a ruse to lure them from the safety of their home. There was also a rumor that a tent was seen and that the graves were dug under the tent, and then it was later removed. A passerby was said to have heard screams as though the Japanese were applying torture to learn from them what the United States was doing in the situation as related to Japan and China. Also it was said that Alva Harsh was seen strapped to a box car. There are numerous rumors.

Mary Hykes Harsh's only brother, the youngest member of the family, lives within a mile and a half of St. James. We had the opportunity of contacting him and his wife in their commodious home. He himself, was a victim of the war which was precipitated by the events in China following the martyrdom of his sister.

Charles Hykes' service, however, was on the European front. In the service he served with the 56th Field Artillery. His work was to take his short wave set and direct Artillery fire upon the enemy. Having taken refuge in a bomb crater near Luzemburg, he was directing the fire when his wave length was tuned in by the Germans and they centered their fire upon his company. Shrapnel hitting a tree over the shelter was diverted and he was severely wounded in the left knee. His buddies carried him under fire to a deep tank track where they laid him at 11:00 in the morning. It was January 26th and the weather was very cold. He laid there until 4 P. M., making every effort to keep awake to prevent freezing to death. This was in 1945.

As we sat in his comfortable home he told how fifty of his buddies made the supreme sacrifice around him. Those days now far behind him became so real that the tears coursed down his cheeks, as they were brought back in all their terrible horror and suffering, in memories that cannot be erased. Carried back to the field Hospital, he was out of the war for good. As we talked he said, "There is a possibility, and I have not given up hope that some time they may be heard from again. While

the Japanese were tricky and without morals, I do not think that they would murder a Missionary." Charles Hykes served his country as a Corporal and was listed for promotion because of his faithfulness to the rank of Master Sergeant when disabled by enemy fire.

Just a few hours before the vanishing of the three missionaries, Mary wrote to her parents at Broadfording. It is at some length but the letter received some time by the parents weeks after the word of the disappearance of the three is of such value that we give it to the reader in this article. As far as is known this was her last letter written upon earth.

"Yesterday when Alva went to the railroad station I went along. This was the first time that I had been outside the court for over four weeks. The town in these weeks took on a different aspect. What was once a busy little market town is now almost desolation complete, with soldiers going and coming any hour of the day, stray horses and mules and donkeys going through the fields and streets, a few natives returning wearing a forlorn expression as they view the remains of their town, a few lonely looking dogs and a few cheerful chattering birds. You perhaps wonder if I could not paint a more hopeless picture, well, the half had not been told, nor could I tell us . . .

"Since this conflict has come to our town in these five weeks we have entertained no less than two hundred people in our home, from the highest to the lowest, but Christ said, 'Inasmuch as ye have done it unto the least, ye have done it unto me.' Each day Alva makes a tour of our church compound and the hospital to see if everything is intact and follows the ox cart to haul coal, etc. Most of the rest of the time besides meeting officials and acting as go-between, I visit the women folk on the compound to try to keep them sweet in such close quarters; teach a class of kindergarten Chinese children, and keep our quarters in order, make American flags for the buildings, and in between we both try to study a little language.

We trust that this may be the most meaningful Christmas you ever spent. May His peace be in your hearts as never before."

It is said that the father until his dying day never gave up hope but that some time there might be word that his daughter was alive. Yet despite the passing of years the Harshes have not been forgotten. Upon the front of the pulpit stand in the Broadfording church, is a plate honoring the memory of the three who made the supreme sacrifice for their Master.

The old Hykes home is now occupied by Claude Moser. Mrs. Charles Hykes, the mother of Mary, makes her home in Mauginsville near by, and part time with relatives. She is now 76. A sister lives in Baltimore, and the other sisters live within reach of the old church where Mary joined and where she was married.

On July 12, 1942, the aforementioned bronze tablet was unveiled in the church not far from the spot where Mary had accepted Christ as her Lord and Master. The Church auditorium was packed to the walls with friends, relatives, acquaintances and admirers of Mary Hykes Harsh. The plaque was donated to Middle Maryland and the Broadfording congregation by the General Mission Board of Elgin, Illinois. On it are inscribed these words:

"In memory of Alva C. Harsh, and wife, Mary Hykes Harsh, and Miss Monneva Neher, missionaries of the Church of the Brethren who mysteriously disappeared from their station at Show Yang, Shansi China, December 2, 1937, the church provides this memorial that the full measure of their devotion to Christ may not be forgotten."

Mrs. John Mowen and Mrs. Robert Anderson, sisters, live in the Broadfording community. Other sisters are Mrs. Robert Stitley of Baltimore, Maryland, and Mrs. Marshall Strite, who lives in the Longmeadow community just North of Hagerstown.

The main address for the dedication of the pulpit plaque was made that June day by Rev. R. W. Schlosser, former president of Mary's Alma Mater, Elizabethtown College of Elizabethtown, Pennsylvania. On the 24th day of October, 1942, a plaque was dedicated at Eglon, West Virginia, to Alva and Mary Hykes Harsh. Miss Minneva Neher was also included in the memorial plate.

Miss Anetta C. Mow wrote a book entitled, "In Memoriam," giving much information relative to the lives of these three missionaries. This book was written ten years ago. She starts a chapter upon the subject of "Mystery Of Sacrifice," from which we quote. Keep in mind that twenty years have passed since the disappearance of these servants of God. The introduction begins as follows:

"Almost ten years have passed since the night of the tragedy when the curtain of mystery lowered over Show Yang and our three missionaries disappeared, and to this day the curtain has not been lifted. Each year fellow missionaries and loved ones have looked forward with hope, trusting that some facts would be brought to light



Monument in the
BROADFORDING CEMETERY

and some evidence revealed which would give the explanation of their death. The writing of this book in their honor and memory has been delayed with the one persistent hope that the truth should be learned. But now the time has come to print in a book form an account of their life and work and the little that is known of their tragic death."

It is not out of place to state that numerous memorial services were conducted in their memory, and a West Virginia Church was named for the Harshes.

Whether the monument shall ever have a grave at its foot, lies in the knowledge of God. But here we give the inscription placed upon the graveless shaft in the Broadfording Dunker Cemetery.

HYKES
SACRED TO THE MEMORY OF
ALVA C. HARSH
AND HIS WIFE
MARY L. HYKES
WHO WENT TO CHINA AS
GOSPEL MISSIONARIES FROM
THE CHURCH OF THE BRETHREN
SEPT. 2, 1935
AFTER MORE THAN TWO YEARS
OF ACTIVE SERVICE LOST THEIR
LIVES DURING THE JAPAN-CHINA
WAR
DEC. 2, 1937.

The Author desires to state here that there is a contradiction between the statement of Miss Mow relative to their going to China and the information engraved upon the marble shaft. Some one is in error, but the Historian is accustomed to contradictions of facts. The mention of two years is in error, and the date should be September 12, 1936, instead of September 2, 1935.

The loss of the lives of these three missionaries was felt by others than the churches of which they were members. When the plate was dedicated in the Broadfording church, a talented Mennonite Bishop by the name of George Keener from the neighboring church wrote a poem dedicated to Mary Hykes Harsh. This poem was read by Elder David R. Petre of the Broadfording church. Elder Petre's home is just across the road from the present beautiful modern parsonage of the church, which itself is near the church on the north. We give two stanzas of the poem:

Oft we plucked sweet blossoms
Wild flowers from the hills.
Just so we wished to gather
China's loved ones to Christ's arms;
We longed to see them warm,
And fed as well as we,
We prayed that they might be
From pain and sorrow free.

We did not know how long
Our mission work would last,
And what in God's vast kingdom
He had for us to do.

But we were willing quite
To spend and be spent,
Till our whole life was finished,
Our bodies laid to rest.

The dark night in China over which the road was traveled just one way, figuratively spread until it covered much of the land. Darkness of despair and mourning became a universal experience. Perhaps some day when that godless force which controls China gives way to human understanding and reason, the curtain to some extent may be lifted and the unknown made known and the unrevealed be at least in part revealed. If such does not happen to mortal man, there will come a time when all things shall be made known, by Him who knows the end from the beginning. There is left to those who cherish their memories the challenge that they and Maryland's Martyred Missionary shall not have died in vain.

St. James, Maryland.

Spiritual Meditations

Rev. Dyoll Belote

OUR OBLIGATIONS

"But when he was strong, his heart was lifted up to his destruction." II Chron. 26:16.

UZZIAH was neither the last nor the first man to consider himself the architect of his own success. And there was Nebuchadnezzar, who one day looked at the city of his capital and remarked arrogantly, "Is not this great Babylon, that I have built by the might of my power, and for the honour of my majesty?"

Many a self-made man has made like remarks, taking to himself the prerogatives of greatness, forgetting that "Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain." And you will remember that there was leprosy for Uzziah and insanity for Nebuchadnezzar. And often there is disaster of one sort or another for men of today who forget their debt to parents, friends, teachers, to say nothing of forgetting their obligations to Almighty God.

There are no "self-made" men, although many men evaluate themselves as such. No man comes to place of power or prominence but that, somewhere along the way he has been helped. And how selfish to seek to gather all the glory there may be in his attainments to himself. We need to take to heart the advice of the poet in these words:

"Beware of too sublime a sense
Of your own worth and consequence.
The man who deems himself so great,
And his importance of such weight
That all around, and all that's done,
Must move and act for him alone,
Will learn in school of tribulation
The folly of his expectation."

Let us meditate on this a bit.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

TO BE OR NOT TO BE— (A member of the Ten Dollar Club)

That is the Question

If that is your question, we have a splendid answer for you all in one word—Yes!

You have seen or heard of the new Brethren churches that have been started with the help of the Ten Dollar Club—Tucson, Arizona; Waynesboro, Pennsylvania; Sarasota, Florida; now we are ready to venture into another new field with our church extension program: Phoenix, Arizona.

A number of good Brethren people are already living in Phoenix; they are eager to have their own church

where they may worship. We have it on good authority that the field is excellent and opportunities are numerous. Be one of the faithful Brethren who help to promote this undertaking. If you are not now a member, **join the Ten Dollar Club**; if you are a member, be sure to pay your call. In either case you may give ten dollars or more, thus indicating your zeal for this project.

Our Goal: 2,000 Ten Dollar Club Members

TO BE—That is the answer!

FROM THE SHANKS

(Before leaving Waka Station)

February 1, 1958

Dear Clayton:

The kiddies have been bedded down—but neither one is asleep—so I'm attempting to write an overdue letter. We were invited out to dinner this evening at Clara Harper's; McKays were there too. Monday night we ate at McKays and last night the whole station ate together.

We have certainly been getting a lot of good food. Last night we had baked potatoes, barbecued spare ribs, greens, salad plate of celery, tomatoes, carrots, cabbage and turnips; paw-paws and raisin pie with ice cream for dessert.

Annual Meeting just finished; it was excellent. Henry Long contributed much to our program. He has been very well received by all. We were a bit disappointed that our Brethren didn't send a representative along with him. I am sure you will want to meet with him some time when he returns to the States.

. . . Bura (the language) is coming slowly. I find it very difficult. Jean does much better than I at this stage. As you probably know, our assignment has been changed. In a few days we'll be moving to Wandali. The Lunkleys are stationed there now, but are leaving for the States in about a week. They are to take up a pastorate in Warloo, Iowa.

Our church would gain much information and inspiration from the Lunkleys if opportunity is given. Other missionaries will be returning home on furlough during '58 and I hope our Brethren will take advantage of this fact. Some of them are excellent speakers—John Grimley, Ivan Eikenberry, Charles Lunkley and others. I hope our people will use them . . .

Sincerely,
The Shanks

MISSIONARY BOARD MEETING

When the Missionary Board met on January 21, tentative plans were made to hold the next meeting on April 17, following the pastors' conference. Since then, arrangements for General Secretary Berkshire to accompany Reverend Litwiller back to Argentina have made a change of meeting time seem advisable.

According to his schedule, Berkshire would not be back to meet with the Board on April 17; hence E. M. Riddle, president of the Board, has requested that the date be changed to about the middle of May, when Berkshire shall have returned. Thus he will be able to give a detailed report of the Argentina work, which is so much needed.

The budget is to be prepared for the fiscal year (July 1, 1958—June 30, 1959) at the next meeting, and a later date will enable the office to provide more complete figures in preparation for this work. The definite meeting date will be announced later.

Home mission churches and pastors, please take note all financial reports and appeals for mission support must reach the office by May 1 to be considered at this meeting.

SHANKS AT WANDALI

During the week of February 2, the Shanks (Doc, Jean Dennis and Donna) moved to Wandali, where they were given a new assignment by the Annual Conference in January.

Wandali is a one-family station. The Shanks are being sent here, replacing Mr. and Mrs. Charles Lunkley. Here the work will consist primarily of evangelistic, educational and medical work, much the same as Bob and Bea are doing at Mbororo. The Shanks will deal more directly with the people than they did at the Waka Training School. Wandali is located approximately twenty miles from Waka.

The new address for the Shanks is as follows:
Reverend and Mrs. Glenn Shank
Wandali, P. O. Biu, via Jos
Nigeria, West Africa

NEWS ITEMS FROM KRYPTON

... The Homemakers voted this week to buy paint to paint the interior of the church and to help paint it while the weather is too bad to work outside. We've enough money in the bank to buy the new seats too. The women thought it best to repaint the interior before putting in the seats—a wise move which I hadn't thought of at first.

Again this year I was elected a delegate to the Farm and Home Week at the University of Kentucky. All expenses were paid by the County Homemakers' Council. The county agent had asked me to go to a 4-H meeting held at the same time and place, and I had promised to do it; but that had given no promise of expenses.

It was a most worthwhile conference from which I gleaned many helps. I did relax and enjoy it this year. There was no flood to come back to as there was last year but there were car troubles to return to.

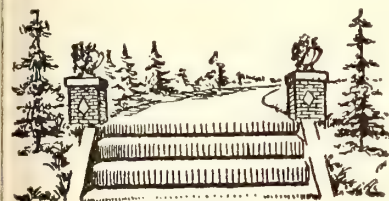
I've been working on plans for the summer, trying to get things lined up for some effective work. To bring things to a climax and tie all the work together with Krypton as the center, we are preparing for a Community Display and Achievement Day about the third week in August.

All the 4-H clubs (Napfor, Dunraven, Meadow Branch, Krypton School and the Older Girls), Cub Scouts and Homemakers will bring their projects completed. We will set up exhibits, have each individual's work judged and then the clubs rated also. The following day we will have the display open for public inspection and a program of demonstration, with prizes awarded.

We are hoping for six Brethren Youth crusaders and for seven weeks of continuous service . . .

Margaret Lowery.

Ashland College News



Science and the Liberal Arts College

Today the United States and the Soviet Union each has a scientific technical manpower force of about 2 million. However, if estimated trends of graduates in the important physical and engineering sciences continue, the Soviet pool of qualified trainees will soon surpass that in this country.

Only by a prompt solution of this problem, through a realistic program of scientific training, will we be able to maintain the advantage of our system of free enterprise and to withstand the encroachment of foreign ideologies which seek to enslave us.

It is more important than ever that we look to our high schools for it is from this area that will come the future technical manpower supply so critically needed in this time of crisis.

As a member of the "Committee on the Teaching of Chemistry" of the American Chemical Society, it has been my privilege to observe, firsthand, what is currently being done in the area of curriculum improvement, securing more qualified science teachers, improving the prestige of the teacher, and to poll many young people with regard to entering this profession of science and engineering.

The opinions expressed by many of these young people, which quite obviously mirror those of many older citizens, give reason for concern to all of us who feel a responsibility toward this very important problem. A great many of these young people feel that a scientist cannot lead a normal life, some express the opinion that science is evil, and many even feel that one cannot be a scientist and be honest.

A careful consideration of the present situation in which we currently find ourselves very possibly lends some credence to the opinions expressed by these young people.

Our knowledge of science has outstripped our capacity to control it. Too many have grasped the mystery of the atom and rejected the Sermon on the Mount. The world seems to have achieved brilliance without wisdom and power without conscience. We have become a world of nuclear giants and ethical infants. We know more about war than we know of peace, more about killing than we know of living.

But, even in the face of this, I am sure that what we need is not less science, or fewer scientists, as some are saying, but more morality. We need men who can become scientists and receive the full impact of the implications of science without being shaken. The scientist of tomorrow is going to be called on to make firm stern decisions and we need men who can make these decisions with firm spiritual resolve backed by moral strength.

We must have science teachers, both in the high schools and in the colleges, who are more than just good teachers of science, but who also have a deep reverence for the dignity of man, an appreciation for the social sciences and the fine arts, and a profound respect for all of those facets of life which make up the whole of man's responsibility to his fellow man.

Liberal Arts Colleges, such as Ashland College, stand as the great bulwarks wherein this necessary training can be received. Give these colleges the support they need for improving faculty prestige and salaries, curricula, and physical plant, and these liberal arts colleges will send out teachers who are not only well qualified to teach science but who will also engender in the minds of these future scientists a sincere respect for their own profession, for all other professions, and the realization that no one can be an island unto himself.

Professor Tom VanOsdall.

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

Another Offering? Why?

Rev. Smith F. Rose

MANY ARE HONESTLY pondering the question of the requested apportionment for the work of the Central Planning and Co-ordinating Committee of General Conference. It may seem like an additional offering, although we have been receiving an offering for General Conference expenses for a number of years.

Let us realize that the Brethren Church is growing and her vision is enlarging. The General Conference reflects this in the richer and more practical programs of recent years. Brethren leaders would like to see this continue and not be confined just to one week of the year. With the thought in view of making our work as a denomination more effective, your committee feels that we must have an improving conference program, an interesting brochure on the work of our church as a whole, and an executive secretary to help us fulfill the actions which we take at our general conference.

We are requesting that each church send an apportionment to our Secretary, Rev. Spencer Gentle, Goshen, Indiana. This should amount to one dollar per member (active and inactive). Many of our churches have already responded with payment in full, or in part. To be assured that your church will be credited for having co-operated fully with this program, your entire apportionment should be in by June 1, 1958.

Such an amount seems like a lot when you view it as a whole. Yet, honestly now, how many times that much do we spend on things that we do not really need in a given year? Is there any member of our church who cannot afford an average of two cents (yes, just two cents) per week

for the work of our General Conference? It is my firm belief that there is no better investment for your extra dollar than the program we are suggesting for this coming year.

May we review our practises of the past for a few moments? At first, the General Conference programs were supported with delegates' fees and special offerings. This was felt to be unfair, because, even though the delegates gained much personal benefit, they were attending conference in the interests of their entire local congregation. Sometimes they were given some help on their conference expenses, but much of the time they were not helped. Impressed with the need for a change we then turned to the idea of a Conference offering from each church.

The Conference Offering was haphazard at best and the committees who planned conferences from year to year were handicapped by the uncertainty as to whether there would be sufficient funds to meet the costs of an improved program. In spite of this, the programs were enriched and made of a more inspirational nature. Many practical features were added such as the workshop sessions in the last two General Conference programs. These served to impress more clearly upon us that a better method of securing funds must be devised so that our executive committees could be free to plan what they deemed best with the assurance that the fund would be available.

We had apparently reached the limit of efficiency under the present way of carrying on the work of our General Conference. It was realized that, even at best, our various boards and organ-

tations tended all too much to go their separate ways. The Central Planning and Co-ordinating committee was created. Since it has representatives from these various boards and organizations, this committee has begun to grasp the picture of our church as a whole. They see the executive secretary of this committee, the illustrated brochure and an enriched general conference program as of imperative importance in the growth and strengthening of the work of the entire Brotherhood.

We do not come to beg your dollars, but to challenge you to invest in the future of the Brethren Church which has been used of God to be of such blessing to you and to your community. We trust that every Brethren congregation will come to next General Conference with the knowledge that you have done your part to meet the challenge of the hour. Get into the program in this first year of its inauguration; this is an expression of faith.

Bryan, Ohio

Apportionment Payments Report

IN THE DECEMBER 14TH issue of the Evangelist a report of churches having paid part or all of the apportionment which Conference approved last August was made by this committee. We feel that it is time to give to the Denomination another such report since many of the churches are responding to their share in the program of our church.

Those churches which have already paid the full apportionment are:

Second Brethren Church, Johnstown, Pa.
Masontown Brethren Church, Masontown, Pa.
Vandergrift (Pleasant View), Vandergrift, Pa.
Trinity Brethren, Canton, Ohio
Fairview Brethren Church, Washington Court House, Ohio
Pleasant Hill Brethren Church, Pleasant Hill, Ohio
Matteson Brethren Church, Matteson, Michigan
First Brethren Church, New Paris, Indiana
North Liberty Brethren Church, North Liberty, Indiana
Tiosa Brethren Church, Tiosa, Indiana
Mulvane Brethren Church, Mulvane, Kansas

Those churches which have paid one-half of their apportionment are:

Hagerstown, Maryland
Cameron, West Virginia
Quiet Dell, Pa.
Fremont, Ohio
Louisville, Ohio
College Corner, Indiana
County Line, Indiana
Milford, Indiana
Roann, Indiana
Roanoke, Indiana

Lanark, Illinois
North Georgetown, Ohio
Stockton, California

Those churches having paid one-fourth of their apportionment are:

Ashland, Ohio
Smithville, Ohio
Ardmore, Indiana
Mexico, Indiana
Manteca, California

The Columbus Cooperative Church has paid one-third of their apportionment.

Those churches having paid a portion of their apportionment so far, are:

Gatewood, West Virginia
Gratis, Ohio
Corinth, Indiana
Goshen, Indiana
McLouth, Kansas

Some thirty-five churches have paid on their apportionments; this is one-third of the total churches. Many other churches have indicated to the Secretary of this Committee that they will be paying the apportionment within the time given, this includes many of the larger churches.

This list includes the names of all churches whose check has been received before February 3, 1958. The total amount received to date is: \$2,784.82; the Central Planning and Co-ordinating Committee is very well pleased with the response of the churches in this matter, and we feel that this is a definite move in the right direction in making our church stronger.

Rev. Spencer Gentle,
Secretary.



What's Doing in the Churches



WEST ALEXANDRIA, OHIO

As 1957 comes to a close, we are most happy to report that this last year has been one of our most successful for the Lord and His Church.

The Lord has blessed us in many, many ways. Not only was it our best year as far as giving was concerned (more and more folks are learning the blessing of the grace of giving) but also, our Church and Sunday School attendance has increased about 25%. But the greatest blessing was that of soul winning for we have seen about 18 added to the Church in this past Church year. The people of the Church are responsive and willing to work. They are interested in the most important work of the Church. That of soul winning. They go out and invite folks in. The Lord is blessing us by doing the rest.

Also, we have been blessed by being able to broadcast our Sunday evening service since the 6th of October over WING from 8:30 to 9:00 P. M.

Our first Sunday in 1958 was commendable. The Sunday School attendance numbered 135, with an offering of \$35.00. The Morning Worship attendance was 125, with an offering of \$154.46, plus 3 decisions for Christ.

We here at West Alexandria endeavor to promote a year around Church Program, and we are looking forward into 1958 with great concern. We are emphasizing Stewardship and we are hoping that we can increase our giving to the extent of doubling our mission offering this year.

So far, we have not been successful in promoting an active Youth Organization, but we are now in the process of trying to organize again. We are also endeavoring to organize a new Sunday School class for young adults who have recently graduated from high school,



but also will include married or single people up through the age of 25.

A project was recently undertaken by the Homebuilders Class to purchase new Hymn Books for the Church. The new books are now in use and are being enjoyed by everyone. The books are one of the large Singpiration series, and are very nice.

On the evening of Dec. 18th, a very nice Christmas play was given by the Christian Angler Class and was very well attended. The play was written by Bettie I. Clark, one of the more recent converts, coming into the Church within the last two years. The play was under the direction of Elizabeth Bowser and was entitled "SILENT NIGHT." All members of the Angler class pitched in, making some of the costumes and manger scene.



Even though the Lord has blessed 1957 in a wonderful way, we would like to request an interest in prayer for an even greater year of 1958 for Him.

H. R. Garland, Pastor.

Accompanying pictures are scenes from the Christmas play, "Silent Night," given in the West Alexandria church on December 18th.



LOUISVILLE, OHIO

The Cross Country Conference was observed by the Louisville Church this year on Thursday, Friday and Sunday. Mrs. Teeter had charge of the Thursday evening Conference on World Missions using five different speakers on five different Themes. There were many displays on hand which made the work in Nigeria and South America more interesting. There were 55 present.

Miss Viola Knoll was the leader for the Home Mission session on Friday evening with an attendance of 31. She had formerly worked in Kentucky so was able to give a good description of the work there in early days. There were others also dwelt with different phases of the work such as the Ten Dollar Club, the history and dedication of the Sarasota Church and Churches that have been supported by the mission board in previous years. Miss Knoll also had pictures of Mission Churches.

Sunday morning the Pastor spoke on the Theme, "CARRY ON," to an appreciative audience in spite of the cold.

father. In the evening, Paul Clapper had charge of a panel on the work of what the Louisville Church has done and is doing for missions. Several took part on this discussion.

The meeting closed with the film, "The African Prince," which was also shown at Smithville, Canton and North Georgetown Churches. On the 16th the Youth Camps will give the Mission play written by Mrs. G. T. Rank. The Louisville Church was pleased with the presentation of World Wide Missions this year.

One suggestion was given for next year's Conference. It could be known as "Recruitment Conference," using the 3 points, Mission Recruitment, Ministerial Recruitment and Home Talent Recruitment which could include recruitment for the use of Talent found in the Church itself and enlistment of others in the Community for Christian life and service in the Church.

L. V. King, Pastor.



NORTHERN INDIANA MINISTERS MEET

Rev. and Mrs. Virgil Ingraham of Nappanee were host and hostess to the Northern Indiana Ministers on Monday, January 27. The pot luck dinner that was served was in honor of the new ministers and their wives who have recently arrived in our District. They are Rev. and Mrs. Elton Bowman of Elkhart, Rev. and Mrs. Hays Logan of Egarden and Rev. and Mrs. C. Y. Gilmer of Warsaw. After all were bountifully filled with a delicious dinner, Rev. E. M. Riddle, president of our Indiana Ministerium, gave a hearty welcome to the new ministers and wives. In return the new ministers stated they were happy to be called to serve in our District.

It was brought to President Riddle's attention that we could meet more often as it is good for Brethren Ministers and wives to fellowship. We need to share one another's problems, joys and successes. Rev. and Mrs. Bowman gave us an invitation to go to Elkhart for our next meeting.

We wish to thank the Ingrahams for furnishing the turkey, dressing, mashed potatoes, gravy and coffee also for inviting us to their lovely new parsonage. The Nappanee Brethren are to be commended for building such a lovely parsonage.

Others present, in addition to the honored guests, were Rev. Arthur J. Tinkel, Rev. J. Edgar Berkshire, Mrs. Willis Ronk, Rev. and Mrs. E. M. Riddle, Rev. and Mrs. Spencer Gentle and daughter, Rev. and Mrs. J. D. Hamel and family, and Rev. and Mrs. Herbert Gilmer and daughter.

It is the prayer of each pastoral family that we may lead our people in the paths of righteousness through our Lord and Savior, Jesus Christ.

Herbert Gilmer, Sec'y.

Anniversary Year Retrospections

REV. PERCY C. MILLER

THE FOUNDING OF THE BRETHREN CHURCH

"RELIGION must be an appeal to the individual human reason." This principle, more than any other, led to a complete upheaval of religious organizations and became the cornerstone in the building of the Brethren Church. In Germany, 250 years ago, eight people (five men and three women) met at Schwarzenau on the Eder River in Wittgenstein, in the province of Hesse Cassel. The discussion there was unique in the history of the religious world. They decided their motto would be "the Bible, the whole Bible; their only guide: the Holy Spirit; their only head: Christ."

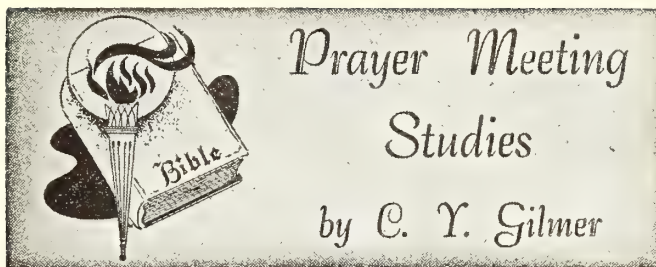
Alexander Mack was the leader of this small group of eight and he is therefore considered the founder of the Brethren Church. Mack was born in 1679 at Schriesheim on der Bergstrasse. He was a wealthy man, owning mills and vineyards. He was bred of pious parents in the Presbyterian (Reformed) Faith. He became dissatisfied with the formalism of the state church, and decided that he had to follow his conscience. Others who felt as he did began a serious study of the Scriptures to find a way that would satisfy their spiritual longings. It was this group that met with Mack at Schwarzenau.

We can imagine this group standing before the open Bible to show that the New Testament would be the ruling force in their lives. They would enter into prayer and song to unite themselves. They would kneel to represent fellowship in the group. Mack, their leader, points to the Bible and says, "We take the New Testament as our rule of faith and practice." With the index finger of his right hand he points and would say, "We hold to these things in particular—Bible Study, Prayer, Fellowship, and the Sacredness of Family Life."

It became necessary for a Baptismal service which was held in the Eder River at Schwarzenau in the year 1708. By studying the way of the early church they longed for a true interpretation of the teaching of Jesus Christ and its real value. They realized that the individual must be obedient toward God if God would bless him. This belief revealed to them the meaning of baptism. For them baptism was a gate and the only way through which an individual could become a member of the congregation for which they were all longing. The concepts of baptism varied so much that there was confusion about it for they were seeking for the one way.

(To be continued next week.)

Seventieth General Conference
of the Brethren Church
August 18-24, 1958 --- Ashland, Ohio



THE ALABASTER BOX

When Mary poured the precious nard
 Upon the Master's head and feet,
 Perhaps she little knew
 'Twould bathe His aching heart,
 Help heal the impending pain;
 Her overflowing love sought its release
 In the best gift she knew to give.

And I have seen sad souls rejoice,
 And pain made sweet,
 Because someone out of a heart of love
 Poured precious ointment
 When 'twas needed most,
 Leaving a lasting fragrance rare,
 A sweet memorial uneffaced.

—Clara Michael Shull.

THE ANOINTING OF CHRIST is recorded in Matthew 26:6-13; Mark 4:3-9, and John 11:55-12:11. Of this account the passage most frequently selected for public reading is John 12:1-11. Six days before the Pass-over Christ came to Bethany, a village on the spur of the Mount of Olives, 1 5/8 miles east of Jerusalem (John 12:1). There Jesus found rest, refreshment and the sympathy of friends, so grateful (John 12:2). It was also a recluse from the hounds of suspicion, strife and treachery (John 11:56, 57). Martha was busy with her characteristic hospitality, which seemed to be her way of finding spiritual satisfaction (Luke 10:38, 40; Titus 1:8). Lazarus, recently raised from the dead by Christ (John 11:1, 2, etc.), was seated by Christ at the table, and Mary was likely pouring out her soul in adoration (Luke 10:39). Christ loved these lovable people (John 11:5).

On this occasion Martha continued to show her love and esteem by her culinary art, but Mary did more this time than feed on His gracious words (Luke 10:42).

"We feed upon His Holy Word;
 We hear His preachers preach;
 And gladly sit before the ones
 Whose gift it is to teach.
 And at each goodly feast our souls
 Become full-fed, replete.
 Then, Christians, do we go to sleep
 Until next time we eat?"

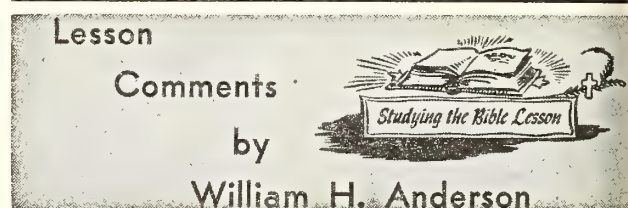
This time Mary poured out her very soul in adoration, filling the room with the fragrance of her offering (John 12:3; Mark 14:3; Matt. 26:7). Judas muttered such an indignant protest against such a waste of good money on a moment's fond extravagance (John 12:4, 5; Mark 14:4, 5), until with heart burning with avarice he sneaked out to sell his Lord's life for one half the price

of Mary's ointment (Matt. 26:14-16). "There is nothing that so vexes a narrow, stingy soul as to see generosity in others" (1 Tim. 6:10; John 12:6).

Seldom had Christ, who so continuously bestowed gifts upon others, ever been so honored Himself (A. 10:38; Matt. 8:20). Mary's gift was an outpouring of reverent and grateful heart (Psalm 116:12-14). It was a loving gift, and Christ commended her very highly for it (Matt. 26:10-12).

"It is not the deed we do,
 Though the deed be ever so fair,
 But the love that the dear Lord looketh for,
 Hidden with holy care
 In the heart of the deed so fair."

It was a worshipful act (Phil. 4:18). Mary had prophetic intuition (Mark 14:8), for when they came to anoint His body in the tomb it was gone (Luke 24:1-6). She gave her flowers to the living (Mark 14:8). Her act of devotion was richly rewarded (Matt. 26:13).



Lesson for March 9, 1958

THE CHURCH CONFRONTS SOCIETY

(Temperance)

Lesson: Matt. 5:13-16, I Thess. 5:4-8, James 2:14-17

"A MAGISTRATE was hearing a case which involved a collision where both drivers had been under the influence of alcohol.

"Said the judge: 'I wish to commend you two drunk drivers for running into each other instead of some innocent person. If this sort of thing can be encouraged, I think we may have hit upon the solution of a serious problem.'"

It should not be thought strange that the ungodly are troubled by intemperance. They have not the controlling force of God in their lives. If there is to be any self-control (temperance) in this sin-cursed world, it must be exemplified by members of Christ's Church who are abided by the Holy Spirit of God.

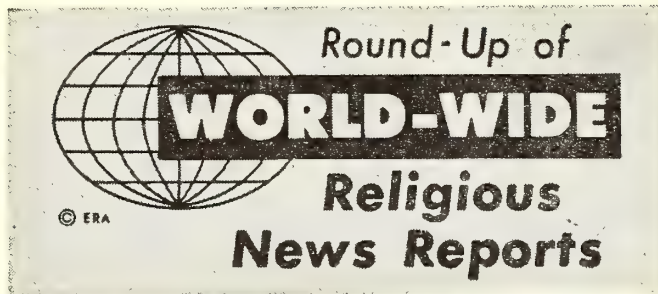
THE CHURCH IS TO BE THE PRESERVING FORCE IN SOCIETY.

"Ye are the salt of the earth," said Jesus to His disciples. Says Frank S. Mead: "The early Christians were salt in the wounds of a dying pagan Roman Empire; what they stood for stung like fiery salt in the guilty consciences of their conscience-stricken enemies."

If sin and moral corruption is rampant in our community it is because our church has failed to exert its Godly influence upon the members of society!

The Church will also be a preserving force when it obeys this command of Jesus: "Let your light so shine before men, that (with this purpose) they may see your good works, and glorify your Father which is in heaven."

In his very first political speech, Abraham Lincoln said to the voters of Sagamon County, "I have no other ambition so great as that of being truly esteemed by my fellow men." Look into the hearts of most people and you will find their greatest desire is the same as was Lincoln's. And many feel they have missed it.—Charles L. Allen in **IN QUEST OF GOD'S POWER** (Revell).



THURSDAY NIGHT IS "CHURCH NIGHT" IN OHIO TOWN

Thursday night is Church Night in Bryan, a northwestern Ohio town of 7,500 people. For 18 years there has been an understanding between the churches and the public schools to this effect. Teachers never schedule school events on Thursday nights, except in rare instances, and then the fact is known far in advance. And the churches, in turn, slate all their youth activities for Thursday nights. Thus there is no conflict for the youth's time. Ministers think the idea is excellent, and recommend it to other communities. The teachers like the plan, too, since many of them are church youth leaders and several are members of choir groups. They can depend on having that night for church work, without fear of any interference from school problems.

MINNESOTA COMMISSION DECIDES TO KEEP CROSS IN CENTENNIAL EMBLEM

The cross will be kept in Minnesota's centennial emblem, the state's centennial commission decided. Minnesota will celebrate the centennial of its statehood this year, and Jewish citizens have raised objection to the use of a cross in the centennial emblem. It was suggested that an unadorned church spire be substituted for the cross. But the chairman of the commission said, "We cannot change history. Anyone trying to ignore the part Christian missionaries have played in the early history of the state is trying to ignore Christianity itself."

AMERICAN SPENDING PATTERN FAILS TO SUPPORT CHURCH

The current period of spiritual revival, professedly seen by many religious leaders, does not, apparently, extend to the average American family's giving to church and church-sponsored activities.

Last year (1956) Americans spent three times as much on alcoholic beverages as they contributed to churches, religious agencies and welfare organizations, according to recent Department of Commerce figures. More than ten billion dollars were spent for liquor as compared to nearly four billion for religious and welfare activities. Going even further, figures show that Americans spent some five billions on tobacco; three billions for doctor bills; two billions for books, magazines and newspapers; and one billion for medical care and hospitalization insurance.

MAF PILOT DESCRIBES LATEST AUCA INDIAN ATTACK

A graphic report of the hostile spirit of the savage Auca Indians of Ecuador, who killed five missionaries last year and more recently destroyed a new mission building erected in a second attempt to reach them, has been reported by Hoby Lowrence, Missionary Aviation Fellowship pilot.

Lowrence's report:

"Dr. Wilfred Tidmarsh has built a little house down on the Curaray River, just below the River Ogland. I stay there most of the week and return to his mission base at Arajuno each week-end. While tramping the ugly trail leading to the outpost near the Auca territory I fell and dislocated his shoulder and so returned home to Arajuno. No doubt this was the Lord's doings. For a few days later while he was recovering word came that a group of Aucas had attacked his house on the Curaray. Dr. Tidmarsh went in to check the story. Here it was. A group of Aucas, estimated to be about 20 in number, attacked the house, storming it with all ferocity from every direction. They broke the doors, smashed everything in sight, except what they stole, and scattered stuff all over the place. They took machetes, axes, clothing, bedding, pots, pans and all foodstuffs. They left two lances in a crossed position before the doorway and one sticking in each window. The lances they left were very old ones—wrapped around them were pages from an English Bible. No doubt these were from a Bible they got from the five fellows when they were killed."

DENVER REALTORS DECIDE TO END SUNDAY SHOWING OF HOMES

Directors of the Denver Board of Realtors voted unanimously to end the open-house showing of homes on Sundays, effective December 1. Norman La Selle, secretary of the board, said: "From the remarks I've heard from the salespeople, co-operation will be close to 100 percent. The action was asked by the brokers themselves, and if they request it it stands to reason that it will be followed."

The move was made without any pressure from religious groups, he said. "But many salesmen have told me 'Thank goodness we can finally get to church on Sunday.'"

One Denver realtor, Max Moore, said, "We plan to show pictures of churches in the Sunday paper, saying, 'This is our open house today.'"

1960 CENSUS WILL NOT INCLUDE RELIGIOUS PREFERENCE QUERY

It is official now, there will be no question of religious preference included in the 1960 census. According to a recent announcement the Census Bureau feels that the controversy aroused by its plan to ask a question on religious preference would make its over-all job of counting the population more difficult, and might produce inaccurate statistics. It has, finally, ruled that the question would be left out.

Objectors to the inquiry said that it would violate the separation of church and state, and would violate the

privacy of conscience. The Census Bureau had maintained that the question would be useful to business, welfare, education, research, housing and planning groups. An individual's name is not made public in connection with answers to census questions.

Despite the controversy provoked when the possibility of such a question was made public, the bureau had found little personal resistance when it tested the question in four Wisconsin counties in late 1956, and on 5,000 households throughout the nation last spring. The number of persons who had balked was no greater than the number who balked on questions about other matters, such as educational background or family income.

Explaining the final decision on the question, Robert W. Burgess, director of the bureau, said:

"The primary reason was recognition that at this time a considerable number of persons would be reluctant to answer such a question in the census where the reply is mandatory."

Dr. Burgess also said the bureau's new position did not mean that it would not try again later "on perhaps a modified basis." Nor does it mean, he said, that the bureau will not publish information on religion gathered from a national sample on a voluntary basis.

BOLIVIA MAKES PACT WITH THE VATICAN

For the first time in history, the government of Bolivia has entered into an agreement with the Vatican. Signed last December, the agreement is not a "concordat" but a "contract" which is valid for ten years. Along with the promise of government aid to certain phases of its work, the Roman Catholic Church is given the right to supervise religious instruction in the public schools. However, it does not grant exclusive rights to the Catholic Church in the matter of general religious life and Protestant churches do not anticipate any curtailment of their activities throughout Bolivia.

NORTH CAROLINA MINISTERS AND HOSPITAL SOLVE PROBLEM

In Charlotte, North Carolina, steps are being taken by the Mecklenburg Ministerial Association to work out a plan with local hospital officials to prevent the interruption of clergymen while they are conducting private worship services for patients.

A long-standing problem to ministers making hospital visitations has been the interruption of prayers or the holy communion by nurses, or other staff members, coming into the room to take the patient's temperature or ask if he wants a glass of water. And the nurses say it is not easy to identify a clergyman in a patient's room "unless he's wearing a backwards collar."

One of the most feasible suggestions made by the Ministerial Association is that each clergyman carry with him, or pick up at the hospital desk, a plastic cross to wear on his lapel. When entering a patient's room the cross would be placed on the outside of the door, thus informing the nurses of a pastor's visit. James P. Richardson, administrator of the Presbyterian Hospital in Charlotte, has given the go-ahead to this system in his institution.

MIAMI DEVELOPMENT TO GET ELEVEN NEW CHURCHES

Eleven church sites are included in a master plan for the 10,000-home Carol City development project. Sites were selected by the Greater Miami Council of Churches in cooperation with the developers. According to Dr. William C. Wahl, interim director of the council, it was the first time local builders had consulted a church group on development planning.

"This is a fine example of how community planning can prevent zoning problems from arising after residents are settled—a nasty situation which only breeds ill-will between the churches and residents of a neighborhood," Dr. Wahl said.

Methodists with a three-acre site, were the first to purchase land in the new project. The church will be ready to serve 800 worshipers by spring, according to Dr. P. M. Boyd, Methodist district superintendent.

Lutherans and Presbyterians also are negotiating for sites. Roman Catholics already own 20 acres bordering the development. Church sites are being sold on a non-profit basis.

Dr. Wahl said that, on the basis of the Carol City experience, the Council of Churches will expand its church planning committee to include all faiths and denominations that may wish to cooperate with other developers. Now represented on the committee are Baptist, Christian, Congregational, Episcopal, Lutheran, Methodist and Presbyterian churches.

TACOMA CHURCH COUNCIL ENDS RELEASED-TIME PROGRAM

Lack of funds and problems of legality have ended the 11-year-old program of weekday released-time religious education operated by the Council of Churches at Tacoma, Washington. An official said the board of directors had stopped the use of their mobile trailer classroom at public grade schools for the remainder of this school year. He said the program was costing \$500.00 a month and some members of the board were concerned about possible violation of the constitutional separation of the Church and State. "We believe that some program of this kind is necessary," he said, "and our committee is continuing a study to provide a substitute program."

LEGAL LIQUOR VOTED IN NINE NEW AREAS LAST YEAR

About 83.8 per cent of the nation's population now live in areas where liquor is sold legally, according to the Distilled Spirits Institute of Washington.

Last year 358 elections, involving a population of 1,427,000 were held in the United States on the question of permitting or prohibiting the sale of distilled spirits. These elections resulted in a net increase of nine political units, ranging from precincts to counties, that now permit the legal sale of spirits, according to the Institute.

The two largest elections were held in Tennessee. Hamilton County, of which Chattanooga is the county seat, voted to retain its legal sales status. Knox County, with Knoxville as the county seat, voted to remain a prohibition area.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

10 WAYS TO PETRIFY PROGRESS IN YOUR YOUTH DEPARTMENT

1. Make young people realize you're too busy, but have accepted leadership because no one else is willing.
2. Meet with young people only on Sunday—never take time to contact them during the week unless absolutely necessary.
3. Firmly stand behind your conviction that the church's one job is to supply spiritual food, and that socials and all forms of recreation are beneath its consideration.
4. Preach at the young people whenever you have a chance—they need it.
5. Let it be known that you plan to do all the talking in class, (or B. Y. C.). Avoid any questions or discussion.
6. Place as many girls as you can in places of leadership—show distrust and disgust in the fellows because of their disinterest.
7. If any young person should confide in you, dangle his mistakes before the others as an horrible example.
8. In public prayer sessions mention the poor behavior of modern youth and if possible give specific examples.
9. Make so much of prospective pastors and missionaries that those not entering these ministries may see their own lack of spirituality.
10. Be so spiritually minded that such distasteful subjects as sports, dating, automobiles, sex, marriage, immorality and the like are never discussed.

by E. J. P. in Link.

RESERVATION, PLEASE!

August 18-24, 1958

Could I reserve you for the week of NATIONAL YOUTH CONFERENCE? There is something each one of our Brethren Youth could be doing that week for themselves and for the church—that is, attend our B. Y. Conference. Therefore, could I reserve your services August 18 through 24. It's our anniversary year you know—250 years old, too!

GOSPEL TEAM IS WORKING

Hardly a week-end goes by without having an ASHLAND COLLEGE GOSPEL TEAM visiting some church to conduct the services. Often times these teams rent the Brethren Youth Station Wagon for their jaunts

and therefore, our youth office is well aware of the numerous activities of these groups.

Sometimes their calls take them to the "far-off" states of Indiana, Pennsylvania, or Virginia. Other times they only travel to the churches closely surrounding Ashland. But, wherever they are, they are serving Jesus Christ by leading worship services to honor His Name.

These GOSPEL TEAMS are just one of the vital links in the long chain of training that our young people receive when attending A.C. The experience is invaluable and our church will have better leaders tomorrow because of this work. If you are coming to Ashland College, be sure to join the ranks of either the Men's or Girls' Gospel Team.

MONTHLY MEMO

Last month National Brethren Youth began printing and sending a MONTHLY NEWSLETTER to all pastors, youth presidents and local advisors whose names we have. This reminder is available to anyone who would like to receive it. If you would be interested in receiving our latest "hot-news" tips, just send us your name and address requesting that you be placed on our Newsletter Mailing List. There is no charge for this service.

ANY CRUSADER REQUESTS?

SIX Brethren Youth have already been accepted for SUMMER CRUSADING this year, and three more have made application and are being "processed." However, thus far only two local churches have requested the use of these Summer Crusaders.

All pastors have received application blanks to be used if you would like a team. If numerous requests arrive we will also need more Crusaders—and we must know in time. It's not too early to begin planning for your Bible School. Let us hear from you if you need some help!

HERE AND THERE

The reason there is no report of the Pennsylvania Rally at Berlin on February 22 on our page today, as we had planned, is that it was snowed-out. It will be rescheduled in the near future . . . You haven't heard much about the Seminary Basketball Team lately, have you? It's just as well . . . Next week watch for a full report of the 1958 BRETHREN COLLEGE DAYS . . . Received 12 subscriptions from Garber Memorial Church today. How about your group? . . .

COMING EVENTS

RECRUITMENT SUNDAY, everywhere March
MIAMI VALLEY (Ohio), at Pleasant Hill March 1
N. E. OHIO, at Ashland Park Street April 2
KENTUCKY, at Krypton May
MAY DAY, at Ashland College May 1

The Women's Corner

by Helen Jordan

SEASONABLE SPEECH

RECENTLY I have been thinking quite a lot about our speech and how we influence others for good or evil by the things we say. We need no prodding for the words spoken in anger, gossip and slander. These words flow so freely from our lips. Why is it that if we hear something good about someone we are not anxious to spread the news but if we hear a story about someone who has fallen into sin we can hardly wait to tell it? I fear this is true too often even of Christians. Jesus tells us in Luke 6:45—"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh."

There is that hasty word spoken in anger. So many times we have wished we could take back words spoken in anger but once they have passed our lips they can never be taken back. If we could always remember Prov. 15:1—"A soft answer turneth away wrath: but grievous words stir up anger." I have heard tongues that were so sharp that I have been made to wonder if Christ really ruled within the heart. This is apt to happen in our homes more than anywhere else. The one place where we should try our best is too often the place where we let down the bars and let our emotions go wild. I do not believe that we will be hurt emotionally if we do not have "temper tantrums." I cannot read this teaching in the Bible.

Then there are the words of comfort that we are able to speak to those in sorrow and distress. Too often we seal our lips when our friends are in trouble and sorrow. There are many who are yearning for consolation. A few words about the sustaining power of the Lord and His promise not to leave us comfortless would mean so much to them.

There is the word of encouragement. There are so many in the world who are in need of this. Many have burdens that are too heavy to bear alone. They need to be reminded of the Lord's promises and of His invitation to cast our burdens on Him and to patiently wait upon Him.

Then there is the word spoken to win souls to Christ. To what greater use can we put speech? To be able to speak about Christ to those who are on their way to hell and eternal destruction, and see them give their hearts and lives to Him is most rewarding.

"Has some one seen Christ in you today?
Christian, look to your heart, I pray,
The little things you have done or said—
Did they accord with the way you prayed?
Have your thoughts been pure and your words been kind?
Have you sought to have the Saviour's mind?"

The world with a criticizing view
Has watched—but did it see Christ in you?

Has some one seen Christ in you today?
Christian, look to your life, I pray,
There are aching and blighted souls
Being lost on sin's destructive shoals,
And perhaps of Christ their only view
May be what of Him they see in you.
Will they see enough to bring hope or cheer?
Look to your light! Does it shine out clear?"

Author Unknown.

Mrs. Herbert Gilmer,
Lakeville, Ind.

COMING EVENTS

(Continued from Page 2)

SOUTH BEND, INDIANA. Ardmore Heights Brethren. Abundant Life Campaign—Mar. 3-16—Rev. J. D. Hamel, Evangelist; Rev. Arthur J. Tinkel, Pastor.

WASHINGTON, D. C. Dedication Day—Mar. 16th—Rev. Clarence Fairbanks, Former Pastor, Speaker; Dr. J. R. Shultz, Pastor.

AKRON, OHIO. Firestone Park Brethren. Special Cash Day Services—Mar. 16—morning, afternoon and evening. Basket dinner at noon. Editor W. St. Clair Benshoff, Speaker; Rev. J. G. Dodds, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Evangelistic Effort—Apr. 6-13—Rev. Charles R. Munson, Evangelist; Rev. H. H. Rowsey, Pastor.

ASHLAND, OHIO. Garber Memorial Brethren. Revival Services—Mar. 24-30—Editor W. St. Clair Benshoff, Evangelist; Rev. H. William Fells, Pastor.

ATTENTION PASTORS:

ADVANCE ANNOUNCEMENT

BRETHREN PASTORS' CONFERENCE

ON FAITH AND ORDER OF

1958

April 15-17

Sessions will be held in the Seminary building
and in the Park Street Brethren Church.

Committee:
Edwin Boardman
H. Francis Berkshire
Robert L. Hoffman, Ch.

DAILY VACATION BIBLE SCHOOL NEWS

CONCORDIA'S 1958 VBS COURSE

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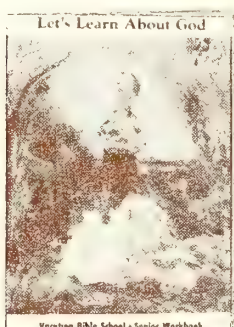
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5 WORKBOOKS

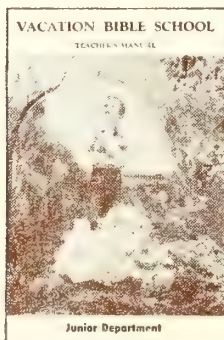
Ten lessons in each — centering on the theme of the course and filled with beautiful illustrations in large variety of interest-arousing activity: Bible stories, games, exercises, memory passages, quizzes, songs, and prayers to enrich the child's worship. Color on inside pages as well as on front covers.

Nursery,	35¢ each.	No. 26-5800
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Junior,	35¢ each.	No. 26-5803
Senior,	35¢ each.	No. 26-5804

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One for each of the five age levels. Here's completeness and value — all in one. Contains all basic supplies needed for the handwork activities. Enough materials to keep the children profitably occupied for entire two weeks. All artwork is closely correlated with the purpose of the course. Children will be delighted with the useful items to make.

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So complete that even the inexperienced teacher will be able to do a good job. Answers to all exercises in the pupil's workbook are provided. Detailed information on conducting the worship services, teaching the daily lessons, constructing the art projects, and leading the recreational activities.

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Senior,	50¢ each.	No. 26-5809

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BIBLE

Official Organ of The Brethren Church

BRETHREN WORLD MISSIONS ISSUE

MANAGING EDITOR
NORTH BRANCH, MINN.



Bura (Nigerian) woman preparing food

—Photo by Leland Brubaker

Vol. LXXX

March 15, 1958

No. 11

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. Brother Lyle Lichtenberger was the guest speaker at the Ohio Deluxe Trailer Park Services in Sarasota the evening of February 9th.

HARTFORD, CONNECTICUT. Kenneth and Jeannette Solomon, missionaries in preparation, and now attending the Kennedy School of Missions at Hartford, are the proud parents of a baby girl born on February 27th. The new arrival has been named Rebecca Sue. Congratulations, Kenny and Jeannette, on the arrival.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). The Sisterhood of Mary and Martha presented their Public Program the evening of February 23rd.

JOHNSTOWN, PENNA. (SECOND). The Second Brethren Mid-Week reminder notes that Brother George H. Jones has shown considerable improvement, and was able to be out to church on February 23rd. Let us continue our prayers in behalf of our brother.

ASHLAND, OHIO. Congratulations are in order for Charles and Ada Mae Munson on the arrival of a baby girl on March 1st at Samaritan Hospital in Ashland. She has been named Deborah May. Brother Munson is a Professor in Ashland Theological Seminary.

FREMONT, OHIO. Brother Carl Phillips reports that their Junior B. Y. C. broke their attendance record at their February 7th meeting. Thirty-six were in attendance; the previous record was 35, set two weeks before Christmas.

MANSFIELD, OHIO. Baptismal services for four were held on February 16th. These were confirmed and received into church membership the following Sunday.

GRATIS, OHIO. Brother John F. Burton delivered his final message as pastor of the Gratis church on February 23rd. He notes it will also undoubtedly be his last sermon as an active pastor, as because of failing health, he feels he must retire. The Burtons are now living at 1028 66th St., Des Moines, Iowa.

ASHLAND, OHIO. (GARBER MEMORIAL). Ashland Gideon, Leslie Snyder, was the speaker in the Garber Memorial church on February 16th.

BURLINGTON, INDIANA. Brother Floyd Sibert gives a brief report of the Southern Indiana District Laymen's

Rally held in the Burlington church on February 17. "The Sisterhood Girls served a delicious meal to six persons. The weather was below zero. Earl Rodkey sang "Then Jesus Came." Rev. M. B. Page, radio pastor of Indianapolis, gave a wonderful message from the book of Ephesians on the subject, "A Good Soldier." Brother Hunter showed some pictures of work progress on the building site at Shipshewana.

(Continued on Page 7)

BERKSHIRE TO ARGENTINA

MISSIONARY BOARD General Secretary, W. Clay Berkshire, left Ashland on March 4th, for an extended tour of our mission work in Argentina. His trip is in the form of an Administrative visit, to give encouragement and to make helpful suggestions to the workers there. Brother Berkshire would appreciate the prayer of the Brethren that the Lord's will may be done, also that the Holy Spirit may guide. He plans to return to the States about the first of May. W.S.B.

COMING EVENTS

CAMERON, W. VA.-QUIET DELL, PENNA. Cameron Union Holy Week Services. National Brethren Youth Conference, Phil Lersch, Speaker; Rev. Cecil Bolton, Jr., Pastor.

WILLIAMSTOWN, OHIO. Revival Services—April 13-14—Rev. William H. Anderson, Evangelist; Rev. W. S. B. shoff, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Evangelical Effort—Apr. 6-13—Rev. Charles R. Munson, Evangelist; Rev. H. H. Rowsey, Pastor.

CENTRAL DISTRICT

SPRING YOUTH RETREAT

March 21, evening, to 23rd, Noon

Lanark Brethren Church

Lanark, Illinois.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Until Everyone Has Heard

NO CHURCH has fulfilled its obligation to society or its responsibility to God until every man, regardless of his race or his color, has heard the message of the Gospel of Jesus Christ. At once it seems like an impossible task. At least it is one which the Church seems to be neglecting.

A nation which has demonstrated its ability to place men and equipment in even the most remote places of the world in just a few hours, seems to run into difficulty in getting the Christian Gospel to the same places. Yes, we know that military might is one thing, and missionary endeavor is something else. But there must be some question in the mind of thinking people as to why missionary enterprises have not been able to keep pace with the sudden world-wide expansion of American men and materials.

It used to be that the missionary was often the first person to a new area. Soldiers of World War I tell many instances of landing on Pacific islands and expecting the worst from cannibalistic natives, only to find them friendly—the result of missionaries who pioneered the way decades before. The last ten to fifteen years, however, has seen a change in this pattern. Now, military or commercial interests appear to be reaching remote outposts ahead of the missionary. For stepping out ahead, we can hardly blame them—how long would they have to wait until churches sent missionaries out ahead to pioneer, teaching people of the new lands the love of God?

The pattern surely has changed, and now the missionary must go forth along side the military and the trader, often running into stiff competition from the accompanying gods of materialism, vice and corruption. This still does not excuse the church from its responsibility of making the Gospel available to the ears and heart of every person on the face of the earth. In fact, it makes our work more imperative!

BRETHREN MISSIONS, in its world-wide outlook, maintains mission fields in two areas, Argentina

and Nigeria. Further advancement is not limited by lack of opportunities and new areas available, BUT BY A CRITICAL SHORTAGE OF WORKERS AND FINANCES. Had Brethren in the last fifteen years even kept pace in mission giving with the amount they paid in taxes for the military, our whole mission story would be entirely different.

Missionary service is our guarantee of survival. First of all, God blesses the missionary church, the missionary individual. Next, sending forth missionaries, insures that people of other lands will learn of Christ, of His saving grace, and of the Christian way of living at peace with one another.

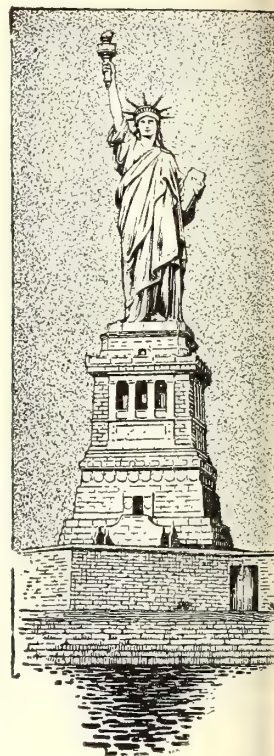
It is our prayer the Brethren will, this Spring, consider the importance and needs of our own missionary programs in Africa and South America. It is very unfortunate that a church or individual will pass off its entire year's responsibility to missions by a token gift on the day the offering is lifted. Proper mission giving requires preparation, planning, prayer and sacrifice.

Where do you stand right now in your relationship to the full church program of getting the Gospel to every person who has never yet heard it? The work of the Brethren in missions is just that; what are you doing, what are you planning on doing this month—not just for our "mission program," but for the fulfilling of your responsibility to gospel witnessing **through** our mission program?

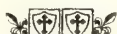
The challenge of our world-wide missionary program is presented in this **Evangelist**. The time is here for our answer. Young people are ready to go as trained missionaries; others are ready to train. There will be others, too, as the Lord calls. Today, each Brethren must, in their giving, show that there will be no shortage of funds, no recalling of missionaries due to lack of funds. In short, nothing less than every man hearing of Christ through us.

W. S. B.

America at the Crossroads



(This article was specially requested of Brother Bates by the Editor of Publications for publication in the Evangelist. The Theme, and its development, was the basis of a message delivered at North Manchester, Indiana by Brother Bates, W.S.B.)



BRETHREN, while we sit here this evening, America stands at one of the most important crossroads of her glorious history! As a nation we have come to one of those places where we must make a vital decision, a decision which might well determine the immediate and ultimate destiny of the land which we love. It is the seriousness of this decision which impells us to speak about it this evening, in the hope that each one of us here present might carefully examine the alternatives and then cast our vote as to which road we want America to travel. We make no apologies for anything which is said in this message, for all which is said is based not upon rumor nor upon desire to be antagonistic, but only upon a desire to present the facts as we see them tonight and a desire to see America choose wisely at what could well be the last crossroads she faces.

We have heard and read a great deal during the past years concerning two great camps or two great philos-

ophies of life—democracy and communism—and we have been constantly made aware of the fact that slowly but surely all of the world is aligning itself with one camp or the other. But Brethren, the issue or the decision is not quite that simple, for the intersection of the road which we find ourselves is not just a fork in the road where we must choose between one of two ways—it is rather a crossroads where we must choose, as a nation, between four possible alternatives, and the philosophy of life which we choose might well determine the future of our United States. And let us not be misled by those who would suggest that perhaps the solution rests in a compromise—for it is no more possible to compromise these four ways of life than it is for a man to walk in two opposite directions at the same time!

COMMUNISM

The first road which lies before us is that of Communism. In 1917 there were in the world an estimated forty thousand communists. In 1955 the number of men and women who were following this road, either voluntarily or by compulsion, was eight hundred million! Communism is more than just a form of government—it is a way of life; it is a philosophy.

Communism is based upon the philosophy that the state is supreme. According to the followers of this way of life, man is of little significance other than as a means to an end—and that end is the state or the party.

With this sort of a philosophy the leaders of the party and of the state are able to send thousands upon thousands of men into wars, into slave labor camps, into salt mines, into concentration camps, to starvation deaths,

Rev. Henry Bates

hout apparently any qualms of conscience—for man only a creature of the state. Of necessity, such a philosophy must be intolerant—it must wipe out all who would oppose it. Hence we read of brainwashing, and unbelievable acts of cruelty; we see evidences and hear evidences of one of the greatest propaganda machines the world has ever known. In order to maintain itself communism must be a dictatorship, men must be constantly reminded of the fact that the state is supreme.

ROMAN CATHOLICISM

The second road which opens before us this evening is another philosophy or way of life which is making a long bid for the minds of the American people—Catholicism. Several years ago while your pastor was pastor of one of our eastern churches, one of the good brethren of the church stopped in to visit for a while. This man was a well-read, deeply spiritual man—and a man who had followed very closely the history and the political trends of the United States for a good many years. During the conversation that evening the good brother made the remark that he didn't think we needed to fear the communists in the United States as much as we seemed to fear the hierarchy of the Roman Church. Perhaps this gentleman's fears were needlessly alarmed—but on the other hand, perhaps they were not!

The basic philosophy of Roman Catholicism is that of the supremacy of the church, as a political body! Just as man is of little significance to communism other than as a means to an end so man is of little significance to the Roman Catholic Church other than as a means to an end, the end being in this case the church instead of the state. That the Catholic Church is based upon such a philosophy may be seen by her bold assertion that it is only through belonging to that church that one may have salvation. Now I know that somebody is going to tell me after the service this evening that they know some Catholics who do not believe that you must be a Catholic in order to be saved. But Brethren, such people do not represent the Catholic Church's official position!

I have here in my hand a copy of the "Official Revised Edition of the Baltimore Catechism," published under the auspices of the Confraternity of Christian Doctrine in 1943, and used very widely in this day in Catholic schools and classes of instruction. Question number 412 on page 10 of this catechism reads, "Are all obliged to belong to the Catholic Church in order to be saved?" The answer, which is printed immediately under the question, reads: "All are obliged to belong to the Catholic Church in order to be saved." Again on the same page, question 414 asks, "What do we mean when we say: 'Outside the Church there is no salvation?'" The answer given to this question is: "When we say: 'Outside the Church there is no salvation,' we mean that those who through their own fault do not know that the Catholic Church is the true Church or, knowing it, refuse to join it, cannot be saved."

Such a philosophy, based upon the supremacy of a fallible church hierarchy, is bound to lead to results not too far removed from those of communism. One needs only to travel as far as Central America to see evidences of this fact. As one visits the various cities and large towns in several of the Central and South American countries one sees great cathedrals and churches representing tens



and hundreds of thousands of dollars, and in those same cities and villages he sees men and women and children starving to death because what little money they had they were forced (or frightened) into giving to the church to help build the great edifice.

And just as communism through its program of brainwashing, propaganda and cruelty keeps its adherents in line, so Catholicism through a program of fear, superstition and propaganda also keeps its followers in the fold. Brethren, you cannot overlook the fact that every nation which has embraced Communism, every nation which has become part of the Iron Curtain bloc, has been a nation which was predominantly Catholic! There are no Protestant nations within the communist camp! This is understandable when one keeps in mind the basic philosophies of the two systems for it is not too great a step from a dictatorship based upon the supremacy of the church into a dictatorship based upon the supremacy of the state. One has little more to offer than the other; one is almost as cruel as the other; one is a little more refined than the other in that it includes a flavor of religion while the other does not.

"But we must be tolerant," folks will reply, and certainly we must. But let us never forget that toleration is a two-way street! Before accepting too gullibly much of the propaganda urging toleration being released by the Catholic Church consider the situation faced by missionaries and other Protestant people in South American countries, in France, in Italy and many other Catholic-dominated lands. Or live for a number of years, as I have, in predominantly Catholic cities in our own nation before being swept along in the stream of "tolerance" propaganda.

"But the Catholic Church is different in South America and those other lands from the Catholic Church in America," some well-meaning folks will tell us. Brethren, the difference lies only in the fact that in these other lands the Roman Church is in a majority, while to date this is not true here! The same Pope, the same College of Cardinals, the same philosophy of the supremacy of the

church control the church in those places as control the church in the United States, and it behooves every one of us as freedom-loving, Christ-centered people to do all that we can to keep our nation from following the second of these roads.

MODERNISM

Lest we find our time gone before considering the remaining two roads we must hurry on. The third alternative road which lies before us this evening is a more subtle, less cruel, more democratic way of life—yet again a way of life which will eventually lead our nation, as it has other nations of our lifetimes, to the brink of moral and spiritual bankruptcy. I speak now of the road called "Modernism." This alternative is more acceptable in the eyes of many people because it is wrapped in the cloak of Christianity, but the end results of following this way are to be closely examined.

What is this "Modernism" or "Liberalism" about which we have heard and read so much during the past years? Basically, Modernism is an emasculated form of Christianity—it is a religion which denies the real power of the faith from which it stemmed. In order to better understand the third of these roads which lie before the United States tonight we need only to look at the basic philosophy upon which it is built. We have said that communism is based upon a philosophy of the supremacy of the state; Catholicism is based upon a philosophy which makes the church supreme; while Modernism is based upon a philosophy which says that man is supreme! Now on the surface this may not sound like too bad a philosophy for after all we are all interested in mankind—but how certain can we be of a road which is based upon the foibles and fickleness of man?

It is this desire to make man supreme which has promoted the Modernist to deny the Virgin birth of the Lord—because man cannot understand it; to deny the inspiration of the Bible because man cannot be bothered with some "old-fashioned teachings" of the Word of God; to deny the infallibility of the Word because man cannot scientifically explain all of the events recorded therein; to deny the necessity of the blood atonement because man finds such a doctrine obnoxious and takes away from man the privilege of earning his salvation; to deny the teachings of the Word concerning the second coming of our Lord and of eternal punishment in Hell because man is capable of eventually bringing perfection into the world. In their attempt to glorify man the leaders of the movement have placed great emphasis upon the social gospel, the satisfying of temporal pleasures, the universal brotherhood of man and the universal fatherhood of God, and have become more and more interested in making the church popular with the world.

Brethren, a look at history will reveal something of the results of following this road. About the turn of the century German theologians became very much interested in this Modernistic approach to Christianity and taught it and preached it in their nation. Two great wars, a new low in moral and social life, the coming forth of a man who talked of a super-race and who plunged the world into the most devastating war it has ever known cannot be disassociated from Germany's decision to travel this third road. A little later Great Britain, England in particular, chose to travel this road for awhile. Today that once great world-power is engulfed in a pro-

gram of socialism—which theoretically has man at the center—which is leaving the people and the nation without a vision and with an increasing crime rate, divorce rate, and drunkenness rate.

We have all read within the past few years, and especially in the years of this decade, of the disturbing conditions present in our own land. Every day as we pick up our newspapers we read of new instances of murder, delinquency, divorce, rape, dope addiction, etc. Brethren, let's face it—You cannot make man supreme and reduce the Bible, God, and Christ, without bringing about the fruits. History has proven over and over again, as far back as the time of Adam and Eve, that man, when left to himself, tends toward sinfulness and corruption. Likewise history has proven over and over again that man and nations when freed from the thoughts of a higher leader or governor, when freed from any restrictions from a higher power than the individual, always reach lower levels. Is this the road we want to travel tomorrow?

NEW TESTAMENT CHRISTIANITY

This brings us to the fourth and final alternative at the crossroads, New Testament or Fundamental Christianity! Of the four ways which are open to us this evening this is the only one which is based upon an enduring foundation! For this way of life is not built upon a philosophy which makes a corrupt state supreme; it is not based upon a philosophy which makes a power-hungry church supreme; it is not based upon a philosophy which makes a fickle man supreme; but rather it is based upon the supremacy and the love of Almighty God and His Son Jesus Christ! Biblical Christianity teaches that man has an eternal soul—the truly important part of man. Through sin man is bound for eternal death, a course which the state, the church, or man alone cannot alter.

But Jesus Christ came into the world and after living a sinless life offered up that life on Calvary as an atonement for the sins of mankind. He was buried and on the third day arose from the dead, conquering the grave and making it possible for men to live eternally in Heaven with Him and the Father. This way is the way about which Jesus was speaking when he said, "I am the Way." When men follow this road they find forgiveness for their sin; they find a peace of mind and a peace of heart which the world cannot give and which the world cannot take away; they discover a love for their fellow man which is Christ-impelled rather than man-impelled; and they experience a burning desire to see others led to this way.

To those who travel this way Jesus Christ becomes the real power of their lives, and as they travel through life they are able to sing:

"I walk with the King, Hallelujah!
I walk with the King, Praise His name!
No longer I roam; my soul faces Home,
I walk, and I talk with the King."

Four roads; four ways of life—which shall it be in America tonight? The answer to this question depends upon the answer which the American people, individually and collectively, give. We can do our part in helping to direct our nation in the right road by dedicating our lives to walking the way which the Master has laid before us.

North Manchester, Indiana

INTERESTING ITEMS

(Continued from Page 2)

WABASH, INDIANA. (COLLEGE CORNER). The Editor of Publications was the guest speaker at the Union service of the Waltz Township Churches the evening of March 2nd. The service was held in the College Corner brethren church.

NORTH MANCHESTER, INDIANA. Pastor Henry Bates was the speaker at services at the Peabody Memorial Home the afternoon of March 2nd.

Mrs. C. Y. Gilmer, of Warsaw, reviewed the mission study book for the North Manchester W. M. S. at their meeting on March 5th.

LANARK, ILLINOIS. The Laymen's Banquet was a scheduled affair for the evening of February 25th. It was held in the local high school, with wives of the members as guests.

MILLEDGEVILLE, ILLINOIS. Brother H. H. Rowsey reports that the Girl Scouts and Brownies were scheduled guests of the Milledgeville church on March 9th.

WITH THE LAYMEN

SOUTHERN INDIANA DISTRICT LAYMEN'S ASSOCIATION

November 18th, 1957

The regular quarterly meeting of the Southern Indiana District Layman Association was held in the Center Chapel Brethren Church on Monday evening, November 18, 1957. After a delicious roast chicken dinner served by the ladies of the host church, the Laymen assembled themselves in the main auditorium for the evening program.

Brother Francis Summers, moderator of the host church, opened the services with words of welcome, followed by the singing of "I want to be there at the roll call." Mrs. Lyman Resler at the organ, Brother Elmer Janes, song leader. Brother Lyman Resler gave the devotions, taken from the 100th Psalm, followed by prayer.

Rev. Austin Gable introduced the speaker, Rev. Bill Shewman of the Salem Church, who gave a most interesting talk covering his trip to Brazil. His experiences were varied and it was his privilege to visit with several missionaries in remote parts of the country, the principal mode of travel being by plane and dugout canoes on rivers and lakes to the back jungle wilderness. At the conclusion of his talk, the meeting was given over to Brother Russell Rodkey, president of the Laymen's Association. After a short talk, the minutes of the last meeting were read and the roll call taken, there being 51 laymen and visitors present.

In the absence of Brother Wayne Betzner, Jr., Brother Herman Hood of the College Corner church conducted the election of officers for the coming year. Results as follows: President, Lloyd Miller, Roann, Indiana; Vice Presi-

dent, Lyman E. Resler, Center Chapel; and Secretary-Treasurer, Earl Oyler, Burlington, Indiana. During the election of officers an offering was lifted amounting to \$37.11 and as instructed was sent to Brother Hunter for use in connection with the building program at Shipshewana Lake.

A call for the February meeting by Brother Rodkey did not produce a meeting place, which will be decided upon later. It was then decided that Rev. Shewman would show three sets of pictures taken while on the Brazil vacation. These pictures together with the explanations by Rev. Shewman proved most interesting.

There being no further business and as the hour was becoming late, the meeting was closed with prayer by Rev. Austin Gable of the host church.

Your retiring Secretary-Treasurer wishes to thank each and every member of the Laymen's organization for your fine cooperation during the past years and it is my earnest prayer that each member of each church in the district will give of their best to the Lord's work through the Laymen's organization.

C. E. Keplinger, retiring Secretary-Treasurer.

Spiritual Meditations

Rev. Dyoll Belote

"LIFT ME UP"

A LITTLE BOY accompanied his father to a gathering where there was a large crowd; the little fellow was small and of course unable to see over the heads of the crowd. Wishing to get a view, he reached his little arms up to his father and implored, "Daddy, lift me up." Some time ago, in watching a program on the T.V. we saw a group of acrobats in the act of building a human pyramid by climbing upon each others shoulders. But there was a law of human limitations which forbade them climbing higher.

In the halls of human learning men may pyramid their human philosophies, but such a pyramid, also, meets the law of human limitations; men cannot step from its top into the kingdom of heaven. Men cannot lift others higher than themselves. We cannot lift ourselves by our own bootstraps morally or spiritually any more than we can physically. The lifting power must come from above. Jesus said, "And I, if I be lifted up . . . will draw all men unto me."

The lifting, saving power of Christ's life, His love, His cross is not a mere theological theory; it is a glorious historical fact.

"Through all the depths of sin and shame
Drops the plummet of His name.
Never yet abyss was found
Deeper than His name could sound."

Re-Thinking World Missions in this Anniversary Year

REV. C. Y. GILMER

OUR NATIONAL PRESTIGE AT STAKE

In the race for world supremacy our nation is no longer the sole leader in scientific achievement. The failure of the Protestant forces to evangelize Russia could be the death-blow to world missions. In thirty-six years Communism has conquered more space and population of our world than Christianity has gained in nineteen hundred years. The Communists believe in their erroneous doctrine with their pocketbooks, their blood, and their lives unto death.

EVANGELIZE OR ELSE

For our failure in world missions we face the possibility of sudden wholesale destruction. Russia has the 1,500 and 5,000 mile missiles, and H-bomb submarines which can wipe out all our cities in fifteen minutes. Russia has thirty huge espionage rings and three hundred communistic societies in full swing as termites undermining all that we hold dear. The effectiveness of our soldiers in seventy-three countries, and the astronomical sums expended for world friendship—aid and self-defense are lost as far as impregnability against atheistic Communism is concerned.

ASLEEP AT THE SWITCH REPEATEDLY

Time and again the American Church has failed to appreciate the open-door opportunities afforded for Christianizing the nations. Monies expended at home on massive church edifices have not strengthened the walls of Zion. More than a generation ago John R. Mott called for 1,000 missionaries to Japan or else we would have to send 100,000 bayonets. We had to send three million bayonets, and 100,000 of our men died. General McArthur issued a similar plea, but our churches are so blind, like obstinate Judah (Jer. 6:10, 16), that we cannot see the handwriting on the wall even when it is thrust before our faces by eminent men.

MISSED OUR REAL MISSION

America, like Judah, is failing to pay her real debt to the world. God blue-printed America for the Christianizing of the world. We have been indifferent to this and have given way to pagan ideology and man-made schemes. We have failed the world by the powerlessness of our religious activities. The spread of false cults at home and abroad has subjected us to unutterable chagrin. Such leavening processes together with the advance of athe-

ism are only the gages of our lack of holy conviction and missionary enterprise (Rev. 2:4, 5). Only a return en masse to the Lord (Hosea 6:1) in repentance, prayer, personal witnessing, preaching, and all out recruitment of men and means can avert impending doom!

THE BRETHREN CHURCH'S SHARE IN THIS

We may not be formal in ritual but we are in living. We have played Jonah on the Lord. We have done our least and not our best, generally speaking. We cannot roll on others our responsibility for doing our part in saving Christendom from extinction. Communism expects to achieve its goal of world domination within 16 years. What does the Brethren Church expect to achieve within the same time? What is our contribution to the Christian cause? Dare we live unto ourselves any longer?

CELEBRATION OR A RE-ENLISTMENT?

This year we observe the two-hundred and fiftieth anniversary of The Brethren Church. We may profit by a look into the past. Wherever our pioneering forefathers went they sought to establish a Brethren Church. The effort of Brother and Sister Phil Nolte at Levittown, Pa., is a rare present-day sample of the former spiritual enterprising. In the former years there were scores of such efforts in contrast to what we have now. Our Brethren people today are on the move much as in the past, and many are settling in new areas that are still yet unchurched. Where is the church extension spirit of our forbears? Have we lost their zeal? "The church is thy house" is still Biblical, and, as in the case of the origin of the Brethren Church at Sarasota in the home of the Vanators and the Mohlers, it still works and leads to a church edifice. Why does it not occur to Brethren to do more of this kind of church extension and to strengthen the home base?

OUR PAST AND FUTURE IN WORLD MISSIONS

We had the Yoders, the Gribbles, and their like in the past. Today we have devout youth engaged abroad and more in the homeland in preparation for world missions. We have the program! Do we have the backers sufficient for the trainees desiring to go?

WE ARE NOT "SITTING PRETTY"!

We thank God for what He has done through the Brethren Church. But we must re-think the size of our obligation and opportunity. The Higi tribe in Nigeria is

great challenge for the NOW. Mohammedanism and Communism are not tarrying to possess that land. We must move more because the need is greater and the hour is later. Shame on anyone who ever feared that the Brethren Church would ever have too many preachers or missionaries when the world harvest is wasting with devastation! Orthodoxy is not enough. The Church was not founded for its own sake, but for the world's. Complacency is our ruination. We need a quickening revival!

HOW TO GET HARVEST HANDS

When Brethren parents come to see that their children are too good for money-making and earth-bound careers they will dedicate their homes to the growing of preachers and missionaries. Good Christians want God to have the best. And when God calls their children to Higi-land or Argentina they will not have to be resigned to it. **THEY WILL BE HONORED!** Furthermore, they will get busy and get the means to send them! There is nothing in this world that is too good for God. To be able to give our children and our means to God is the highest honor He can bestow upon us.

ENOUGH OF LOOKING AT OUR FRAILTY

Face God's omnipotence with a full surrender. Our supreme need is His power. "Be filled with the Spirit." Pray in faith. Obey His voice. Let the Church awake. God will intervene (Isa. 52:10).

PRAY THEM OUT

"Then saith He unto His disciples, The harvest truly is great, but the labourers are few; Pray ye therefore the Lord of the harvest, that He will send forth labour-

ers into His harvest" (Matt. 9:37, 38). "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away (Acts 13:2, 3).

THE BUSINESS OF CHURCHES

Churches exist to establish other churches. It is the business of churches to grow ministers and missionaries. Every church should have a number of spiritual sons and daughters in full-time Christian work. Holy Ghost filled, Bible honoring churches have the atmosphere that is bound to produce such workers.

PRAY TO GOD FOR THE BRETHREN CHURCH

Let us pray the Holy Spirit upon our church, into our young people's work, into our college and seminary. May His Spirit descend upon us as well as our sons and our daughters, for we are God's people, we are His laborers.

The great commission of Jesus is to carry the gospel to every creature:

EVANGELIZE!

"Give us a watchword for the hour,
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's high behest—
The call is given: Ye hosts arise,
Our watchword is Evangelize!"

Decisiveness ---

in our Anniversary Year

AS THE BRETHREN CHURCH moves into its 250th year, a new decisiveness in regard to **World Missions** may point the way to a greater future for the denomination.

We know we have a most precious faith and a church eminently worth propagating; we know too that many, the world over, are in need of Christ and the Gospel—some are aware of their longing and are seeking Him; others are oblivious to their need, but it is just as real. Hence, we must get really serious about this business of reaching these areas of spiritual darkness.

The Psychological Moment

Reading the daily newspapers, talking with people, hearing news reports, observing the trend in our churches—all point to a growing awareness of the world's spiritual requirements. Almost everyone has come to realize that "man does not live by bread alone"; he demands life-giving spirit and guiding light—Christ in his life.

Because of this awareness, our churches, for the most part, are characterized by a more intense zeal for missions, greater familiarity with missionary programs and a better knowledge of needy areas. Our Brethren denomination may capitalize on this growing enthusiasm by planning an even more intensive, and consequently more effective, missionary program.

Young People Called

Not only do churches as groups manifest a keener interest in this spread of the Gospel, but individual young people are hearing and answering calls into fields over the entire world. They are preparing themselves for specific tasks in which they are especially qualified and in which they may serve effectively.

Increased Understanding

Some of our groups, organizations, districts, etc., are achieving a mature concept of the work which enables them to see the entire picture of missionary needs—not

merely a few isolated projects. For this growing comprehension of missions we are truly grateful, but we need to enlarge this number of the informed; we need to keep missions constantly before our people, and we must recognize this ministry as the very life-sustaining vitamins of our spiritual diet.

Missionary Conferences

In some places, the recent cross-country missionary conferences brought to light even more concern for this work, and any tendency on the part of members to hide behind the we-can't-afford-to-give-more protest only brought forth the declaration, "We can't afford not to increase our mission giving." (It is always interesting to note that, almost without exception, the churches giving most to missions are prospering most.) Reference was made to the small church which maintained that every time they get into financial difficulties, they take on the support of a new missionary. This spirit of willingness to venture out for Christ through missions is beginning to characterize more and more of our people and churches.

Every pastor should realize that this zeal for ministering to the enlightenment of others on the part of his people is growing. If he does not grasp the opportunity and really promote missions, he is failing himself, his people and his Lord. If he does seize it, his entire Christian ministry will become one of complete fulfillment, with the consciousness of his Lord's approbation and blessing.

Not Recession—Re-assessment

Today we are hearing mutterings about a recession which may or may not be overtaking the world's economy; but in the Lord's economy there is no place for recession. Rather, we should be engaging in a re-assessment of our missionary responsibility to the world.

According to the world's arithmetic—and that in text books—if one has five dollars and gives five away he has none left. In God's arithmetic, when we have five dollars and give five away, we suddenly discover ten more in our purses, plus a song on our lips and love in our hearts. Similarly, if we have only two young people in our church and send them to the mission field, soon two new families move into the church, with five or six young people in each—one of God's great imponderables!

Our Two Hundred Fiftieth Year

The Brethren Church has an excellent missionary program at present—not large, but growing. As we become aware of its scope we experience a tremendous thrill, a glow of satisfaction and a feeling of achievement. It is our work in partnership with the Lord. He has given to us to manage for Him. Even though we feel it to be a magnificent work, we must continue to expand it, reaching farther and farther with His word.

May we celebrate this, our two hundred fiftieth year as a Brethren Church and begin another similar period with a spirit of renewed and ever-growing missionary zeal. May we be a church that is ever knowing—caring—sharing!

ARGENTINE CHURCHES RECEIVE "NUMERO DE FICHERO"

The Argentine Churches received their "numero de fichero" (registration number) in February. This is very important, since it gives the individual churches freedom to operate with government approval and official status. We praise God for this accomplishment, for which many of us have been praying. The incorporation papers are yet awaiting the signature of the official person. Pray that this too may soon be accomplished.

CONSTRUCTION PROGRAM

It is difficult for many North Americans to understand the slowness of progress in Argentine construction; however, if we are in any way responsible for encouraging others to use "strikes" as a means to an end, we may blame ourselves for the slow progress on the con-

struction of the Headquarters building. Innumerable strikes, by a variety of workmen over the last few months, have paralyzed the progress at times. At present the walls are going up; so we pray for continued progress and await patiently the completion of the building.

SUMMER CAMP IN CORDOBA HILL

Brother Rob Byler reported that an excellent camp was held in January, in spite of the inability of some teachers and helpers to be present to share the responsibilities.

Approximately 60 campers came from the different Brethren churches for Bible study, inspiration, spiritual refreshment and physical activity. The camp was held near Cordoba, using for the first time the facilities of the newly-acquired camp site. There is a nice house at the camp site, and this makes it possible to rent the grounds to other evangelical groups for similar purposes. The Argentine Church is bearing the major responsibility in this adventure.

Our Church: Know



John Rowsey



Susan Rowsey



Regina Rowsey

DESTINATION ARGENTINA

PROSPECTS for the expansion of our missionary program in Argentina are looking up, with two fine young missionary couples in preparation for the field.

The Rowseys

John and Regina Rowsey—and Susan—are practically rised for flight to Argentina; they will be off just as on as legal technicalities for their passage and entrance n be cared for.

John, who has served in the U. S. Navy and has received valuable training in radio, electronics, visual aids and many other specialized areas, and who has also had ide experience in Sunday school work, Bible teaching and church organization, should provide an excellent addition to the Argentine staff.

Similarly, Regina, with her business training as well as teacher training and experience, will doubtless give a t to the program, particularly with the women and rls. Even little Susan is a lovely, well-adjusted child o endears herself to everyone with her lady-like behavior and sunny smile.

Our church is most fortunate in having these consecrated, well-trained people ready for service. Our hope to have them on the way soon.

The Solomons

Mr. and Mrs. Kenneth Solomon, together with Timmy and his new little sister, have been spending this school

year at Kennedy School of Missions, Hartford, Connecticut, where Kenny will shortly receive the Master's degree in Religious Education. Jeannette too has been taking some classwork in missions and language study, as her time permits.

In the 1952-53 school year, it will be recalled, the Solomons attended Costa Rica Language School to achieve a greater proficiency in the Spanish tongue; after this period of training, they returned to the States and Kenny completed the B.D. degree at Ashland Seminary, while serving as pastor at Fremont, Ohio.

The Solomons, in addition to making academic preparations, have been completing physical and psychological tests for entrance to Argentina.

After Kenny has finished his work at Hartford in May, the Solomons will be ready to leave for Argentina. The Missionary Board has approved their being sent to the field just as soon as the details of travel and entrance into the country can be cared for. We hope it will be soon.

With the training the Solomons have, their coming to the Argentine field will constitute a tremendous help to both Rob Byler and the Brethren missionary program. Pray for these young people and that the Lord will open this door for them.

, Caring, Sharing

DEVELOPMENTS AT MBORORO

BOB BISCHOF

February 2, 1958

... Chuck and I met with the evangelists in this area on Friday and have sent an evangelist to start work at Garta, four miles east of here. We hope to be able to open several other CRI's soon. Today Chuck and an African went to Karmale (Finger Mountain) to conduct services. If possible we hope to start work there soon. We are trying to have preaching services in all of the villages in through this valley.

A few significant figures relative to the progress of the work follow: Under the Mbororo Station there are 7 C.R.I.s; 87 are enrolled in these classes; two of the classes are very close to Mbororo, and the children of these students come here for school. The evangelist is starting adult classes in their village.

Sunday morning attendance at these seven villages was 435 each Sunday on the average; mid-week service averages 338. Besides these 7 villages there are 12 out-village preaching points where there are regular services each week by the 7 evangelists or other Christians. At the 12 preaching points during January, 1,091 people heard the Gospel.

About February 19 and for a period of a week, Chu, the Lassa Pastor, (Adam, the blind evangelist) are going to conduct a sort of refresher course for all the evangelists in the eastern area of the Mission. It will be held here at Mbororo and there will be about 40 evangelists. There will be Bible classes during the day and preaching every evening. This will be of great help to them . . .

MEDICAL WORK AT MBORORO

BEA BISCHOF

Our work continues to be difficult, but challenging and rewarding. The medical work is somewhat different here from that at Lassa, as the people don't respond as quickly when someone becomes ill. The majority of them wait until they have tried their own native medicine before coming to us. When that doesn't work, they come here, thinking they will die anyway and that they can't lose anything by trying our medicine. However, when many of them recover, they are very much surprised.

Recently two people came in with snake bites; both recovered after getting the injection of snake antivenom. Many babies recover from pneumonia, whooping cough, measles and vitamin deficiencies; whereas, in the past quite a few died.

It was quite amusing that even the witch doctor from Mbororo has been coming to the dispensary for treatment for himself as well as for both of his wives. He thinks our medicine is really good.

Within the past two weeks we had our first meningitis patients; both of whom had been sick for a week. They couldn't take medicine by mouth; so we had to give them penicillin; but because the one shot of penicillin didn't help them immediately, they left in the middle of the night, before they even had a chance to see if the medicine would help them. These are some of the problems we have to face.

Another problem we have, especially with those patients who have schistosomiasis, do not finish their treat-

ment. They receive half of their injections and feel good that they think they do not need the remaining ones. Usually after three or four months they start feeling bad again and come back to finish their injections. But by that time, the disease makes them that much weaker; then it takes twice as long for their recovery. But we try to spend a lot of time at the dispensary, teaching these people about their diseases and medicine. It's going to take a while to win their complete confidence.

We have treated more than 1,500 new patients since June 1. About 50 people come each day for treatment. Many of them are coming from villages in closed territory—by closed territory, I mean villages which we are not permitted to enter, as the government considers the people still unsettled or dangerous. Even if we cannot enter their villages, we still have contact with them in our medical work.

I'm sure if we can give them well bodies they will be more ready to want food for their souls. We are friends to these people, as they know us by our medical work. Right now, many people don't know this place as a mission station. They always ask, "Where is the doctor's house?" We hope not too far in the future they will be asking, "Where is the mission? We want to go there to hear about Jesus, the Son of God." Right now we are getting more people to come to the dispensary than to the church. But at least the medical work is a means to the end. Pray for our work.

WOMEN'S WORK AT A NEW STATION

MARGUERITE KRAFT

The newness of our station here can be seen and felt constantly. School meeting at present out under a shade tree, carpenters making door and window frames, masons laying mud bricks, and still other workmen carrying ricks and rolling drums full of water are all signs of this growing station. Many people are moving here too—most of them Higis who before have worked at Lassa or other places and now are coming back to their own tribe.

The school teacher, dispenser, our household staff, etc., are all Higis, happy to be working among their own people. The people here are still very much amused at us and our ways. Often we see a group gathered around a chuckie outdoors commenting about the color of his hair, his haircut, his toys, his clothes, and the things he says. Now and then people come up on the porch or to the window just to see what is inside or to hear the radio.

The people's attitude toward us is very receptive and appreciative. They are willing to pay for medicine they receive. They want to tell us about their people and their ways when we show an interest in them. They want to hear about Christ we represent.

The women asked to have women's meetings; so last week we planned our first meeting here at Mbororo. Bea and I went around to their homes inviting the women and were very much pleased to have twenty-seven at our first devotional meeting. Never having had the privilege of school, they are anxious to learn to read and write. This being the dry season, the least-busy time of the

year for them, they wanted women's school right away. Therefore, this week we have begun meeting on Monday, Tuesday, and Thursday for two hours a day. We teach them Bible, Hausa reading, writing and hygiene.

Since Bea and I are not able to speak Higi much yet, the teacher's wife who has had seven years of school is doing most of the teaching. We are helping her teach Bible. There have been more than thirty women present each day, and we are very well pleased with their enthusiasm.

The women love to sing. We sing Higi hymns with one of the women singing a line, then all the others singing the same thing. Sometimes they clap the rhythm as they sing. Bea and I plan to use some flannelgraph stories next week in Bible class and we'll be very anxious to see their response.

In reading class, when we first passed out the reading books, some of the women didn't want to take them because they said they were afraid they would spoil them. We assured them that we wanted them to handle them and didn't care if they became soiled. The sandy ground around here has come in handy, for their first writing lessons, they write in the sand with small sticks. In hygiene class we are teaching cleanliness, ways to keep well, etc. We plan to give them some inexpensive, practical recipes that will help their diet too. Do pray for the women here that they may be drawn to our Savior. We realize that it is important to reach these women for Christ if we want Christian homes here in Higiland.



Nigerian workmen laying foundation for

Krafts' residence at Mbororo

ADAM, THE BLIND EVANGELIST

CHARLES KRAFT

"CAN GOD expect day-labor, light denied?" a question posed by John Milton in his sonnet "On My Blindness," is the kind of burning question that one has frequent occasion to remember here in Higiland. For, just as Milton was not content to use the obvious answer to his question for an excuse to spend his life in an easy chair, neither is Adam, the blind evangelist, who has sown the seeds for the wholesale spiritual harvest that is beginning to take place here.

I spent the night with Adam last night in a village names Kamale—eight miles from our Mbororo station. We spent the night because the people wanted to hear the Gospel and the best time for most of them is after dark. Over a hundred came at the call of the drum to sit around the faint light of a small kerosene lamp to hear a devoted blind man speak of the Prince of Light. Earlier in the day, nearly eighty in another village had listened intently to the same Good News—a new and welcome story to these who have lived so long in darkness. Two more villages now want regular Christian instruction.

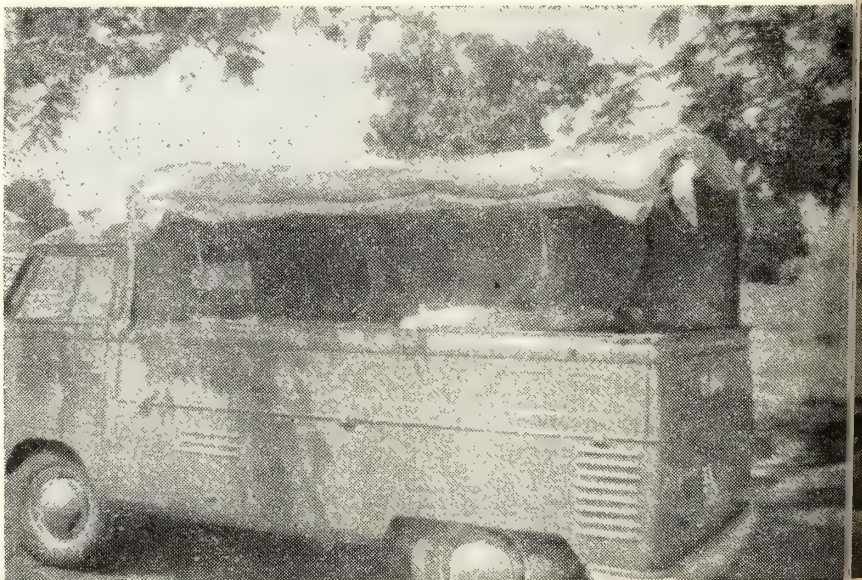
Those in these villages who don't already know Adam have doubtless heard of "Giwa" (thus they honor him by calling him "elephant"), for he has been doing just such evangelistic work among these Higi villages for the past fifteen years. And his claim, that there is not one of the hundreds of Higi villages that he hasn't preached in, nor one of the scores of inhabited mountains that he hasn't climbed, is probably close to the truth. His exertions on behalf of the Lord's work have been phenomenal. He has been instrumental in starting more than half of the seventeen Christian Religious Instruction schools among the Higi people. His example has spurred

others on to like selfless devotion, to such an extent that these hills are filled with volunteer preachers every Sunday.

Adam is only a man. But he's a dedicated man. His education has been meagre—consisting of a year and half in the Sudan Interior Mission's School for the Blind—but he has increased it by using what he's gotten to the full. He is a man doomed to physical darkness. But he carries the Light of Life wherever he goes. He is not an old man—he was nine when the missionaries first came to Lassa in 1927. But he commands respect wherever he goes. Nor are his methods of preaching orthodox—every sermon is a question and answer period; every line of each hymn is a text for a two-minute Gospel message; every second or third sentence provides an occasion for laughter. But he gets his message across to such an extent that at the conclusion of one of last Sunday's messages, the chief and his elders with the people who had gathered decided that from that day forward theirs would be a Christian rather than a pagan village.

The prestige Adam has gained has won him seats on his village and district governmental councils as well as one on a higher provincial council—places where Christian witness is badly needed. But he still considers his evangelistic work his first task.

The coming of missionaries to Mbororo this past year is not the beginning of a new work. We are merely stepping into a work that is in full swing. And, as the evangelistic end of the work goes, we are stepping in as Adam's assistants. Adam was the first missionary to the Higi people. We have come to water a garden that he has planted well.



Bischof's Volkswagen

OSWALD SMITH CAMPAIGN

During the Oswald Smith campaign, which was held at Buenos Aires in November, in which many evangelical groups participated, thousands heard the Gospel preached and many confessions of Christ as Savior were made.

Rob Byler directed a 40-voice choir during the meeting (on the right in the accompanying picture), and the Hammond organ, belonging to our Brethren mission, was used in the musical ministry of the campaign.

As a consequence of this spiritual endeavor, a number of new converts were added to our mission in Buenos Aires and a considerable number to other evangelical churches. The visible results were most gratifying, but



Picture taken during the OSWALD SMITH CAMPAIGN
in Buenos Aires, Argentina

only eternity will reveal the additional unseen blessings.

FILE MISSIONARY INFORMATION

(Pastors, Sunday school teachers, Missionary Committees, Group Leaders)

You will always have missionary information at your finger tips, if you will place in an individual folder or large, sturdy envelope this and similar copies of the BRETHREN EVANGELIST and the missionary pages from the weekly edition of the EVANGELISTS.

By using two folders or envelopes, you can file separately the home mission and church extension materials and the world missions (Argentina and Nigeria) materials. Begin Now!

HOW ABOUT YOUR OFFERINGS?

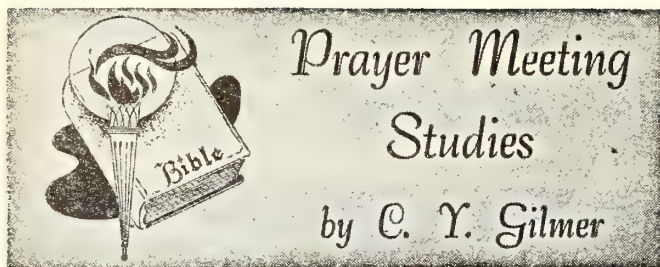
Give through your local Church, or if this is not possible, note the following information. Church Treasurers also please note:

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

**We Dare do no less than our
Best this Year for
Brethren World Missions**



THE GREAT COMMISSION

"Go preach My gospel," saith the Lord,
 "Bid the whole world My grace receive,
 He shall be saved that trusts My Word:
 He shall be damned that won't believe."

("I'll make your great commission known,"
 "And you shall prove My gospel true,
 By all the works that I have done,
 By all the wonders ye shall do.")

"Teach all the nations My commands;
 I'm with you till the world shall end;
 All power is trusted in My hands,
 I can destroy, and can defend."

He spake, and light shone round His head;
 On a bright cloud to Heaven He rode;
 They to the farthest nations spread
 The grace of their ascended Lord.

—Selected.

JESUS TAUGHT US what it means to be a true disciple (Matt. 16:24-26). We are not to sink our Lord's money in luxurious church edifices but in the souls of men (John 4:35).

"O church of Christ, what wilt thou say
 When on that awful judgment day,
 Men charge thee with their doom?"

When we cease to own ourselves then all the selfish ties that bind us to our belongings shall be untied (2 Cor. 8:5). The Lord's portion is His people (Deut. 32:9). They shall do exploits for Him (Dan. 11:32).

"Let Calv'ry's rays so atomize
 My every nest where slackness lies,
 That 'breaking peace with compromise,
 To sacrificial heights I rise.'"

As gospel stewards we are to ask the Lord for the heathen as our inheritance (Psalm 2:8). In sacrificial perseverance we are to be partakers of Christ's sufferings (1 Peter 4:13). It is in forwarding His work that we increase our own joy (Prov. 11:24, 25; 13:7). Only as we sow do we reap (Gal. 6:7-9). The sower who went forth to sow was a soul winner, spreading the gospel (Luke 8:11). We are to abound in this business because it is not in vain (1 Cor. 15:58).

We believe that all who sin will certainly reap what they sow (Gen. 2:17; Num. 32:20-23). And, it is a terrible harvest (Rom. 6:23; Ezek. 18:4). But when we sow for God we shall reap a rich benefit (Mal. 3:10; Luke

6:38). When we give to God He will abundantly repay (Matt. 6:33; 2 Cor. 9:7, 8). Where could we better lend our lives and our money and our service than to the Lord (Prov. 19:17)! Follow the great commission and you will reap a great harvest of souls and joy (Psalm 126:5, 6).

We are partners with God in this great commission business (Col. 1:24; 1 Cor. 3:9). When souls are won we winners rejoice and all Heaven rejoices (Luke 15:6, 7). There is no circumstance where it is too difficult for God's law of sowing and reaping to operate (Rom. 5:20). In fact, we are to sow the gospel everywhere (Isaiah 52:20). We are to go with the gospel to all kinds of people (Luke 14:21-23).

We ought by all means to save people (1 Cor. 9:22). We may have to put ourselves out of many a convenience to win people (1 Cor. 9:19-22). It is not the most talented but the hardest workers who win souls (2 Cor. 6:3-7). We are not to slacken our efforts because we do not see immediate results (Eccl. 11:1). As for results we cannot know fully until the harvest in the end of the world is reaped (Matt. 13:38, 39). We are not to observe the wind, but sow (Eccl. 11:4).

Use me, O gracious Saviour,
 Use me, Lord, as pleaseth Thee,
 Nothing done for Thee so lowly,
 But is great enough for me.

Pride of will and lust of station,
 Lord, I would from all be free,
 And the only honor seeking,
 Lord, to be of use to Thee.

—Selected.

Lesson

Comments

by

William H. Anderson

Lesson for March 16, 1958

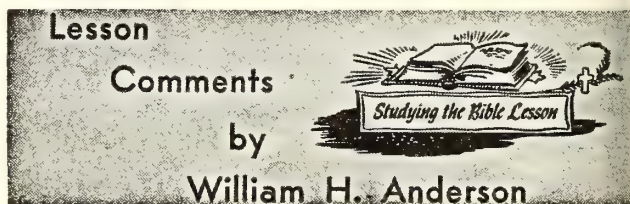
EVANGELISM IN THE HOME COMMUNITY

Lesson: Mark 5:18-20, Luke 10:1-2, Acts 5:42,

I Thess. 1:6-10

"SOMETIMES it seems easier to go to a far distant country than it is to witness in our own home town. One energetic insurance salesman from the west attended a convention for company agents in New York. Great was the astonishment and consternation of the rest of the agents when it became known that the man from the west had sold insurance policies to the barber, the elevator man, and a waiter in the restaurant, all of whom had been employed for years in the building which housed the home offices of the insurance company. No one had ever thought of offering policies to the men closest to them. Christians should be no less energetic in their daily contacts."

Christians will never be conscientious about personal witnessing until they are convinced it is their



RESPONSIBILITY

do so. After Jesus had healed the demoniac (Mark 18-20), the grateful man wanted so much to go with the Master that he "kept begging Him to let him go with him" (Wms.). But Jesus knew the healed man could best serve Him by witnessing to others about what had happened in his life. "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Is this not all God expects of each of us? We are simply to tell others what God has done for us in bestowing unmerited love and mercy upon us! This is our responsibility!

Why should we testify of the saving and keeping power of Jesus Christ? Because of the great spiritual

NEED

the lives of men and women everywhere. Conscious that there were so many who needed to hear the message of God's redeeming love, Jesus appointed 70 disciples, apart from the 12, "and sent them two and two before His face into every city and place, whither He himself would come."

These disciples were instructed by Jesus of the great need. "The harvest truly is great, but the labourers are few."

Surely we realize the Church is not keeping pace in evangelism with the vast increase in population! In 1900 the United States had a population of 77 million. In 1960 it is conservatively estimated the total will reach 100 million! What is the Church doing to meet this tremendous challenge and need?

Some have sensed the seriousness of their spiritual task. The disciples of Jesus had witnessed the crucifixion and resurrection of their Lord. They remembered His command: "And ye shall be witnesses unto Me," and went forth to set the

EXAMPLE

for others. And so when we come to the Book of Acts we read: "And daily in the temple, and in every house, they (the disciples) ceased not to teach and preach Jesus Christ."

Witnessing should always begin in Jerusalem—right where we are. The Christian has a responsibility to be a witness for Christ in the local church among saints and sinners. He also needs to reach out to "every house" in the community. Wherever he goes following the example of the early disciples and the command of Jesus, he should "teach and preach Jesus Christ."

He who obeys the command of Christ to witness, can be assured of seeing

FRUIT

produced for the glory of God. Paul laboured tirelessly among the people of Thessalonica. Fruit was borne from his work, for many of them "turned to God from idols to serve the living and true God."

The Church of Christ labors to produce fruit for the Master. "Herein is My Father glorified," said Jesus to His disciples, "that ye bear (continually bear) much fruit; so shall ye be My disciples" (John 15:8).

"Nothing but leaves for the Master,
Oh, how His loving heart grieves,

When instead of the fruit He is seeking,
We offer Him nothing but leaves."

Do we have enough love for the Master to strive earnestly to produce fruit for Him? Do we care enough for our community to want to win our neighbors and friends for Christ?

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

"PRAYING ALWAYS . . ."

A WELL-KNOWN DENOMINATION made a survey and discovered that its members on an average did not spend more than fifteen minutes a day in prayer. Of course some prayed more and many prayed less, but this is considered an average for all Christians in America. It is important to stress in Sunday school the exercise of the privilege of prayer. Here are some ways to emphasize prayer's importance.

(1) Plan a Sunday school prayer meeting. The classes or departments could conduct age-level prayer meetings on a week night. The idea of a children's prayer meeting is new to some; but it is not a new thought as is shown by the following quotation from *The Life of D. L. Moody* by his son:

"Some of the happiest nights I ever had were in these children's prayer meetings," he used to say. "Some people don't believe in early conversion. 'If they have a father or mother they'll take care of them,' they say. Then they complain, 'If you do get a hold on them and they are converted, they won't hold out.'"

"Well, that is not my experience. Some of the most active men that I had to help me in Chicago were little barefooted boys picked up in the lanes and byways whom I had in my children's meetings."

It is not intended that the children should spend the entire evening in unguided prayer. They are imitators and might not gain the most from praying as they have seen the adults in the church. This is a good opportunity to gather the children and instruct them concerning how to pray and why we pray. A few prayerful choruses or songs should be used first to create a worshipful atmosphere. Then a short season of prayer would follow the instruction period.

(2) Prayer pledges could be taken for each person to pray for every day or at a designated time each week. You might want to make prayer pledges for five, ten, or fifteen minutes daily.

(3) Provide prayer lists for each person. Include the pastor, the Sunday school superintendent, other church officers, and missionaries. The Sunday school can perform a real service at this point by calling attention to the "Missionary Prayer Calendar" which appears monthly in *The Evangelist*. On the prayer lists allow space for the individual to add his own personal requests and to record definite answers to special petitions.—(Adapted)

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

WOT HOPPENED?

WELL, I'LL TELL YOU "wot happened" at the Second Annual BRETHREN COLLEGE DAYS! An even sixty (60) Brethren young people from Ohio, Indiana, and Pennsylvania visited Ashland College, February 28 to March 2, to participate in this growing affair.

These high school students—16 from Pennsylvania, 38 from Ohio and 6 from Indiana—arrived on the campus all day Friday to observe class sessions in operation. Mr. Arthur Petit, Director of Admissions, directed this activity which aids prospective students in understanding college-level work. In the late afternoon private automobiles and guides toured the city of Ashland to point out the places of interest to the week-end guests. Such places as Countryside Addition, Family "Y", some factories, downtown business area, Brookside Park, new housing districts, Park Street Church and homes of long standing were shown.

After a game of "name guessing" for the early arrivals, Dean Delbert B. Flora, Dean of Ashland Seminary, officially opened the Friday night Youth Rally at the new Seminary House with words of greeting and explanation about the Seminary. Several Brethren college students then gave "college commercials," served as guides for Seminary House tours, and assisted in the serving of refreshments. Roberta Brehm, Nadine Golby, Susan Miller, and Carl Leedy—all of the college Music Department—provided thirty minutes of musical selections to continue the program. Then Professor Charles Munson developed the theme, "In learning how to make a living, don't forget how to live," during his message which brought the evening to a close on a high spiritual level.

Saturday morning began at 9 o'clock with ten minutes of organ music by Betty Meyers on the Charles F. Kettering organ in Memorial Chapel. This was followed with the singing of a hymn and devotions, including special music, given by members of the Men's and Girls' Gospel Teams. President Glenn L. Clayton then addressed the group with remarks about the relationship between the Brethren Church and Ashland College. Campus students were on hand to lead the visitors on a tour of the grounds and buildings before they assembled in the Little Theater for an open forum which discussed job opportunities, scholarships, accreditation, entrance requirements, costs, student rules, traditions, and pre-seminary requirements. The panel consisted of Dr. Glenn Clayton, Dean Delbert Flora, Mr. Arthur Petit, Dean George Guiley, Dean Leslie Lindower and Rev. Virgil Meyer.

After dinner the students were given an opportunity to visit the college dormitories before seeing a film about the value of a Christian Education in College, entitled "The Difference." Several college Department Heads were on hand for personal interviews with those who had interests in one specific field. Then, off to the gym for an explanation of the physical education program by Coach Bob Brownson before Coach Bruce Schmidt arranged games of volleyball and basketball for everyone.

Eighty attended the Brethren Youth Banquet Saturday evening at the Park Street Brethren Church. This included the visitors, advisors and Ashland College Student Toastmaster Jerry Flora, with the aid of some lous jokes, presented the program of group singing, a reading by Beverly Summy, special music by a "pick-up" quartet and a chalk drawing by Esther Carlson. The Ashland College-Bluffton basketball game provided all of the excitement a normal nervous system could stand as A.C. came through with a 3-point victory. The evening activities closed with a much-appreciated reception at the home of President and Mrs. Clayton.

Several visitors stayed overnight to attend the morning services Sunday at the Park Street Church. Breakfast was served at the church for church-members and visitors and then the regular services of Sunday School and Morning Worship were attended, with Rev. Clarence Fairbanks bringing the message.

Most of the meals were served in Jacobs' Hall Cafeteria and housing was cared for by members of the Park Street Church and college dormitories. The cooperation for this Second Annual event was wonderful. 17 families from the church provided housing for 41 of the visiting students and a total of 34 different college students assisted with the program.

It looks as though BRETHREN COLLEGE DAYS is well on its way to becoming a permanent annual occasion with the purpose of interesting more youth in attending our Brethren institution, Ashland College. The planning was a joint effort of Rev. Virgil E. Meyer, Director of Church-College Relations, and Rev. Phil Lersch, Director of National Brethren Youth. Plan to join in the fun next year!

HEY, SUBSCRIPTION CHAIRMEN

FEBRUARY IS PAST! It's time to send in those subscriptions for the Brethren Youth Magazine you received during the drive last month. Please mail them to Brethren Youth, Ashland College, Ashland, Ohio.

JANUARY AND FEBRUARY were two of the biggest months subscription-wise we have had for quite some time—106 and 148 respectively. Show your home-to-friends what they're missing. Subscriptions are received any time.

NEWSLETTER MAILING TIME

The MARCH MONTHLY NEWSLETTER is in the mail to all pastors; youth advisors, presidents and directors; and district board members. If you too would like to receive this monthly publication, let us know. See your pastor for a sample copy.

COMING RALLY DATES

PENNSYLVANIA DISTRICT, at Berlin	March 5
MIAMI VALLEY (Ohio) at Pleasant Hill	March 6
SPRING YOUTH RETREAT, at Lanark ..	March 2
N. E. OHIO, at Ashland Park Street	April 20
KENTUCKY, at Krypton	May 3

The Women's Corner

by Helen Jordan

DISHWASHING DEVOTIONS

by Dorothy C. Haskin

ELOISE WAS A HIGHLY EDUCATED young girl, trained in music and the world's finest literature. But when she went to summer camp she had to take her turn at K. P. duty.

She was peeling potatoes when someone remarked, "It's too bad that a girl with your ability has to spend her time peeling potatoes." Eloise glanced up and smiled, "But when I peel potatoes I don't have to think about them. I can think about the Lord."

That is the secret of being happy while working in the kitchen—thinking of things above. A man named Brother Lawrence learned that many years ago. He was a footman for a noble family in France. But he decided that he wanted to serve God. He became a monk, expecting, no doubt, to be given some noble task to do, but instead he was assigned to work in the kitchen.

At first he thought he could not stand it. The work was distasteful to him. But gradually, as he peeled potatoes, washed the dishes, and even as he did the chopping for the monastery, he began to think of God, until he could say, "The time of business does not with me differ from the time of prayer; and in the noise and chatter of my kitchen, while several persons are at the same time calling for different things, I possess God in as great tranquility as if I were upon my knees at the altar."

He had learned the great secret of "practicing the presence of God," and had learned it so thoroughly that he wrote his friends about his joy in serving God in the kitchen. After his death his letters were collected and printed in book form. They have gone through many editions and been translated into English. Immortal fame came to this man who had spent many years of his life in the kitchen because he learned that as he worked, he could think of God.

Many women have also learned the secret of rising above the monotony of housework. One whom I know has memorized many chapters of the Bible. While she vacuums, she repeats the chapters from memory and they warm her heart. A friend of mine keeps a poem in a plastic frame over her sink, and as she washes dishes she memorizes the poem.

Beds have to be made. Dishes have to be washed. There is no way to avoid housework; while your hands do automatic tasks, your thoughts can be on God and your life be filled with joy. (Copr. ERA, 1957)

Anniversary Year Retrospections

Rev. PERCY C. MILLER

A PIOUS PEOPLE COME TO AMERICA

(Cont'd from last week's article)

FINALLY, having sought for the one way of baptism, in 1708 eight persons decided to form an organization based on the basic belief that the individual can only live in the faith of God if he has a good conscience.

One morning, when the sun had just risen above the horizon, they went down to the River Eder. They drew lots in order to select one person among them who would administer the ceremony of Baptism in the flowing waters of the river for the first time in the history of their congregation. After being baptized first, Mack administered the rite to the others. Like the early Christians of the first and second centuries, they were baptized by trine immersion.

So precious was this to their hearts that we can imagine each of them kneeling before the open Bible waiting their turn. Also in the Schwarzenau church the act of feetwashing and observance of the Last Supper were initiated and practiced. They were a praying congregation, spirit filled, Bible Studying, Gospel obeying group. At Crefeld, Maruenborn, Epstein, and Westervain congregations were formed; however, persecutions arose and distressed all the groups. It may be the lack of opportunity to make a livelihood caused the group to leave Schwarzenau.

The governor of the area in his report of 1720 wrote: "for awhile pious people have been living here of whom we have never heard anything evil. They kept themselves very quiet and retired and no man ever made any complaint of them."

Two ships brought most of the Church to America in two migrations . . . 1719 and 1729. The first group went out from Crefeld to Germantown, now a suburb of Philadelphia. Peter Becker led the first group of about twenty families in 1719. From this time, Mack is always portrayed standing with others on the shore of Holland looking west. In his mind he sees the little ship in the distance that carried his brethren from Crefeld in 1719. Now with his Bible under his arm, he, with three sons, and the other 122 persons are waiting to board the good ship, Allen, nearby. This ship sailed from Rotterdam, Holland, July 7, 1729 under the command of Captain James Craigie. After a stormy voyage of seventy-one days they landed at Philadelphia on Sept. 15th.

Seventieth General Conference of the Brethren Church
August 18-24, 1958 --- Ashland, Ohio

WORLD MISSIONS

APRIL AND THROUGHOUT THE YEAR

OUR JOB ANALYSIS as Brethren is "to know Christ and to make Him known." Each of us must work diligently if we are going to measure up to our task. "The field is white unto harvest." Recognize this fact; be compassionate and act now in the name of Christ.

A RESPONSIBILITY AND A PRIVILEGE

Our missionaries, the national leaders and the national people of both Argentina and Nigeria are pleading for us to send more well-trained men and women and additional funds to assist in meeting the inevitable expansion on these fields. Opportunities to spread the witness of the Gospel are different in these two fields, but are equally important. Nurses, teachers, religious education workers,

church administrators, technicians, linguists and various other types of workers are needed to fill the demand.

The Missionary Board hopes to send at least three more couples to Argentina and at least three more couples to Nigeria within the next five years. More will be sent if funds are available.

A 20% increase in our gifts each year for the next five years is being requested by the Board to meet the minimum needs according to the anticipated program.

What did you give for world missions last year? Will you please add at least 20% to it for this year's gift so that we can reach **OUR MINIMUM GOAL—\$90,000.00.**

250th ANNIVERSARY EMPHASIS

"To Know Him and To Make Him Known"

This implies knowing, caring and sharing—three factors that have received significant prominence throughout the history of our church. To punctuate these three important factors in our personal lives and in the life of the Brethren Church during this Anniversary year, let us

(Knowing)

Re-examine the Holy Scriptures
Seeking to know the truth in Christ Jesus
Seeking to know the will of God
Seeking to know the mandates of the Gospel

(Caring)

Re-examine our record, as a whole-Bible church, of
Our prayer life—Seeking a spiritual awakening
Seeking a spiritual revitalization
Our Missionary vision and outreach
Our privileges and responsibilities as Christians
in a land of religious liberty

(Sharing)

Re-examine the extent of our dedication of time, talent, and treasure for the work and outreach of God's Kingdom.



The Brethren EVANGELIST

Official Organ of The Brethren Church



A New Version of the Ninety and Nine"

Thomas E. Stephens



Here are ninety and nine that safely lie
In the Shelter of the fold;
But millions are left outside to die,
For the ninety and nine are cold,
Way in sin's delusive snare,
Awaiting to death and dark despair
Awaiting to death, and none to care,
For the ninety and nine are cold.

Lord, Thou hast here Thy well-fed sheep;
Are they not enough for Thee?"
But the Shepherd made answer, "Millions sleep
On the brink of eternity—
And these My sheep within the fold
Are not for the dying in sin's stronghold,
Are not for the dying outside the fold,
On the brink of eternity."

But none of the ransomed ever knew
How the heart of the Shepherd did yearn;
Nor the travail of soul that He passed through
For His sheep without concern.
For no other way had He to reach
The millions of earth His way to teach,
The millions of earth except through each
Of His sheep without concern.

Ah, ninety and nine, dost thou hear His voice
Forth then to the work so great;
Beyond life's span there is no choice
For those outside the gate.
If they're brought at all, it must be now,
Then ninety and nine, don't question how,
O sheep of Mine, go quickly thou,
Else for them—and you—too late.

Items of General Interest

HAGERSTOWN, MARYLAND. The Annual Father and Son banquet, with the Hagerstown Chief of Police, as speaker, was a scheduled event of March 16th.

We note that the Revival and Evangelist services which had been scheduled for February 10th through 23rd, had to be postponed one week due to the heavy snows in that area. Pastor George W. Solomon was Evangelist for the two weeks which closed on March 2nd.

WASHINGTON, D. C. The Laymen's Public Service was held the evening of March 2nd.

Scheduled for Sunday, March 9th, was Rev. Don Gill as morning service speaker, and the W. M. S. Public Service at the evening hour.

ADRIAN, PENNA. (BRUSH VALLEY). Brother John Mills, of Hagerstown, was guest speaker in the Brush Valley Brethren church on March 2nd.

ASHLAND, OHIO (PARK STREET). The Annual Church Birthday supper, sponsored by the local Brethren Youth, was held the evening of March 7th, with an attendance of about 100. This year the program centered on the commemoration of the 250th Brethren Anniversary. A fuller news report of this affair has been promised.

Rev. Ralph Verno, of Savannah, Ohio, former Ashland Theological Seminary professor, was discussion leader at a special forum held in the Park Street church the evening of March 9th on the subject of the effects of obscene literature.

FREMONT, OHIO. Brother Phil Lersch, National Brethren Youth Director, was guest speaker for evening services on March 9th, in the Fremont church.

ELKHART, INDIANA. Girl Scout troop, 316, worshiped as guests of the Elkhart Brethren on March 9th.

FLORA, INDIANA. The Flora W. M. S. members were guests of the Burlington Church on March 6th, at which time the mission study book was reviewed by Mrs. Kenneth Newell.

NORTH MANCHESTER, INDIANA. The Father and Son banquet was held the evening of March 3rd. This affair, the first of its kind for several years, was sponsored by the Laymen's Organization.

(Continued on Page 7)

COMING EVENTS

WARSAW, INDIANA. Holy Week Services, night except Saturday—Mar. 30-Apr. 6—Rev. C. Y. Gilmer, Pastor-Evangelist.

WILLIAMSTOWN, OHIO. Revival Services—April 7—Rev. William H. Anderson, Evangelist; Rev. W. S. B. Shoff, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Evangelist Effort—Apr. 6-13—Rev. Charles R. Munson, Evangelist; Rev. H. H. Rowsey, Pastor.

CENTRAL DISTRICT LAYMEN'S AND WOMAN'S MISSIONARY SOCIETY RALL

Anamosa, Iowa

March 28th—7:30 P. M.

CENTRAL DISTRICT SPRING YOUTH RETREAT

March 21, evening, to 23rd, Noon

Lanark Brethren Church

Lanark, Illinois.

PASTOR DESIRED

The Brighton Brethren Church and the Matteson Brethren Church have voted to join together in a circuit.

Any Pastor desiring to serve this circuit or desiring further information, please contact:

Charles Smith,
220 Marine St.,
Elkhart, Indiana

John Long,
Rt. No. 3,
Howe, Indiana.

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Rev. Woodrow B. Brant, Brethren Beliefs
Rev. J. D. Hamel, Evangelism

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The Editor's Pulpit

Our Quickened Bodies

THE SECRET OF SUCCESS in Christian service is, of course, relying on Christ for leadership, strength and power. Knowing this has prompted many individuals to yield themselves in dedication to the work of the Lord, often going to the hard places of service, close at hand or far away.

Truly the work of the Lord is carried forward in earthen vessels which have been cleansed and purified by Him. Such useful ones have amazed others by their fortitude to carry on even in the face of physical exhaustion. It seems that many times faithful servants of the Lord are able to set up and do the assigned tasks when all normal considerations would indicate that they should be on the flat of their backs. What is the secret of success at a time like that?

Paul, in Romans 8:11, speaks of the quickening of the body. Almost all interpreters of this verse point to the blessed hope that when death claims the body and it returns to the dust of the earth, the day will come (at the moment of the rapture) when Christ shall quicken the body, causing mortality to put on immortality. That is the final and the ultimate, and for this great moment we all earnestly long. This is to take place because of the Spirit of the Lord which dwells within us who are in Christ.

There is, however, the quickening of the body for service for Him. There is the taking of this earthen vessel of flesh and strengthening it when it is weak, and raising it up when it cries out for rest and quiet. Following the healing of the impotent man, Jesus says, (John 5:21), "even so the Son quickeneth whom he will." Let us not miss this great scriptural truth!

This thought is expressed in the words of Else LaRoe, M.D. (NEA Journal for March, 1958), "The body, that wonderful self-renewing engine, is not made of blood alone. A spirit inhabits it, and although no one has yet caught this spirit in a test tube or under a microscope, I can never doubt its presence or its incalculable power. From these come forces of decision and strength that can

sustain the physical body beyond any reasonable point of endurance."

Back to the words of Romans 8:11 again, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Never wonder where faithful, untiring Christians get their strength to work and labor beyond the point of human endurance. Rather wonder why we have left the small aches and pains and discomforts keep us from our appointed places in the house of the Lord. Wonder rather why we have left the smallest snuffle or bit of weariness become cause for absenting ourselves from a whole day of services.

The body often times does break down, and illness often does strike. But in being fair with ourselves and our Lord, could not many of our little "ills" be overcome by a firm determination to go ahead and attend the services, or perform the Christian duty we are asked to do? The Lord has promised to "quicken" or empower our bodies to be of service to Him. Dedicated bodies are strengthened by Him in the hour of need.

A prayer, an effort, and a trusting in Him for strength (bodily quickening) and many tasks of Christian service which we feel we should do, becomes tasks well done for Him. (Going against doctors' orders and common sense is not implied in what we have written here—the Lord wants us to rest and have respect for bodily limitations.) He wants us, however, to also be men and women and young people of courage, strength and purpose, with determination to work when He bids.

What is the secret of strength of faithful Christian workers? The quickening of the body by the Spirit of the Lord who dwells within. May it be your secret power, too. W. S. B.



EVANGELISM

by Rev. J. D. Hamel

From MISSIONS to the MODERN MINISTRY

IT IS NOT MY PURPOSE to enter into a defense of, nor champion the cause of missions. They stand there immovable in the purpose of God. They are the cornerstone as well as the crown of the fabric of the Christian Church. This stone which for so many years was rejected is now become the head of the corner, and whosoever shall fall upon it—whatever church shall ignore its claims—shall be broken.

It is my purpose rather to seek in the field of missions for some message to the modern ministry, for some inspiration to the home church. I know it is impossible to divorce the Church from missions—they are both one; but if we may do so in our thought for a time, we shall find that missions are not so much in need of the home church as the home church is in need of missions. The home church today is not so much the source of encouragement to missions as missions are the fountain of inspiration to the home church. The question is no longer whether the heathen can be saved without the Gospel, but whether the Gospel can be saved for the home church if it is not given speedily to the heathen.

Across the whole Church today is an appalling dearth of aggressive spiritual life. Earnest souls are discouraged, and many almost despairing. They are groping and asking what is the trouble and what can be done.

Whatever of encouragement there is comes largely from the mission fields. On the other hand, the fires on mission altars are burning brightly. The faith of the missionary was never stronger, nor his hope brighter. The only cloud that crosses his horizon is the fear lest the church at home may not live up to her privilege.

If we in the home churches, with all our machinery and members, and wealth and education and favorable conditions, as we think, are largely cumberers of the ground; and if missions against great odds, improperly supported, with very imperfect equipment, humanly speaking—if

they are sowing and reaping abundantly, and to a large degree are saving the Church from utter humiliation when the Master comes year by year seeking fruit, then we ought to ask missions the secret of their power. If our lamps in the home churches are burning dimly, if out of our twilight and shadows we see the light in far away distance shining steadily, it might be well for us to ask what kind of oil fills that lamp. Like Apostles the eloquent, the home church ought to be willing to be instructed by this Aquilla and Priscilla in "the way of God more perfectly."

Now if I read aright the story of missions, the secret of their power, the message they bring to the modern ministry and to the whole Church, is the emphasis upon this trinity of doctrines: Atonement in Christ, Ministry of the Spirit, and Prayer.

I. THE ATONEMENT AND MISSIONS

In emphasizing the atonement in Christ we believe that missions have good Scriptural grounds for their position. "God forbid that I should glory save in the cross of Christ," was Paul's battle cry. No doubt, on going to Athens and Corinth, Paul may have been tempted, because of their education and culture, to preach differently from what he did to the rough people of Galatia. But he did not. This is his testimony as to the kind of preaching: "I delivered unto you first of all that which I also received, that Christ died for our sins according to the Scriptures" (I Cor. 15:3). And this was done in a most earnest fashion. "I determined to know nothing among you save Jesus Christ and Him crucified" (I Cor. 2:2). Nothing more impressively, than the preaching of the cross to every creature and its acceptance by them, demonstrates to us so conclusively that our Gospel is an eternal Gospel; that the power and need of Christ's blood save never goes out of date.

This story of the cross wins its way among all people because it is the old, old story. It is older than West-

older than Calvin, Augustine, Paul, Moses, or Abraham. It is as old as God, the story of "the Lamb slain from the foundation of the world."

Did you ever hear of a Unitarian mission? You may have. Then did you ever hear of a Unitarian mission having a revival in a heathen land? I never did. And the reason is they have no cross, no atonement to preach. When you steal the cross, you take the crown of missions. When you despise the blood of Calvary, you will have strangled missions. Beloved, we must be faithful in lifting up "the Lamb of God that taketh away the sin of the world" not only in the Mission field, but also in the local church where we will receive new power for our modern ministry.

II. THE HOLY SPIRIT AND MISSIONS

Every age has its own test of fidelity. In Old Testament times the test was the unity of God. After Christ came, the test was the Son of God as Divine Saviour and King. The test for the Church today is its readiness to accept the Holy Spirit as the Divine administrator of God's kingdom in this world. In the first place, the Holy Spirit must be enthroned as administrator and director. "His time is no less important than His way." The Church never has been able to select the proper time and place for labor. As we read the "Acts of the Apostles" we feel that they are the "Acts of the Holy Spirit." The foretokens of foreign missions were when the Holy Spirit directed Philip to the eunuch and Peter to Cornelius. And the first act in the world drama of Christian conquest was when in the church at Antioch "the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." And no missionary of modern times has been successful but what has gone out under a like ministration of the Holy Spirit as director.

Paul's being turned back from Asia and Bithynia by the Holy Spirit, because hearts in Europe were ready for the Gospel, can be paralleled over and over again in the administration of the Spirit in modern missions. When Judson went to India and landed at Calcutta, the East India Company forbade his landing. Feeling certain he had been called to the mission field, he retired to the Isle of France, and a year later went to Madras, where he was also unable to stay. The only place open was Rangoon, Burma, the last place he wished to go. But he went, led of the Spirit, or rather, compelled of the Spirit, against his wishes and judgment. Burma was ready. Judson knew it not, but the Spirit did, as testified to by the Pentecostal work that followed.

I have no doubt that Philip's and Peter's surprise was great when the eunuch and Cornelius were found so wondrously prepared by the Spirit to receive the message. In 1820, when the ship "Thaddeus" furlled sail in Oahu harbor with eighteen missionaries on board to begin the fight with cannibalism and paganism in the Hawaiian Islands, what was their surprise when Obookiah, their native-born lad, who had gone ashore in a boat, returned bearing this news, "Oahu's idols are no more." And it was so. Before the missionaries had landed, the Holy Spirit had moved the pagan king and the priests to destroy all the heathen idols. How God moves upon the hearts of whole communities by the Holy Spirit in answer to the prayer of a devoted man!

Beloved, from many a mission field, yielding bounteous harvests, the Holy Spirit is calling to us here at home to yield to Him the right of way, promising to convict men of sin, of righteousness, of judgment, and to take of the things of Christ and show them unto us and unto many.

III. PRAYER AND MISSIONS

Prayer preceded Pentecost. Prayer preceded God's raising up needed workers. Prayer preceded the sending out of the first missionaries. The reason given for appointing deacons was that the Apostles might give themselves unto prayer. Every man or woman who has been mighty on the mission field has first been mighty on his knees before God. The spirit of the true missionary is that of Neesima, of Japan, when he said: "We must advance on our knees."

Dr. Gordon's Church, of Boston, was giving five thousand dollars annually to missions. One day Dr. Gordon said in the pulpit: "It is not enough; let us still use all our plans and agencies that have been successful in the past. But in addition, in the Sunday School in the Young People's Society of Christian Endeavor, in missionary organizations, at the family altar, in secret, in the public service, LET US PRAY THAT GOD WILL enable us to do more generously for this great cause." Result: the next year they gave over ten thousand dollars to missions, the Christian Endeavor alone giving sixteen hundred dollars!

Beloved, Prayer is the mightiest power in our hands today. Is it not a great sin that we do not use this talent of all talents in a greater way? What blessings we are withholding from ourselves, the Church, and missions by not praying! If, like Pastor Gossner, we could learn to "ring the prayer bell rather than the beggar's bell," we might have his success—one hundred missionaries put into the field who gathered thirty thousand converts before his death at sixty-three—and be worthy of his epitaph; "He prayed mission stations into being and missionaries into faith; he prayed to open the hearts of the rich, and gold from the most distant lands." But prayer is a costly exercise, and this possibly is why so few people dare pray really in earnest. If you pray earnestly a year for South America, you will feel you ought to go. If your Church prays earnestly a year for South America, she will double her missionary offering. If at the family altar a father and mother plead earnestly for Africa, God will ask a son or daughter of them for far-away service. If we pledge the price we can claim the power.

The picture of my boyhood was that of Atlas holding the world on his shoulders; but the picture for boy or girl, for man and woman, for minister and missionary today, is Christ bearing the world upon His heart. The world with Atlas' shoulder under it we know is a myth, but the world with Christ's heart under it is the mightiest reality of the ages.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

Missionary Prayer Calendar

(Put this in your Bible and use it daily.)

Subjects for prayer each week, beginning on Sunday.

- April 6. More missionary teaching and preaching in our churches
13. Efforts toward a new work at Phoenix, Arizona
20. Barbara Bischof (22)
27. Clearance for the Solomons to Argentina

GENERAL SECRETARY

TAKES TO THE AIR

FOR SOME MONTHS the Missionary Board has been urging that one of its members visit our work in Argentina to learn what progress is being made and to bring back recommendations for continuation of the work.

Most mission boards send representatives to review their fields every third year; it has been almost five years since we have sent someone to Argentina. Also plans for sending the Rowseys and the Solomons there soon, make such a visit quite desirable, if not mandatory. Since every member of the board is so occupied that he or she could not make the trip—you guessed it—the finger was laid on the General Secretary, W. Clayton Berkshire, for this assignment.

Before anyone begins congratulating him on this "fine vacation," consider some of these things: the hazards of such a journey—flying for thousands of miles into strange territory, with varying climates, sometimes unpalatable food and drinking water; the anxiety and loneliness in leaving one's family so long; the difficulty of traveling where one can neither understand nor be understood, except through an interpreter; the ordeal of returning to mountains of work, waiting to be done and complicated by passage of time. No, this is not a vacation for our General Secretary; it is the fulfillment of an assignment most of us would not want—and he is doing it willingly.

This is an excellent time for him to make the trip, since he will be in the company of Dr. Nelson Litwiller, General Secretary of the Mennonite Mission work in South America, who is returning to their work at Montevideo, Uruguay.

We believe Secretary Berkshire will bring back from Argentina first-hand information concerning this work that will be helpful in making future plans as well as inspiration to challenge us in our missionary ministry.

RECOGNIZING UNLIMITED HORIZONS

I AM WRITING these lines just before leaving for a visit to Argentina. For some time, I have looked forward to a closer, first-hand touch with our missionary work there.

I believe our Brethren people are becoming increasingly aware of the magnitude of our world mission responsibilities. This is indicated by the response to the missionary program; but we are constantly rebuked as we look at the vast areas in Argentina and in other Latin American countries where we should be making the Gospel of Christ available. We are also rebuked when we recognize the innumerable ways that lend themselves to effective missionary work, ways which we should be utilizing.

The appalling increase in population throughout the world trumpets the clear note that our present efforts as Brethren people are far from adequate. Vast areas of Latin America, heretofore sparsely settled, are now taking on new characteristics because of the population increase. All of this should be tremendously significant to us and should help to point up the urgency of our putting forth every effort to strengthen our witness for Christ through evangelism, leadership training, stewardship instruction, church development and through other ministries to those spiritually and physically distressed.

By prayer, faith and dedication, we can come closer to the perfect will of God, both as individuals and as church, in giving a clear witness of the Gospel of our Lord Jesus Christ.—W. Clayton Berkshire.

EXCHEQUER EXIGENCIES

Receipts for February\$3,533.60

Expenditures in February\$6,356.09

Inasmuch as receipts during February and March are always quite small, whereas expenditures go on as usual—with the first of each quarter being especially large—the treasury is becoming uncomfortably low.

Until world mission offerings begin reaching the office about Easter time, it may be nip and tuck to keep "in the black." Already the office secretary has begun eyeing the postman each day, like a desert wanderer seeking an oasis, longing for financial reinforcement.

If you have mission funds, project funds or just any liquid assets lying around, not promised to Uncle Sam at the super-market, please feel free—even constrained—send them in for our missionary program, where it is needed NOW.

ANOTHER JUNIOR

MISSIONARY CANDIDATE

On February 27, Rebecca Sue (7 lbs. 7 ozs.) arrived Hartford, Connecticut, to take up residence with Pa and Mamma Solomon (Kenneth and Jeannette). She came in time to get in on a bit of language training at the Seminary. Perhaps her first language will be Spanish. If the Solomons get off to Argentina soon, Rebecca should be ready.

Rev. PERCY C. MILLER

(Cont'd from last week's article)

Christmas Day of 1723 is a memorable day in the history of our church. Twenty-three people were assembled at the home of Peter Becker. Seventeen were of the original group that came and were members. The other six were those who applied for baptism and membership. So here on Christmas Day they met and organized the first congregation of the Brethren in America. They chose Peter Becker as their leader and elder. The six applicants for baptism were in such deep earnestness. We can imagine that on such an occasion as this that Peter Becker has turned to many portions of Scripture unfolding to them new light on the meaning of God's truth. I would like to imagine that Becker explains Baptism to mean to immerse, to submerge, to put under, and to do so repeatedly.

ATTENTION: OHIO CHURCHES!

We will appreciate your giving immediate attention to this matter. Make checks payable to the Ohio District Mission Board, and send them to W. Clayton Berkshire, Treasurer, 530 College Avenue, Ashland, Ohio.

(Continued from Page 2)

STOCKTON, CALIFORNIA. Brother Alvin H. Grumbling writes: "Our Teacher's Training course is finished. We are happy to say that six people completed the course, and six more completed half or more of the course."

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Paul I. Wellman, in **THE CHAIN**, tells a beautiful story gathered from the southern Negroes. It concerns the fourth temptation. All of us know the three temptations of Jesus on the mount; they are the temptation of hunger, the temptation of the taunt, the temptation of ambitious pride. But the southern Negroes speak of a fourth, which came as Jesus hung on the cross. Satan returned then and whispered in the Saviour's ear, "They aren't worth it, Lord." At that point in the Calvarian murder, the Master raised His voice and cried, "Father, forgive them; for they know not what they do." And immediately Satan fled, for he knew that the powers of darkness could never more prevail against the stainless soul of the Son of God.—Andrew Christian Braun in **THE CONQUEST OF LIFE** (The Fleming H. Revell Company).



An Anniversary Year Feature

Co-Ordination of Effort

THE EXPERIENCES of the past years of Brethren history have demonstrated that there is need of more complete co-ordination of effort on the part of our workers. The various general interests of the church should work together with the harmony of the wheels of a clock rather than be left to seek support each independent of the other. As an aid to the proper consideration of methods of securing this co-ordination we present the following Gospel teaching on the subject:

1. In the apostolic times the local churches were independent in local affairs.

They exercised discipline (Matt. 18:18; II Cor. 2:6; Titus 3:10; I Cor. 14:24).

They selected their own local officers (Acts 6:6).

And they collected their own offerings (I Cor. 16:2).

2. In matters of mutual interest the churches cooperated.

They exchanged letters (II Cor. 13:13, 14; Phil. 4:21, 22; Col. 4:12-15; Rom. 16; I Cor. 16).

They sent messengers from one church to the other. These messengers carried news, preached and encouraged the churches visited and represented other churches. (Acts 11:22; Acts 15:2; Acts 25:25; II Cor. 8:18, 19).

The churches also aided each other in time of need (I Cor. 16:1; II Cor. 8:1; II Cor. 9:1, 2).

This co-operation was largely spontaneous and adapted to conditions, but it was the beginning of precedents which justify co-operation today in missions, in education, in publication and financial interests.

3. Systematic co-operation prevailed as far as demanded by the conditions of the times but inter-congregational officers, like those of the local church, were a development brought out by the needs of the times. In general we may note that the churches co-operated (1) to secure purity of doctrine (Acts 15), (2) to extend the Gospel (Acts 13:1-4; II Cor. 11:8, 9; Acts 28:10-15), (3) in the supervision of mission point (Acts 15), and (4) in furthering the general interests of the church (I Cor. 16:1-3; Col. 4:16; Titus 1:5).

4. This co-operation was secured in several ways. First there were the apostles who were looked to as authority wherever they traveled and who exercised a general supervision over the churches (I Cor. 7:17). Then where they could not be present they sent delegates clothed with their authority (Titus 1:5; I Tim. 1:3). When the apostles died, their apostolic authority was not passed on to successors but the principles of co-operation which they had acted upon were taken up by the church and developed. Co-operation was also aided by the conferences of the churches.

Now we wish to discuss more fully the co-operation to be secured through orders of church officers which did not pass away with the apostolic office. They might be called district officers, although they are not so named in the Gospel.

1. There were evangelists who were missionaries with special spiritual gifts (Eph. 4:11), who were called (a) to preach the Gospel (Acts 1:21-24), (b) administer the ordinances (Acts 8:14-17), (c) care for their converts until provided for

some other way (I Tim. 4:13-16; I Tim. 4:2; Titus 1:5; Acts 15:36). These are in general the duties of our missionaries, home and foreign.

2. There were some of these evangelists who exercised supervision over a district and might be called district evangelists, or pastors, or bishops. They "set in order the things that were wanting" (Titus 1:5; Acts 5:14-18), taught proper doctrine (I Cor. 11:34; I Tim. 1:3), and helped the churches to be properly organized (Titus 2:5). No complete system was worked out and prescribed, but there was supervision and the principle was thus established and the church today must adapt it to conditions.

3. There were those workers in the early church who represented the general interests of the church and corresponded to what we call church secretaries.

They represented (a) the missionary interests of the church (Acts 13). They founded new churches.

(b) The educational interests (Acts 18:26; Acts 15:1ff). Of course there was no system of colleges and seminaries but they took such steps for the education of their members and preachers as they were ready for, and thereby established a principle which we may work out and apply.

(c) They exchanged letters and thus in an age which lacked the printing press, went as far toward the development of publishing interests as was possible (Acts 15:21; Col. 4:16). It is not their methods of copying letters that we are to follow but their desire to exchange news, protect one another from false teachers and co-operate in all ways.

(d) They represented the charitable interests of the church (I Cor. 16:1-3; Acts 11:29). Thus we find them collecting aid from all churches and sending it to be applied by special messengers.

These interests were as yet in the formative stage but the principles of action and germs of organization were already manifest. There is clear precedent for the work of church secretaries representing the various general interests of the church, who should travel among the churches to secure co-operation in the support of these general interests.

Our facilities for co-operation are vastly greater and we should take advantage of them and work out a comprehensive system which will co-ordinate and simplify all our church machinery.



Does the above article, dear reader, have a vaguely familiar ring? Does it seem to speak almost in the language of a problem which we have recognized in our church today and about which we are seeking to do something through the work of the Central Planning and Co-ordinating Committee?

Well, if you think it seems a little strange, yet very much to the point of today's recognized need of the boards and organizations of the church working closer together, then let us note that the words of this article have come from the pen of a man who was Editor of the BRETHREN EVANGELIST more than fifty years ago. From the Editorial pages of the BRETHREN EVANGELIST of 1904, we have lifted the words of the late, beloved, Dr. Charles F. Yoder.

In this Anniversary year we find his words as potent as they were a half century ago, and commend them, along with his scriptural study of the subject to your careful consideration. The Brethren today are much concerned about the need for better co-ordination and co-operation in the church. To this end your support of the program of the Central Planning and Co-ordinating Committee is earnestly solicited. W. S. B.

**We Dare do no less than our
Best this Year for
Brethren World Missions**



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

THOSE HIDDEN HAZARDS

A SUDDEN CRY is heard during the quiet of the Sunday morning church service. First one usher, then all the ushers, quickly withdraw. Then one returns to beckon Mr. and Mrs. Jones to the door of the church. The service continues in an atmosphere of nervousness, particularly when the siren of an ambulance is heard approaching. When the service is over, it is learned that the shaky step leading to the narthex has finally broken and that Mr. Jones' mother has fallen and suffered a fractured hip.

While every church wants to keep its property in good condition, many churches through inadequate budgets and just plain carelessness have permitted conditions to exist which are hazards to life and limb of their members and friends. Trustees do not always take seriously their responsibilities to God as stewards of the house, which has been dedicated to His worship. They often forget that in many states the church is held legally responsible by the courts of law for damages sustained by members and visitors through its negligence. Damage suits against churches are not frequent but there are enough resulting in verdicts for such large amounts that trustees and church members need to be aware of such liability and to take the necessary steps to safeguard the churches.

Years ago churches and other charitable organizations were not held responsible at law for the negligence of their servants. If a janitor dropped a hammer on the head of a passerby, the injured person could sue the janitor for his broken skull but he could not sue the church. Likewise, if the front steps to the church collapsed or the roof caved in, there was no remedy at all for the people injured.

Today, in many states, this is no longer the case. People not only sue the church for damages but collect some handsome sums.

The law is confused so that in some states the church is liable only if it has been negligent by employing incompetent servants. In others it is liable for injuries suffered by business people making deliveries to the church and strangers passing by on the sidewalks but not for injuries sustained by members of the church nor by persons receiving a benefit from the church program. In other states there is liability for any injury received through the church's negligence.

In Minneapolis some church trustees, after repeated warnings from the sexton, failed to have repaired the castor on a piano. When the piano turned over breaking the leg of a Sunday School teacher, the latter brought suit against the church and recovered damages. Says Judge Olsen of the Minnesota Supreme Court: "Men and corporations alike are required to be just before being charitable."

It is the duty of the trustees to do two things: i. 1) to see that no accidents take place; and 2) to carry adequate insurance in case they do. While insurance is very helpful in the event of litigation, the most important thing is to protect those who visit the church property from harm.

What are the hazards as to which a church should be on its guard? Following are a few of the many items which need constant checking:

1. Refrain from active acts of negligence, employ custodians and other staff members who will be careful in what they do and will have Christian regard for the safety of others.
2. Keep the church property neat, clean and in order. The banana skin on the walk is the time-honored booby trap. When many groups are using the church building, particularly groups of children, there is a constant tendency to leave things in the wrong places where people can trip over them and fall. All groups using the church should be educated in good housekeeping.
3. Keep hallways, staircases, etc., well lighted. It is much easier to fall if you cannot see where you are going.
4. In building churches avoid steps as much as possible. For years church building leaders have advocated church buildings on the ground level without steps thus avoiding basements and multistoried structures. This is not always possible but where lack of land or the use of an old building means that steps are unavoidable, be sure that there are as few as possible.
5. Be sure that all staircases and hallways are in good repair. Be sure that there are strong rails for every staircase.

3. Sidewalks should be smooth and without holes or broken blocks over which people can trip.
7. Keep the walks clear of snow and ice in winter and slippery wet leaves in the autumn.
8. If the church cannot afford new carpets and old ones have holes in them over which people can trip, patch them up or tear the carpets up entirely.
9. Be sure that all the apparatus in the kitchen is in good order and that the kitchen and other floors are kept clean and dry.
10. If folding chairs are used in the assembly hall or various classrooms, be sure that they are in good working order and strong enough for the members of the church who have not made an effort to reduce. (The author recalls well from his childhood days when the good Mrs. X sat down on a folding chair which collapsed beneath her. To a small boy it seemed very funny but in retrospect the church was very fortunate that serious injuries were not sustained.) Actually almost every church has some folding chairs which should have been thrown away and replaced by newer and more substantial furniture.
11. Be sure that the building itself is physically sound. Many church buildings are in use which might well be closed as fire traps. Sometimes ceiling plaster is loosened through roof leaks or vibration of passing vehicles so that it is in great danger of falling. If the ceiling is a high one, death or serious injury might result if it fell.
12. Be sure that the heating system, including the furnace, is in good operating order, that you have a fire-resistant furnace room and that the room is not full of debris. Most church fires start in connection with

the heating system and all too many churches use the furnace room as a catchall for last year's Christmas decorations, which need only a spark to set off a roaring blaze.

The hazards are indeed many. Eternal vigilance is needed on the part of the trustees and house committee. There should be frequent inspections of the whole premises and a consistent effort to think of the features of the building which are particularly susceptible of becoming booby traps. Sometimes insurance companies will send safety engineers to make a thorough inspection of the premises. After every possible precaution has been taken, the church should be sure that adequate public liability insurance is carried. The church should remember however that such insurance protects only where the church is legally liable for damages and where, if the person injured were to bring suit against the church in the law courts, a judgment against the church might be rendered. Some churches, therefore, carry medical payment insurance riders on their liability policies. Such riders may provide for payment of doctor's bills and medical expenses to the injured regardless of liability. While such additional is not a necessity, it is good public relations. It prevents such misunderstanding and ill will. It also enables the trustees to sleep more soundly.

(By Wm. Kincaid Newman, member of New York State Bar and Secretary of Church Building Department, The Board of Home Missions of the Congregational and Christian Churches, 287 Fourth Avenue, New York 10, N. Y.).

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Spiritual Meditations

Rev. Dyoll Belote

WHAT IS "THE HOPE OF GLORY"?

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Galatians 2:20a. "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." Colossians 1:27.

IT IS POSSIBLE to have a way of life that meets the approval of society without meeting the approval of God. One may be a good parent, a good citizen, good neighbor, good worker without being a Christian, according to society's standards. An elderly, devout Christian, sitting on a hillside watching a beautiful lake, and at the same time watching a great group of young people filing into the chapel of the beautiful summer camp, said to his companion, "I wonder sometimes if we are not in danger of substituting beauty for righteousness?"

Our two texts, both by St. Paul, set forth the same thought. Jesus insisted upon the New Birth. "Ye must be born again." The old man of sin must be done away with,

and we must put on the new man—the man Christ Jesus. He must become a part of us.

To be approved of God there must be a life that is "hid with Christ in God." It must be "Christ in us, the HOPE OF GLORY." Atonement—the sacrifice of Christ for our sins—has a deeper meaning than mere forgiveness of sin. It is the establishment of a new relationship in which "Christ liveth in me." Nicodemus did not understand how the things which Christ taught him could be. And men today do not understand it by human reasoning. But the song writer has brought the thought to us in beautiful verse:

"I serve a risen Saviour,
He's in the world today;
I know that He is living,
Whatever men may say;
I see His hand of mercy,
I hear His voice of cheer,
And just the time I need Him,
He's always near.

He lives, He lives, Christ Jesus lives today!
He walks with me and talks with me along life's narrow way.

He lives, He lives, salvation to impart!
You ask me how I know He lives?
HE LIVES WITHIN MY HEART."



What's Doing in the Churches



ST. JAMES, MARYLAND

Few reports have been sent in from here in recent months. Not because of nothing doing, but the Editor from time to time has gleaned some activities from the Church Bulletin. This does not mean that there have been few activities. We have various organizations and auxiliaries that have to do considerable thinking to avoid conflicts. Our December Business meeting was postponed from Christmas night, because of our Christmas program given to a full house. The Business meeting was held the last night of the year. At this time we were given a leave of absence to go to Europe, and Palestine with Prof. Delbert Flora's group this summer. This naturally takes in the Convocation at Schwarzenau, Germany. We closed the old year with a watch-night program.

January 12th was the beginning of our Evangelistic Meeting. Rev. Reuben Cantrell, a widely traveled Evangelist, and head of The Hagerstown Youth Center was our Evangelist. He brought much talent with him which had been associated with him in the Youth work programs. There was not a night without its Special music, brought by visitors, and our own talent. Our Ladies' Sextette is favorably known in the County because of its Radio programs or appearances. The Meeting closed on Sunday night January 26th. The attendance from beginning to end was good. There were nights when it was necessary to place chairs in the aisles. The visible results of the Meeting were nine coming forward. Three were reconsecrations, one for membership in the church from another church, and five first confessions. There was a space of 60 years between the oldest and the youngest baptized. The next Sunday following the Meeting's close a young man came forward for Church membership. A total of seven were baptized and received into the Church.

The last night of the meeting in just a few minutes, the Church and friends raised \$100.00 and gave it to us toward the purchase of Kodachrome film for the European trip. This was indeed a surprise, which just about had us as near speechless as we usually ever get.

The work of refinishing and relighting and adding a partition to the large room occupied by the Young People's Department is well under way and perhaps will be completed ere this is in print. At a Business Meeting last Fall it was voted to brick case the church, and add necessary room to the front of the building. This room is badly needed along with additional Sunday School rooms. The large basement dedicated a few years ago has been divided by curtains into a number of rooms, when needed and is a great improvement. This is used by the Primary Department. We are fortunate in having in our mem-

bership a skilled architect, James E. Norris who is drawing plans for our church extension and expansion. Our Sunday school and Church attendance remains steady and is very encouraging. All the Special Offerings have shown an increase, and the finances of the Church are in a very favorable condition. With all that has been accomplished, it does not mean that we have exhausted our potential in the matter of growth.

Freeman Ankrum, Pastor.



MATHIAS, WEST VIRGINIA

We feel a report is long due for the Evangelist from the Mathias church. As other ministers it seems the day goes so fast we have not been able to accomplish what we would like to do. However, we pray our work has not been in vain.

We would like to mention a few of the events or undertakings since we arrived on the field. First of all we would like to mention that the pastor and family are living comfortably in a new parsonage which has been paid for within one year. This has been made possible by the sacrificial giving of a small group of people.

In March of last year a Woman's Missionary Society was organized with 16 becoming members. Bandages and ulcer pads were sent to Africa, four burlap bags of clothing were sent to our mission at Krypton and Christmas fruit-plates were sent to the aged and shut-ins in our vicinity. At the present the group is working on band items to be sent to the leper nursery in Africa.

Union Easter services were held at Mathias with the church furnishing the speaker. Rev. Kenneth Mock accepted our invitation to be the evangelist for these services. The Daily Vacation Bible School was also held together and we helped with the teaching.

During the last year a Sunday School Board was organized whereby we meet every other month to discuss the Sunday School work. A Brethren Youth Crusade group was started but later dropped as the transportation and also shortage of young people seemed to intervene.

Beginning September 15 through the 22nd we were privileged to have Brother Freeman Ankrum with us for our fall revival. No visible results were shown but we do feel the Christian folks were strengthened by the meetings.

At the beginning of the new year we were hoping to really get some work done but it seems as if Satan is always on the job. Weather conditions have been so hazardous the attendance has fallen way below average. However, with spring close at hand we expect to go forward with our plans with the help of the Lord.

Claude Stogsdill, Pastor.



BERLIN, PENNSYLVANIA

The Berlin Brethren Church shared many highlights during the past year which we would now like to share with the rest of our Brethren. Our schedule has indeed been a busy one. Beside regular morning and evening

vices, and prayer meeting we held pre-communion services. The morning services attendance averaged 207, evening 75, and prayer meeting 25. In addition to our ular services we participated in a Community Week-Prayer, Day-of-Prayer, Reformation, Thanksgiving, ten and Good Friday Services.

Our greatest undertaking was the decision of the Sun-School and Church to support as our own mission-Mrs. Regina Rowsey. The Sunday School, with an rage attendance of 250, contributed \$1,500 toward the ject and the Church contributed \$1,000.00.

The Church Social Rooms were redecorated at a cost nearly \$1,500.00. In addition the men and women doted more than 200 hours of labor. After this week was pleted the Sunday School, through personal contribu-as, bought twenty-one new tables, and the Church ed 100 folding chairs.

Seventeen persons were baptized and four received into membership by letter.

There were 125 in attendance at the Father and Son quet sponsored by the Men's Bible Class and 150 at Mother and Daughter Banquet of the W. M. S. and terhoods.

Mr. William Shockey, a former resident of Berlin, gave his vacation time to paint a painting in the baptistry the baptism of Jesus by John the Baptist. This he doted to the Church in honor of his mother—a former nber.

The Pennsylvania District Conference was held in Ber-as well as Youth Rallies, local and district. Our youth ups contributed \$266.66 to the National Youth project. their funds were received by their own efforts. Miss eva Altfather, the Art teacher at the High School and hful worker of the Church, spent more than one hun-d hours with the youth group prior to Christmas as y completely sketched, painted and cut out life sized traits depicting the Nativity Scene.

Ralph E. Mills, Pastor.



TUCSON, ARIZONA

ust to bring the brotherhood up to date on Tucson openings for the past three months, I will relate some the highlights as they have impressed me.

On December 6th, six accepted Christ at the morning vices and baptism was held for the same at the eve-g services; we are so happy for them.

Our church presented three distinct Christmas ser-es. The first, on December 15th, was a wonderful mu-al program presented entirely by the Choir, directed Mrs. Vada Seiler. This was a truly joyous prepara-n for the rest of the Christmas celebrations to follow.

On December 22, the Sunday Evening before Christ-s, the Sunday School presented their program. It was unique presentation. Several weeks before Christmas, nes were set up, costumes arranged, etc., to depict the istmas story; using our Sunday School children as ors. There were pictures taken of the sets in the desert Joseph and Mary and the donkey on their journey to hlehem, there were shepherds in the fields watching ir flocks by night, there were angels announcing the

heavenly gift, there were beautiful color shots of the Wisemen beneath the palms and all that tells the Christ-Child story. The colored slides were then set to music on a tape-recorder; the music being songs sung by our chil-dren's choirs. The program was then presented without fuss or confusion for the parents and children alike to enjoy. The pictures were taken by our own camera hob-biests, the script written by our literary artists and the scenes and props planned by our drama enthusiasts with more participants, fun and cooperation afforded for all. It was different and well received by all.

On Christmas Eve at 11:00 the Youth with the aid of our Pastor and wife presented a midnight candlelight ser-vice. The parking lot and walks to the church were lined with luminaries and the Sanctuary with candles. The feature part of the program was the narrating of the precious Christmas story, "Raphael, the Herald Angel," by David Appel and Merle Hudson—the story being told by Marjorie Grisso. Of course, all of our Christmas pro-grams were well attended.

We held our annual church business meeting on New Years' Day with a "Pot-luck Supper" at 5:30 with busi-ness following. We are so happy that beginning with this year we are able to take over our entire church budget with the arrangements for our parsonage remaining as our only indebtedness.

Our Pastor, Rev. Vernon Grisso, is just completing an-other "Pastor's Class" of six Sunday mornings in which he discusses Brethren Beliefs with those interested, using the entire Sunday School hour for class period. There were thirty enrolled in the class this time.

We have had fewer visitors this winter than usual, partly due to the Church of the Brethren now having their own church here. However our increase is steadily broadening as it has all through the years. Our Sunday School has been running 200 and over with Worship ser-vices about 165 which makes both services approximately 30 more than a year ago. We are happy with our grow-ing numbers but rejoice even more that each year our spiritual depth and loyalty are still the most pronounced. May we continue to do the Lord's work willingly and hap-pily until He comes.

Mrs. Clara Flory, Corresponding Sec'y.



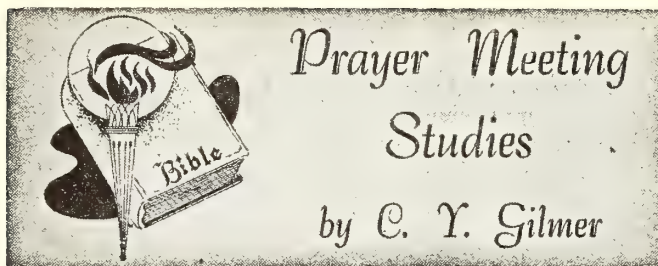
VALLEY BRETHREN CHURCH

We are recovering from being about snowed in for some time. There were 75 at Sunday School, March 9th. Then in the evening the church was full—all the pews were oc-cupied. A singspiration was held in the church, from 9 to 10 P. M. The youth of the various churches of this Valley came. There were older adults present as well.

The youth of Indian Head and East Huntingdon in the Youth for Christ groups competed in the semifinal Youth for Christ quiz. The questions were asked concerning the materials in Acts 21 and 22. Around 20 questions were asked on these two chapters.

Several special numbers were sung. We were glad to see so many at church. It shows that believers are still interested in the work of the church.

Elmer M. Keck, Pastor
Jones Mills, Pa.



DID SIMON KNOW?

Did Simon know when he went with the crowd
That he would be compelled to share the load?
That he would walk that day up Calvary's road
Beside a God in grief and sorrow bowed?

Can it be true the Lord may need us still,
The humble folk, to walk with Him, to bear
His cross? The cross we would not need to share
Had we not followed Him up Calvary's hill?

Did Simon chafe beneath the heavy load,
Beneath the burden of the wood, the shame?
Or did he share the fellowship of pain
As he with Christ went up the Calvary road?

Would Simon follow of his own accord
That rugged way again, with Christ the Lord?

—Mary Stoner Wine.

HAVING INSTITUTED the washing of the saints' feet, the Lord's supper, and the holy communion in the upper room, our Lord went out to endure the agony of Gethsemane at midnight (Luke 22:44). Betrayed with a kiss, arrested, and bound like a thief (Mark 14:45, 46, 48), He was led away to be four times tried, three times acquitted, but condemned to die (Matt. 27:24). This work, illegal in 43 specific counts, was of wicked men (Acts 2:22, 23) who were inspired by Satan (Gen. 3:15; John 13:27). Marched from court to court, laden with chains, unrefreshed, buffeted with fists, mocked, beaten with rods, scourged, crowned with thorns (John 19:1-3), Christ was "crucified under Pontius Pilate," a weakling of a politician whose record would not bear investigation, and therefore feared to displease his clients (John 19:12).

"He bearing His cross went forth" (John 19:17). Exhausted in body and overwhelmed with spiritual anguish, the sinner's substitute required one for Himself (Luke 22:26). In the name of the senate of the Roman people a centurion compelled Simon to bear the cross (Matt. 27:32).

"Our Jesus staggered with His load,
Up Calv'ry steep, up Calv'ry road;
But as he made the hard, long climb,
He fell beneath the load of time;
For he could bear no more of pain,
Than was the load of sin and stain;
Good Simon took the cross a-prone,
And bore it as it were his own;
Yes, Simon took that heavy tree,
And bore it for humanity:

Had Simon failed, Christ had not died—
The debt of sin would still abide."

If Simon was not a Christian that day, he must have become one later because his sons were well known Christian people (Mark 15:21). The Alexander of Mark 15:21 is thought to be one of Simon's sons, and Rufus of Romans 16:13 the other.

"We need not die that we may show
What Simon meant so long ago;
It's lift the load that heavy lies,
As brother, fallen, faints and cries,
'Help me, brother! with my load,
Up rugged rocks, up rugged road!'
Yes, Simon showed the Christ-true will,
He helped his Savior up the hill;
But had he failed all else had failed,
And since he helped all else availed!

Lesson

Comments



by

William H. Anderson

Lesson for March 30, 1958

THE CHURCH OBSERVES THE SACRAMENT

(ORDINANCES)

Lesson: Romans 6:3-4, I Cor. 10:14-22

"BUT WE GROW IN GRACE, and in the knowledge of our Lord and Savior Jesus Christ," is the admonition of God (II Pt. 3:18). Just how can this be done? By applying ourselves of the God-given Means of Grace which He has provided. The sacraments of the Church have been given for this very purpose. In baptism the Christian is identified with Christ; in Holy Communion he participates in the life of Christ.

IDENTIFICATION WITH CHRIST (Rom. 6:3-4)

Baptism is not Paul's primary teaching in this passage. Rather, it is the Believer's New Life in Christ Jesus. In order to instruct the Roman Christians concerning this vital, spiritual union with Christ, Paul introduces a subject which they did not understand—water baptism. In baptism, baptism is used as a symbol of the Christian's union with Christ.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?"

Here the apostle turns them back to their baptism, that initial step in public confession of the Lord upon whom they had believed. Did they not realize the significance of that baptism—that it set forth their identification with a crucified and buried Lord? For in their baptism they had confessed their choice of Him, as against sin and the old life. But Christ had been "made sin on our behalf," had died unto sin; had been buried, and had been raised from the dead through the glory of the Father; and now lived upon God in a new, resurrection life.*

Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What does it mean to be identified with Christ in His death, burial, and resurrection? When a convert goes down into the waters of baptism he is buried into the death of his old life. The old life is left behind him never to be entered into again. He rises from the water determined to walk in newness of life through his union with Jesus Christ!

PARTICIPATION IN CHRIST (I Cor. 10:14-22)

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Charles R. Erdman comments:

Partaking of the bread and wine in the Lord's Supper symbolizes the participation of a believer in all the benefits of Christ's atoning work and in the spiritual life which He imparts to all who are united with Him in faith. So, too, this joint participation in Christ's work and Christ's life constitutes all believers one; they form one loaf, one body; and of this unity the sacrament is always a symbol.

The Corinthians knew what it was to partake in the idol rituals of paganism. Paul wanted them to know that when they engaged in idol worship they thereby identified themselves with idols, and embraced all that idolatry signified.

The same holds true of Communion. The cup symbolizes the shed blood of Christ; the bread, His broken body. As Paul is saying that the cup of blessing, the blood of the Lord, is participation in the fellowship of the shed blood. In this same manner, the communion bread symbolizes participation in the very life and body of our Lord.

God "hath given unto us all things that pertain unto righteousness and godliness" (II Pt. 1:3). Why then are we so weak and ineffective for Him?

In every church there are those who hesitate to identify themselves with the Lord and the Church by being baptized. Such have never understood the true meaning of this ordinance. Likewise there are those who hear His Word, and yet who are always among the missing when it comes time to commemorate the Lord's Supper. What spiritual blessings they miss!

Baptism and the Communion Service are sanctioned by God's Word. Let us obey God!

Newell, William R., *Romans Verse by Verse*, Moody Press, Chicago, 1948, p. 204.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

HOW TO STUDY THE LESSON

THE QUESTION of how to study the lesson is most important for all teachers of adult Sunday school classes. Good preparation usually guarantees a good presentation, but this in turn depends on proper study methods. Here is an outline for the adult teacher to follow in preparing the lesson.

(1) **Walk around it!** Observe the lesson passage from all sides, all viewpoints. Become familiar with all its details. Try to discover its purpose. (Why is it in the Bible? Why was it chosen for this particular lesson?)

(2) **Poke it!** Does it live and move? Does it do or say something to you when you read it? Can it be made alive to others?

(3) **Ask it questions!** What of its past? Does it have a future? In other words, study the lesson text in its context. Write down the questions for which you need to find an answer. Ask yourself, "Who, what, when, where, why, so what?"

(4) **Take it apart!** Analyze it carefully by paragraphs, sentences, clauses, phrases, and words. Compare various translations and use reliable Bible commentaries. (If you don't have these, see your pastor for them.) Check the passage for implications, repetitions, contrasts, and comparisons. Study especially the verbs, for they convey the action. Note the time, place, and persons involved.

(5) **Find its relatives!** Check the use of key words in other portions of the Bible by using a good concordance. Try to find elsewhere comparable verses or passages, ideas or acts. Are there apparent contradictions? Use them constructively.

(6) **How much is it worth?** All Scripture is profitable, but not all is equally profitable. How valuable is this passage for this class at this time? What part is highest in value?

(7) **Put it together again!** Don't be like Humpty Dumpty; make your lesson a unit, not a mass of smashed Scripture fragments. Having analyzed the lesson, synthesize it. Now that you understand it, prepare to interpret it.

(8) **Check it!** As in scientific problems, the answer always needs to be re-examined. Consult your lesson commentary, quarterly, or other helps to make sure that you don't go off on a tangent of purely individualistic interpretation.

(9) **Add it up!** Prepare a summary of the lesson. Gather up the pieces of lecture, discussion, and questions and give the class a capsule to take home for the week.

(10) **Make it stick!** Apply the lesson to our daily living. Should it affect our beliefs, attitudes, or actions? Are there any sins to confess, any examples to follow, any warnings to heed, any promises to claim? The lesson will stick if the application answers the question, "So what?" (Adapted from *Sunday School Encyclopedia*, volume VIII.)

Laid to Rest

ELL. Reuben Sell, a brother beloved and faithful member of the Huntington Brethren Church, departed to be with the Lord on Feb. 20th. Funeral service from the Robins Funeral Home, with Rev. C. Y. Gilmer assisting and undersigned.

Claud Studebaker.

WHITE GIFT OFFERING, AS OF FEBRUARY 12, 1958

Denver, Ind.	\$ 44.41	Waynesboro, Pa.	51.00	Pittsburgh, Pa.	12.00
Pleasant Hill, Ohio	132.00	County Line, Ind.	64.60	Conemaugh, Pa.	10.00
Glenford S. S. (Ohio)	10.24	College Corner, Ind.	60.65	Pleasant View, Pa.	4.00
Mulvane, Kansas	57.11	Gatewood, W. Va.	8.00	Roanoke, Ind.	4.00
New Lebanon, Ohio	250.00	Huntington, Ind.	24.10	Teegarden, Ind.	4.00
White Dale, W. Va.	82.25	North Georgetown, Ohio ...	75.00	Stockton, Calif.	4.00
Mexico, Ind.	80.40	Mt. Olivet, Del.	42.00	Fort Scott, Kans.	4.00
Nappanee, Ind.	300.00	North Manchester, Ind.	208.70	Muncie, Ind.	10.00
New Paris, Ind.	108.58	Oak Hill, W. Va.	21.75	Johnstown, Third, Pa.	2.00
Milford, Ind.	159.70	Center Chapel, Ind.	71.79	Sergeantsville, N. J.	4.00
Oakville, Ind.	75.00	Hagerstown, Md.	133.00	Mansfield, Ohio	4.00
Flora, Ind.	116.00	Mt. Olive, Va.	66.79	Washington, D. C.	4.00
Gretna, Ohio	93.85	Carleton, Nebr.	38.25	Lanark, Ill.	3.00
Canton, Ohio	125.00	Morrill, Kansas	27.00	Sarasota, Fla.	1.00
St. James, Md.	117.19	Brush Valley, Pa.	13.00	Highland, Pa.	1.00
Udell, Iowa	24.00	Gratis, Ohio	90.00	Fremont, Ohio	8.00
Tiosa, Ind.	48.00	Lathrop, Cal.	46.00	Goshen, Ind.*	2.00
Akron, Ohio	24.50	Warsaw, Ind.	158.25	Elkhart, Ind.*	1.00
Loree, Ind.	50.00	Calvary, N. J.	13.50	Meyersdale, Pa.*	0.00
Glenford W. M. S.	10.00	Raystown, Pa.	12.00	Fairview, Ohio	0.00
Glenford Church (Ohio)	33.00	South Bend, Ind.	210.00	Masontown, Pa.	0.00
Peru, Ind.	25.00	Ardmore, Ind.	103.66	Mt. Olivet, Del. (1957)	0.00
Corinth, Ind.	66.21	Johnstown, Second, Pa.	165.50	Individual Gifts	0.00
Roann, Ind.	110.24	Vinco, Pa.	561.23		
Cameron, W. Va.	10.00	Milledgeville, Ill.	472.02	Total to Date	\$81.00
Maurertown, Va.	50.00	Tucson, Arizona	140.62		
Valley, Pa.	31.70	Burlington, Ind.	84.55	Offerings from same sources	
Johnstown First, Pa.	105.00	Quiet Dell, Pa.	6.00	last year	\$8.00
Fair Haven, Ohio	63.14	Waterloo, Iowa	300.00	(*Signifies churches paying	
		Mt. Pleasant, Pa.	19.00	terly)	
		North Liberty, Ind.	110.00		
		Smithville, Ohio	421.37		

Henry Bates, Treasu



PRESIDENT EISENHOWER HAS PASTOR AS WHITE HOUSE ADVISOR

A 40-year-old Congregational Christian minister, the Rev. Frederick E. Fox, is one of President Eisenhower's most trusted assistants. As the President's special office assistant, Mr. Fox spends 10 hours a day rattling away on a White House typewriter with a furious but effective two-finger system.

Currently he was hard at work on the speech the President was scheduled to give on March 1, opening the annual Red Cross fund drive. As a matter of fact, whenever the President makes a speech containing an element of spiritual significance, it is probable that Mr. Fox has a hand in it.

Fox recently represented President Eisenhower at the triennial assembly of the National Council of Churches in St. Louis, Missouri. In addressing the assembly Fox expressed the President's desire for the churches of the nation to voice their opinions "clear and strong." The President, he said, "knows that the health of our democracy depends upon truth freely expressed—the truth as well as the sweet; judgment as well as prayer and the free churches of America have a prime responsibility to make plain to us the words of the Lord by precept and by example."

Fox is the only clergyman to serve in an American President's staff since the days of Lincoln.

EVANGELICAL FILM PRODUCERS

PLOT NEW TEEN-AGE FILM

Gospel Films, Inc., producers of the teen-age films "Seventeen" and "Silent Witness," have begun work on a third youth film, according to Jack Sonneveldt, president of the Muskegon, Michigan, organization.

Plot for the new story, which is being prepared in script form by Ken Anderson, was derived from a "brainstorming" session in Chicago which brought together some of the mid-west's literary figures.

em were Eugenia Price, founder of "Unshackled"; James Adair, editor of *Power*; Dr. Robert A. Cook, vice-president of Scripture Press; Janice Gosnell, fiction editor, *Christian Life* magazine; Charles Urquhart, former rector of the "Vic and Sade" radio program; James Grant, WMBI radio producer; Evon Hedley, executive vice-president, Youth for Christ International; and Joye Locksema, writer for secular and religious magazines. Also in attendance were a number of Christian teenagers, as well as officials of the Gospel Films organization.

Purpose of the new film, according to Sonneveldt, is to reach the high school student, "of alleged high moral character, who because of his good life sees no need for acceptance of Christ as personal Saviour." Ralph Capin of Gospel Films will handle direction on the production, which is slated to get under way shortly.

OTHER NEWS DEVELOPMENTS

LITTLE ROCK, Arkansas—J. H. Kickinbotham and his son will go to jail for 60 days and pay fines of \$1,900 each for keeping their stores open in violation of a court order to close their stores on Sundays. Three times within the past year they have sought unsuccessfully for a favorable decision from the U. S. Supreme Court, whom they appealed their case. They have been convicted about 20 times for breaking the Sunday closing law.

MINNEAPOLIS, Minnesota—Fifty-five per cent of adult Minnesotans questioned in a Minnesota Poll survey said they say grace in their homes at mealtime quite regularly. Twenty-four per cent said they say grace occasionally, 19 per cent said "hardly ever," and two per cent said they never say grace. More Roman Catholics than Protestants (68 per cent to 51 per cent) said that grace is a regular procedure in their homes.

LITTLE ROCK, Arkansas—The Good Government Committee won the recent election for a Board of Directors to run the city government. Six of the seven members elected are active church members—a Roman Catholic, a Methodist, a Presbyterian, a member of the Christian Church, and two Baptists including a member of The Gideons, International. The election marked the start of a new city management plan. The board will name one of its members as mayor and will hire a professional city manager to operate the city government. During the election campaign, the six candidates denied they were integrationists, but claimed to be "real independents." The seventh member elected is a pro-segregationist.

WASHINGTON, D. C.—Church construction totaled \$80,000,000 in October, a new record for the month, the Departments of Commerce and Labor reported. Building activity by churches in the first ten months of last year amounted to \$716,000,000—an increase of 15 per cent over the same period in 1956.

ALBANY, New York—The voters of New York approved a constitutional amendment which legalizes bingo games operated by religious, charitable, fraternal and similar non-profit groups. Each city, town and village will be permitted to decide whether bingo shall be legal within its boundary, however. New York is the ninth state to legalize bingo and similar games of chance.

MIAMI, Florida—The Gideons, International, dedicated 100,000 Bibles at a service in Miami before placing them in more than 500 south Florida hotels and motels. It was the largest number of Bibles ever given away by the organization in a single area at one time.

EMPORIA, Kansas—Clergymen affiliated with the local Ministerial Association said they would discontinue paid church advertisements in the *Emporia Gazette* as a result of the paper's new policy of publishing liquor ads. The *Gazette*, founded in 1895 by the late William Allen White, ran the first liquor ads in its history last November 1.

GOSHEN, Indiana—Goshen College and Biblical Seminary, operated by the Mennonite Church, has applied for a non-commercial educational FM radio station to train students in radio evangelism.

SAN MATEO, California—The San Mateo Planning Commission denied a church group permission to use a home in a residential area for church services. By a 3-2 vote the commission agreed with residents of the area that the use of the home for religious services would cause "disadvantages" to other residents. The permit had been asked by the Calvary Baptist church to use a residence for church services and Sunday school.

HONG KONG—The Peiping Radio reported that teachers in Communist China "from now on will be responsible for making sure that their pupils are brought up as materialists." The station said the teachers must train children "to see the evil of religious superstitions."

HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers also please note:

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

An Informed Church
is a
Working Church
Read your
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NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

WHAT DOES IT TAKE TO BE A MISSIONARY? ... AND IS IT WORTH IT?

by Charles Kraft,
Brethren Missionary
Nigeria, West Africa

IS MISSIONARY WORK a job for misfits and those with personality problems? Is missionary work a kind of "easy way out" for those who feel they're called into the ministry but who don't think they can make a go of preaching? Just what does it take to be a missionary?

First of all, you must love your Lord enough to live your life entirely for Him rather than for yourself. Trying to put Him first in everything is no "easy way out." If you come to the mission field you'll be away from your family, your friends and your country (which will mean a lot more to you out here than it does now while you're in it) for a long time.

Secondly, you must love the people, lost people, enough to give your life for them as Christ gave Himself for you. This is tough—especially when you see who some of these people are and how they live and how they act! This is no job for those who can't get along with people at home.

Thirdly, you must love your calling—missionary work—enough to prepare well for it. God doesn't want just missionaries—He wants **good** missionaries. And those who would be good missionaries must take the time and expend the energy it takes to get a **good** training. This is going to mean college plus seminary plus a year or more of specialized training for most of you. It actually takes more training to be a good missionary in a strange land and culture among strange people and customs than it takes for one to be a good minister in his own land and among his own people.

Fourthly, you must love your Lord, the people and your calling enough to keep learning once you get to the field. This is important! Time spent in school on your side of the ocean is merely preparation for the real time of learning ahead of you. You'll have to learn a new language or two and learn them well or you'll never know what's being said around you. You'll have to learn a whole new system of thinking, a whole new set of values, a whole new culture and learn them well or you just plain won't know how to act out here. You're going to have to learn to get along with other people—missionaries—whom you probably wouldn't have chosen to be your friends in the States. You're going to have to learn to get along in a different climate, to eat different foods, to live in different kinds of houses. And these are but a few of the things you'll have to learn.

I could go on to say that it takes infinite patience to work with people who seem never to learn, infinite endurance to keep up with a schedule that should be handled

by three men, continuing dedication to keep from complaining when letters from your parents are held up for a month or more or when you have to wait nearly a year for some of your baggage that came on the same ship with you.

But let's go on to our second main question: **Is it worth it to be a missionary? Is it worth putting what it takes into missionary work?**

1. Last night I slept on a grass mat in a native village—not because I enjoy sleeping that way, but because more than a hundred people in that village wanted to hear the Gospel, and the best time for them to meet was after dark last night, leaving me no chance to get home until morning. But over 100 heard and we know of several who accepted the Gospel and now the large village of Kamale (around 3,000 people) is wide open for the message of God's redeeming love.

2. Sunday we got stuck in the sand and spent three quarters of an hour trying to move a few feet in our pickup truck. But the village we were leaving behind us had just decided to be known henceforth as a Christian rather than a pagan village and the joy of the Lord was in our hearts.

3. Tuesday I visited a Christian Religious Instruction School teacher to talk with him, help him and give him some helpful literature. He was so grateful for my help that I became thoroughly embarrassed at his oft-repeated "Thank you, thank you, thank you . . ."

Is it worth it? Don't be silly! None of us out here would trade this life at the frontiers of the world for anything the rest of the world could give us! But oh, how badly we need you, red blooded young people who are willing to pay the price to come out and join us—to help reach the thousands of villages where Christ's name has never been heard! **Have you got what it takes? Use it for God's glory.**

TRIP SKETCHES

Your Youth Director spent the March 9th weekend in Indiana . . . Saturday afternoon met with Indiana Youth Board at Rev. Bright Hanna's . . . plans were made for All-State Rally on May 24 at Warsaw, begins in afternoon . . . Banquet at Eskimo Inn . . . Also special youth sessions are planned for Indiana District Conference on June . . . I worshipped with the Warsaw Brethren on Sunday morning and enjoyed the Gilmer's fellowship over the dinner table . . . Rev. E. M. Riddle is beginning to feel better after several days of well-deserved rest . . . If you're in the area, better buy some of that candy the New Paris youth are selling . . . we received a can from the Youth office . . . profits are for the project too . . . weekend ended Sunday evening as I answered an invitation from Rev. Carl Phillips to speak at Fremont, Ohio, for their youth service . . . and then on to Ashland, Ohio, next week???

IT SAYS HERE

"Someone ought to invent an amplifier for the voice of conscience."—Selected.

The Women's Corner

by Helen Jordan

THE LORD WILL PROVIDE

A POOR COLORED WOMAN was asked by her mistress: "Nancy, suppose that you should have a spell of sickness, and be unable to work; or suppose—"

"Stop!" was the eager reply. "I never supposes. De Lord is my shepherd, and I knows I shall not want; and, honey, it's all dem supposes as is makin' you so miserable. You'd better give dem all up, and trust de Lord."

David, the sweet singer of Israel, tells us: "Cast thy burden upon the Lord, and He shall sustain thee; He

shall never suffer the righteous to be moved." Psalm 55:22. Even impetuous, headstrong Peter learned where to go for peace and help. "Casting all your care upon Him; for He careth for you." I Peter 5:7. "Cast your cares on God," said Tennyson; "that anchor holds."

Sometimes we want things to go as we want them to; we worry, we fret, we get panicky. But the Lord never hurries, He never gets frantic—He takes His own time. "Wait on the Lord," David urges in another psalm, "be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord." Ps. 27:14.

Harry Chester says in this little verse that is so like a benediction:

The Scripture says that in His own sweet way
If we but wait.

The Lord will take our burdens and set
Crooked matters straight.

—Selected

Ashland College News



Semester Enrollment Up Seven Percent

According to the latest enrollment figures released by Harold Clarke, registrar of Ashland College, enrollment for second semester has surpassed the corresponding semester of last year by seven percent.

Figures released today show that total school enrollment is 575, which includes full time, part time and primary students. Evening division attendance is 290, which makes a total of 865 enrolled for the second semester.

Applications are now being received for the summer sessions, which opens June 16, and for the first semester of the 1958-59 fall session, which opens Monday, September 15. Applications should be sent to: Director of Admissions, Ashland College.

EISENHOWER'S EDUCATION COMMITTEE REPORTS

Some highlights of a recently published education committee report are worthy of serious consideration. If we are to develop our faculties and facilities to provide adequate education for our youth for the next twelve years, our faculties and facilities will need to be doubled in size.

Teachers are top priority. Real income (measured in buying power after taxes) of American college professors in relation to other professional groups and wage earners has plummeted over the past half century. Teaching is the only profession which has failed to share in the general prosperity of the past decade or more. Frequently the starting salary of the young graduate entering business or industry is higher than the pay of the experienced teacher who prepared him. Today, when demands for highly qualified manpower are soaring, our colleges and universities find themselves at a disadvantage in the market place.

To restore teaching to a competitive position will require an average increase of faculty salaries of 75 or 80 percent. Maintaining this position, once achieved, will call for a rise of 100 to 125 percent above present levels by 1970.

Other economic measures to help teachers financially must also be enacted. These include health benefits, group insurance, retirement programs and moderate-cost faculty housing.

"The plain fact is," the report states, "that college teachers of the United States, through their inadequate salaries, are subsidizing the education of students, and in some cases the luxuries of their families, by an amount which is more than double the grand total of alumni gifts, corporate gifts and endowment income of all colleges and universities combined."

Salaries are not the complete solution. While a higher pay scale is essential, it will not be sufficient to attract promising new talent to the field. Optimistic estimates indicate that there may be only one Ph.D. for every four or five new college teachers needed between now and 1970. In this event, the proportion of college teachers with Ph.D. training could drop from 40 to 20 percent over a 13-year period.

A systematic recruiting program to draw undergraduates with brains and teaching aptitudes must be developed and supplemented by scholarships, fellowships and grants to graduate schools.

New sources of teachers must be explored but higher salaries and an aggressive recruitment program can hardly be achieved immediately. However, they must come . . . and soon. Teachers are the nation's indispensable resource. If faculty quality deteriorates, the whole country—business and industry, government, science and arts—will suffer.

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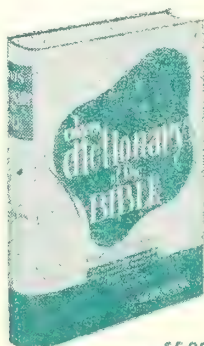
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The Brethren EVANGELIST

Official Organ of The Brethren Church



Vol. LXXX

March 29, 1958

No. 13

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

ST. JAMES, MARYLAND. Rev. Willard Bowman of Boones Mill, Virginia, son-in-law of Pastor and Mrs. Freeman Ankrum, was the morning speaker in the St. James church, March 16th.

Brother Ankrum was scheduled to make a series of Colored Chalk Talks for the Goodwill Hour in Hagers-town, at noon, March 19th.

LINWOOD, MARYLAND. Devotional services on WTTR were conducted by Pastor Bruce C. Shanholtz, March 6th.

JOHNSTOWN, PENNA. (SECOND). Brother George H. Jones, for whom prayers were requested for restoration to health, was, according to Pastor Harold Barnett's Mid-Week bulletin, able to speak in the church service on March 9th. Brother Barnett notes: "It was thrilling for us to hear Rev. George H. Jones speak on the need for ministers in our denomination. This beloved minister and his wife have served the Lord and the Brethren Church faithfully for many years. Rev. Jones is over 80 years old."

The film, "I Beheld His Glory," is scheduled for showing in the Second church on April 2nd.

JOHNSTOWN, PENNA. (THIRD). Recent speaking appearances of Brother Clarence Stogsdill include: The Cambria County Federation of Men's Bible Classes meeting at the Park Ave. EUB church, and at a recent Barren Ave. EUB Lenten service.

AKRON, OHIO (FIRESTONE PARK). The Brethren of Akron, on their first Cash Day, March 16th, raised nearly \$1,500.00 toward the proposed and anticipated Church Sanctuary. The Akron Brethren have more than reached the saturation point of their present quarters. More room will enable them to do an even more effective job of serving this promising and ready field. Proposed is a commodious Sanctuary, basement and class rooms. The Editor of Publications was guest speaker at morning and afternoon services of this special day. A carry-in dinner was enjoyed at noon.

The rich blessings of this day at Akron Brethren were further increased by the baptism and reception of six new members, all adults, following the afternoon service. Pastor J. G. Dodds conducted the baptismal service and

was joined by the writer for the service of confirmation. The day, long to be remembered, was fittingly closed in the evening hour with a playlet entitled, "The Ole Man" presented by the Sisterhood girls of the church. Edit. Benshoff.

MANSFIELD, OHIO. From the Mansfield bulletin we note that The Altruist Class has decided to purchase and operate a bus to be used for bringing Sunday school pupils to the church.

(Continued on Page 19)

COMING EVENTS

NEWARK, OHIO. Week of Revival and Evangelism **Apr. 6-13**—Rev. Ray Aspinall and Rev. William Curt Speakers; Rev. William S. Crick, Pastor.

WARSAW, INDIANA. Holy Week Services, night except Saturday—**Mar. 30-Apr. 6**—Rev. C. Y. Gilmer Pastor-Evangelist.

WILLIAMSTOWN, OHIO. Revival Services—**April 7**—Rev. William H. Anderson, Evangelist; Rev. W. S. Benshoff, Pastor.

MILLEDGEVILLE, ILLINOIS. Easter Evangelism Effort—**Apr. 6-13**—Rev. Charles R. Munson, Evangelist; Rev. H. H. Rowsey, Pastor.

ATTENTION PASTORS:

BRETHREN PASTORS' CONFERENCE ON FAITH AND ORDER OF

1958

April 15-17

Sessions will be held in the Seminary building and in the Park Street Brethren Church.

Committee:

Edwin Boardman

H. Francis Berkshire

Robert L. Hoffman, Ch.

COVER PHOTO—H. Armstrong Roberts

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The Editor's Pulpit

The Shadow of the Cross

WHAT WOULD A COMMUNITY be like without a church? What would your own area be like if there were no Church? Do you not feel the abiding presence of the Spirit of God as you work about your work, as you travel from place to place, as you lie down at night, as you arise in the morning? Certainly you do whether or not you put it into so many words.

The presence of God, as symbolized by the shadow of the cross over your community, makes a liveable place. In case you don't think so consider the case of a man who had absolutely nothing to do with the church. Though he passed its doors day by day, and though he lived and worked in the community which was what it was because of the influence of the church, he resisted all efforts of family and friends to take an interest in the church. As time went on he became more positive in his voicing of his opinions against the church, finally to saying he wished the church did not exist.

He then had a dream in which he lived in a community without a church. In the dream, his family, of course, had never heard of the church. When sickness came, there was no one to bring medicine or render aid. An accident left the victims to die because there was no hospital to which to take them. Children were growing up ignorant and superstitious because there were no schools with qualified teachers to train them. Property was worth nothing because there were no laws of decency and respect. It was quite a dream and the man kept asking where the church was. Yes, it was only a dream, but the man caught the point. He knew what the church meant in the community. He knew what the shadow of the cross meant in newness of spiritual life, of protection, peace, advancement in medicine and science. He knew that the church and the Christ

who gave His all to save mankind was responsible for every worthwhile thing in life.

On the threshold of another Easter let us thank God for the place of the Cross of Calvary in the history of the ages. Material, temporal and social advancements have been great under the shadow of the Cross. However, the greatest emphasis must always be on the spiritual. Society's benefits are the result of, and incidental, to the real purpose of the cross. Because Christ died to free men from sin, man has now learned to love God and at the same time, love his fellowman.

The "more abundant life" which our Lord spoke about is a direct result of our giving ourselves into His care, trusting in child-like faith in His saving grace. We then not only live with the eternal hope within us, but we live through Him the victorious life of the Christian here upon the earth.

The Shadow of the Cross is a symbol. It falls on a community ONLY where the Christian goes with his light shining brightly. It is felt only when the Christian goes as the salt of the earth. Thus no community is any better than the Christians who live therein. If the light be dimmed or the salt rendered savorless through careless living on the part of the Christian, then the moral tone and nature of the community life deteriorates.

We are well aware that spiritual life begins when a soul comes to Christ, repenting of sin and accepting His grace, acknowledging Christ as the Son of God. But Christianity cannot stop there. If it does, it is no good. Your faith, and the faith of every child of God through Jesus Christ, must project itself into the community. Christians have sometimes been charged with living in ivory towers, apart from the bleeding, lost and dying world around them. No greater testimony to the power of our Lord in His death and resurrection, can be made by any Christian this Holy Week, than to project oneself into the midst of dying humanity, not to talk about the weather or the satellites, but of the message of the living Saviour for men's hearts. W. S. B.





An Anniversary Year Feature

INHERENT THEOLOGY in BRETHREN RITES

This is the second in a series of messages on the general theme, "Inherent Theology in Brethren Rites," being the product of the messages delivered at the 1957 Central District Conference, Elder A. T. Ronk, Moderator.

The first message of the 1957 Central District Conference Theme: "Inherent Theology in Brethren Rites," was delivered by Lawrence Powell, of Udell, Iowa, as Vice-Moderator. His subject was "The Public Confession." It was agreed by the pastors of the District, after Brother Powell had gone home, to offer the messages of the Conference to the EVANGELIST for publication. A. T. Ronk was working on an article on the general theme

for publication and had loaned it to Brother Powell to be read as a sort of guide to the Conference program.

In introducing his subject, Mr. Powell read a few paragraphs from the introduction written by Ronk, then gave his address. Replying to a letter from Ronk after the Conference asking if he had a manuscript of his address, Brother Powell said, "I enclose herewith a copy of the talk which I had prepared, but I did not read it word for word. It would be agreeable with me for this to be used, but the paper you had prepared would be better to be printed since you have a much better understanding of the subject and the information would be more suitable." It is with this explanation that the article "The Public Confession," by A. T. Ronk, is inserted here.

THE PUBLIC CONFESSION

WE HOLD THAT THE FIRST RITE to be observed by the believer is that of a Public Confession. No more significant statement ever came from the lips of Jesus than this, that, "Every one therefore, who shall confess me before men, him will I also confess before

my Father who is in heaven," Matt. 10:32; Luke 12:8. He revealed the essential condition for the first step of faith, the first visible evidence of the working of the Spirit in a life. Then Paul, in Rom. 10:6f, enlarged upon the idea, saying, "But the righteousness which is of faith saith thus . . . the word is nigh thee, in thy mouth, and in thy heart; that is, the word of faith; because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession

Rev. Albert T. Ronk

ade unto salvation." Here, in the last phrase, Paul made the confession an essential to salvation.

Jesus is also explicit in His statement. The confession must be made "before men." It is a public confession and holds, not only the benefit which accrues to the confessor because he has expressed his faith, but is the beginning of his testimony as a believer. Witnessing is the chief business of every follower of the Master, Acts 8. Too many are like the rulers mentioned in John 8:42-43. "They believe on Him" but "will not confess" because of the fear of men, or personal glory, or profit. They but partly fulfill the condition of acceptance.

Now what means this public confession? It is not an arbitrary requirement or initiatory ceremonial for entrance into a religious group or society. It must be a spontaneous act of self abnegation, signifying a surrender to Christ as Lord. It is the result of convictions, repent and spirit wrought, with implications as far reaching as the soul of man and the heart of God.

There are, of course, antecedent experiences necessary to lead up to the public confession. In Romans 10:13, Paul said, "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him whom they have not believed? And how shall they believe in Him whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" How essential is the teaching and teaching of the word. Philip was instructed to "go toward the south unto the way that goeth down from Jerusalem unto Gaza," because there was



teaching to be done. (Acts 8:26-39) A man was reading his Bible and did not understand it. Philip began with the question in the man's mind and "preached unto him." How long that sermon lasted as they drove along in the chariot, we do not know, but Philip had at least progressed convincingly, in the story of salvation to the point of baptism, for the eunuch requested its application to him. He had heard the word, he believed and was ready for baptism, but Philip must first hear his public confession. And Philip said, "If thou believest with all thy heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." v. 27.

One without salvation must first hear the truth. Then he must believe the truth. Believing the truth, he must be convicted by the truth—convicted of the sin in his life, of his lost condition and the need of the Saviour. This conviction is borne home to him by the Holy Spirit, according to the word of Jesus, (John 16:7-9), and being convicted of sin, he will either fight it away and reject salvation or he will be led to repentance through a "godly sorrow," which according to Paul, in II Cor. 7:8-10, "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret." Repentance is not a single act, it is rather the experience of the one who has heard the word and in the process of believing and conviction, he turns away from his past life and sins, (Acts 11:21), to the one of whom he has heard and in whom he is beginning to believe. This is the process of the new birth, the coming into a new life as a result of ones being "obedient to the faith," Acts 6:7 and "according as God has dealt to each man a measure of faith." Rom. 12:3.

Furthermore, the budding of the new life floods the soul with joy and the heart is full of a desire to tell others, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:10. We must not forget that Jesus said, "everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven." Matt. 10:32.

May we now discover the inherent theological truths reflected in the Public Confession? Doubtless, foremost in the confession is the Doctrine of God, and that, in the fullness of the Trinity. Jesus promised to confess the confessor, "before my Father who is in heaven." The statement was made after the Father was declared to be concerned about everything, from the "falling of a sparrow," and the "numbered hairs of your head," to the value of the soul, which only the Father can destroy in hell; and that, only, when the soul willeth to reject the mercies of God.

The Son is in the center of the confession. Paul said, "because if thou shalt confess Jesus as Lord," and Jesus Himself said, "confess me before men."

But this is not all. The Holy Spirit is also vital to the confession. Paul to the Corinthians (I Cor. 12:3) said, "No man can say Jesus is Lord, but in the Holy Spirit," and John in his first Epistle 4:2, declares, "Hereby know ye the spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God." Herein then, there is the Triune God glorified in every confession, "That Jesus Christ is the Son of God."

Moreover, the implications of the doctrine of God are many in the confession. John said in his first Epistle (1:9) "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." God is faithful; he is just; he is forgiving; he cleanses. God loved the human race, even though it had flaunted His good purposes. By foreknowledge, He was aware that man would transgress His laws and die in "trespasses and sins," so that he laid a plan "from the foundations of the world," to show His love and mercy. In the pursuance of this plan, God became incarnate, hence we read, "Every spirit that confesseth that Jesus is come in the flesh is of God." (I John 4:2). Thus the Deity of Christ shines forth. The work of Christ

is acknowledged. First, His work as a prophet when here among men. Moses had said, "Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me." This, Peter quoted in his speech on Solomon's porch, and identified the prophet as "His servant Jesus whom ye delivered up . . . and killed the Prince of life whom God raised from the dead . . . whom the heavens must receive until the times of restoration of all things." (Acts 3:13-26). Since a prophet is one speaking for another as a revealer of truth, Jesus amply fulfilled the mission in the days of His flesh.

Then there is His work as a "High Priest of our confession," Heb. 3:1, "who sat down at the right hand of the throne of the majesty in the heavens as a minister of the sanctuary," and "became a faithful High Priest in things pertaining to God, to make propitiation for sins of the people." Moreover, the writer to the Hebrews says, "Having then a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our confession."

Furthermore, there is the future work of the Incarnate, resurrected and glorified Son of God. He is now the Prince, but He shall be crowned King, when His constituents, who rejected Him, "look upon Him whom they pierced," and acknowledging Him, crown Him King.

Most certainly we must not overlook the work of the Holy Spirit, for He is not just a person of the Godhead, but one who holds with the Father and the Son a very vital ministration in the economy of God. In the Old Testament, He is the moving and inspiring element in the contact of God with man except for the Christophanies which were a part of the pre-incarnate work of the Son. Since it is with the New Testament theology, however, that we are interested in relation to the Confession, we will note but briefly, here, the New Testament work of the Holy Spirit.

As the time drew near for the Incarnation, the spirit became more visibly active. Messages were borne directly to the parents of John; and to Simeon; and to Hannah; and to Mary who was to become the mother of Jesus. Then by His overshadowing in the immaculate conception, He "sanctified the flesh which was united with the WORD." Not only was the Spirit with the growing child, Jesus, but He was present at the baptism to consecrate His official life that He might in turn become the one, "that baptizeth in the Holy Spirit." Immediately after the resurrection, the work of the Holy Spirit was advanced to the Apostles in dedication for their work. Appearing in the upper room, "Jesus, therefore, said unto them, Peace be unto you; as the Father hath sent me, so send I you. And when He had said

this, He breathed on them, and said unto them, Receive ye the Holy Spirit." Thus the eleven were set aside for the ministry of the word as the predecessors of all His ministers who should follow them. Then after the ascension of the Lord, the Holy Spirit entered upon His dispensational work, which was introduced by the "outpouring" on the day of Pentecost. And thus He continues in bestowing special gifts upon those in whom He abides and ministering to and through them, throughout the age.

There is, however, more inherent theology implied in the public confession than the Doctrine of God. The experience which leads to confession—conviction, acknowledges sin, and the acknowledgment of sin with its accompanying godly sorrow in repentance, introduces the whole field of man's relation to God. The confessor has been alienated from God. He knows he is lost. He has heard that Christ died for the sins of the world, and in the death on the cross, made propitiation for sin. Atonement has been made for sin, for his sin, and he sees the arms of salvation opened wide, as he hears the gentle invitation "Come unto me all ye that labor and are heavy laden and I will give you rest." Light is breaking rapidly in the penitent heart. The Lord of glory becomes his Lord as he beholds now, not only Jesus on the cross but Christ the risen ever living, ever loving Saviour and is moved to confess it "before men." This we term the Confession of Faith.

Thus far, in this study of the confession, we have been looking at it in its reference to the one definite act of confession at the beginning of the life of the believer and to its acknowledgment of certain theological truths. May it not also be in harmony with the general theme to examine the confession in a wider and farther reaching aspect? Does it not lead us into the fields of obedience, perseverance and testimony?

One of old hath said, "To obey is better than to sacrifice." And Paul in recounting his own experience gave voice to a most impressive statement, "I was not disobedient unto the heavenly vision." Paul's vision was of Jesus who had said, "Not everyone that said unto me Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in heaven, and he made haste to obey. Even the demons confessed Jesus as the "Son of the Most High God" and according to James, "The demons also believe and shudder, but the only obedience they ever exercised to the Lord was to come out of the tormented victims, not with willing obedience, but with the expulsive power of the Deity."

It is willing obedience that is at the core of the believer's life. It is at the same time the course and con-

**We Dare do no less than our
Best this Year for
Brethren World Missions**

tion of salvation. Even Jesus, "Who in the days of His
esh, having offered up prayers and supplications and
rong crying and tears unto Him that was able to save
im from death, and having been heard for His godly
ar, though He was a Son, yet learned OBEDIENCE
y the things which He suffered; and having been made
perfect, He became unto all them that OBEY Him, the
uthor of eternal salvation." This saving obedience, of
urse, does not stand alone. It is inseparably a part of
ith. In the beginning of the church we read, "A great
ompany was obedient to the faith" and Paul said it was
rough "obedience of faith" that he received grace and
postleship. This is no half-hearted or grudging obedi-
nce, but as we read in Romans 6, "Ye became obedient
om the heart to that form of teaching whereunto ye
ere delivered; and being made free from sin, ye became
ervants of righteousness." The confession, assuredly,
oks expectantly to that kind of obedience.

Again, may we not have just reason to expect that the
good confession in the sight of many witnesses" should
reshadow the same kind of perseverance today as when
aul charged Timothy "to keep the commandment, with-
ut spot, without reproach, until the appearing of our
ord Jesus Christ?" And to this agrees the writer to
e Hebrews (4:14) when he says, "Let us hold fast our
nfession" and (10:23) "Let us hold fast the confession
our hope that it waver not, for He is faithful who
omised." Of what value are the theological truths in-
herent in the confession if they are lost sight of through
avering and disobedience?

It is enlightening to note the Greek word which is
anslated WAVER. It means, to be bent; to swerve; to
an against some support; to lie down, especially at
eal time. Hence, the believer bends away from his con-
ssion, he swerves from a direct course of action, he
ans against various excuses or becomes so indolent in
s daily relation to his confession of faith as to

loll away his days of grace. Against this tendency to
waver and disobey, we shall place the words of Jesus
to the Church at Ephesus, "Nevertheless, that which ye
have, hold fast till I come," remembering with Paul (II
Cor. 3:18), "But we all, with unveiled face beholding as
in a mirror the glory of the Lord, are transformed into
the same image from glory to glory." Thus the Saint
may persevere by "Laying aside every weight, and the
sin which doth so easily beset us, and let us run with
patience, the race that is set before us, looking unto
Jesus the author and perfecter of our faith."

What better way can be found to keep fresh before
one his confession, than to bear testimony? The witness
he bore when he made the "Good Confession" that "Jesus
Christ is the Son of God" should never cease. It should
ever be on his lips as the basis of his stand before the
world. It should be a signal light pointing the way unto
life.

Moreover, lip testimony is insufficient. The Saint is
known by his conduct, and his conduct should be true
to the confession. How true are the words of Paul (II
Cor. 3:2), "Ye are our epistles, written in our hearts,
known and read of all men; being made manifest that
ye are an epistle of Christ, ministered by us, written not
with ink, but with the Spirit of the living God; not in
tables of stone, but in tables that are hearts of flesh."
The preacher of Ecclesiastes is true in saying, "Of the
making of books there is no end," for the Spirit is doing
the best He can in writing books of the lives of the
Saints, according to each yielded will. But what kind of
reading do the books provide? Are they true to the
confession of faith? Do they set forth the facts of sav-
ing grace or are they distorted pictures of the way of
life and thrown aside as dull and unprofitable by the
reading world all about? Would that such a question
might grip every professing heart and bear fruit in re-
newed dedication to the "faith once for all delivered
to the Saints."

Blessed is the Man

BLESSED is the man who is faithful on a committee.

BLESSED is the man who can endure an hour and five minutes in a place
of worship as well as two hours in a place of recreation.

BLESSED is the church officer who is not pessimistic.

BLESSED is the man who loves his church with his pocketbook as well
as with his heart.

BLESSED is the man who has grace enough to leave his critical spirit
on the sidewalk when he comes to church.

BLESSED is the man who loves his own church enough to praise it.

—Oakland Herald.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

PROMOTING WORLD MISSIONS

CLARENCE STOGSDILL

DO we have to promote? It looks like just more work for an already overburdened pastor. Yes, we **do** have to promote, but it is largely the viewpoint of the leader as to what we mean by **promotion**. I fear that when most of us are faced with the chore of promoting something in the church we immediately jump to the conclusion that we are to **ADVERTISE** a PROGRAM by **ASKING FOR MONEY**.

That is the farthest thing from real promotion. For when a program has been advertised in this manner, when the offering—usually a dollar tip from persons present at the service when the offering is taken—has been listed, the sigh of relief is heard, and the reminders are forgotten for another year. Actually, the real purpose of missions has not even been hinted.

Sell the Pastor

No, don't sell him to another church! The pastor is human, and has ideas (good and otherwise), likes and dislikes the same as other people. His calling alone will not be sufficient to make and keep him enthusiastic about missions. He may even feel that his church is obligated to meet some of his own needs before they can adequately begin a missionary work outside of their church. Thus he can even feel cheated if large sums of money are leaving the church when he is praying night and day that his own needs be met.

It has to be done on a **personal** basis, rather than a financial basis. The pastor needs first to have an acquaintance, personally, or by correspondence, or through missionary literature, with the **MISSIONARIES**, besides our missionary program. Not only is it easier to ask for gifts for missionaries, but it is more natural. We are not operating a community chest; we are supporting God's missionaries, chosen from among us, on the field.

I suggest a personal correspondence with the missionaries. They are hungry for mail from home, and after arriving on the field, a letter from anyone in the denomination is like a letter from the family back home. Often these missionaries write before I have written them. The Krafts, for instance. Not long ago I received a letter from Chuck. I still haven't replied. And this Easter time I will be speaking across the pulpit about the Krafts and the Biscofs, who are personal friends of mine, to the people. Enthusiasm and interest are contagious. As pastor, I must have it if I expect my people to get it.

Sell the Leaders

Moses couldn't handle Israel all alone. He had Aaron and the seventy elders. When his enthusiasm waned, due to fatigue and weariness or to temporary anger because of the slowness of the people, Aaron and the seventy

were there to carry the load until he became rested or prayed "through" to recovery.

The pastor is a hard-working man, and needs help. There is no better way to find assistance than to educate a few of the outstanding lay members of the congregation for special leadership in the church. These should be close enough to the pastor to catch his personal interest in the larger work of the church; make them responsible to their organizations within the congregations. It is a good idea to make these persons acquainted with the missionaries and their personal needs so that they can sound the call to every corner of the local church where the call comes from national or district headquarters.

These important persons should be the leaders of our organizations within the congregation who will continually keep before their groups the larger goals and special offerings. A little extra attention to these leaders won't do any harm. It is easier to work with small groups, and "loose them and let them go" into the whole church for greater results. An approach to missions should be clearly outlined to them, and information of a more intimate nature given: such as the problems of the missionary boards, the cost of operating, etc.

Encourage organizations within the church to set offing goals; take on local projects in support of missions; educate their members in a special way on foreign missions. There is much that can be done by organizations if they can be made to think of **OTHERS** instead of their own groups. Our church needs **widened horizon** and a good place to begin is with the organizations within the church. Let the **LAYMEN** promote missions within their organization; the **YOUTH** within theirs (instead of riding projects); the **W. M. S. (Women's Missionary Society)**. The very name of the women's organization implies missionary education and effort!

Sell the Saints

Bless them! They are saints—but they haven't heard. There is nothing more saintly than giving to missions. These people need to **KNOW** it! Most of them give time here and there just to get the subject off their minds when offering time comes along. But they need to know the **experience** of giving to missions, the **joy** of helping someone else to hear about Christ. This probably comes about more often through the enthusiastic preacher than through any other medium. They love the Lord because he loves the Lord, and they will be thrilled to give missions to win the black or brown or yellow people to Christ because he is thrilled to talk about it. Sermons on giving to missions never grow old.

After they have given, it is a good idea to draw a verbal picture of what they have accomplished through

their gifts. Don't let them forget what they have done. Their gift is still bringing results, and will be until they give again.

Methods?

Every pastor has his own ideas as to what it takes to promote missions in his own church. But we must keep one thing in mind: **WE ARE NOT PROMOTING A PROGRAM: WE ARE PROMOTING CHRIST—A Person!** And we are not just asking for money; we are asking for enlisted persons in the army of Christ. However it is done—through church letters and newspapers, posters, announcements, sermons, films—we are teaching **PEOPLE**, not programs! We are presenting Christ and His faithful servants, the missionaries, not an offering tray.

In the long run, the money comes in. That is because the pocketbook nerve is attached to the most vital organ in the body—the **HEART!**

OPERATION MISSION SURVEY

with W. Clayton Berkshire

Belem, Brazil

... This is really a town—350,000-400,000. One sees the very finely-dressed office girls and men in light suits as well as the poorly-dressed, barefooted workmen, doing manual labor; however, many people dress very much as they do at home.

Looking out the window of our hotel we see a vast area of red-tiled roofs, garnished here and there with the green trees of the patios. In the distance, a river, one of the Amazon tributaries, forms a border of the city. Here the boats, large and small, come and go. Much of the merchandise that goes up the Amazon to supply these interior towns comes through and from Belem. It is the important city in this part of the country.

Since this is the wet season, there is a daily shower at siesta time. In the morning we will take the meat plane to the interior—about a three-hour flight over and to the wild jungle country.

I had lunch with the George Norton family, Baptist missionaries with a very nice family—2 boys and 2 girls. He has a small launch and goes up the river, stopping at towns, preaching and teaching the Bible.

We have already visited several mission groups here. I am getting along fine. I thank the Lord for His presence in such a real way, giving courage and peace of heart. This is so wonderful when far from home and loved ones . . .

HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers. Also please note:

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address The Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

Anniversary Year Retrospections

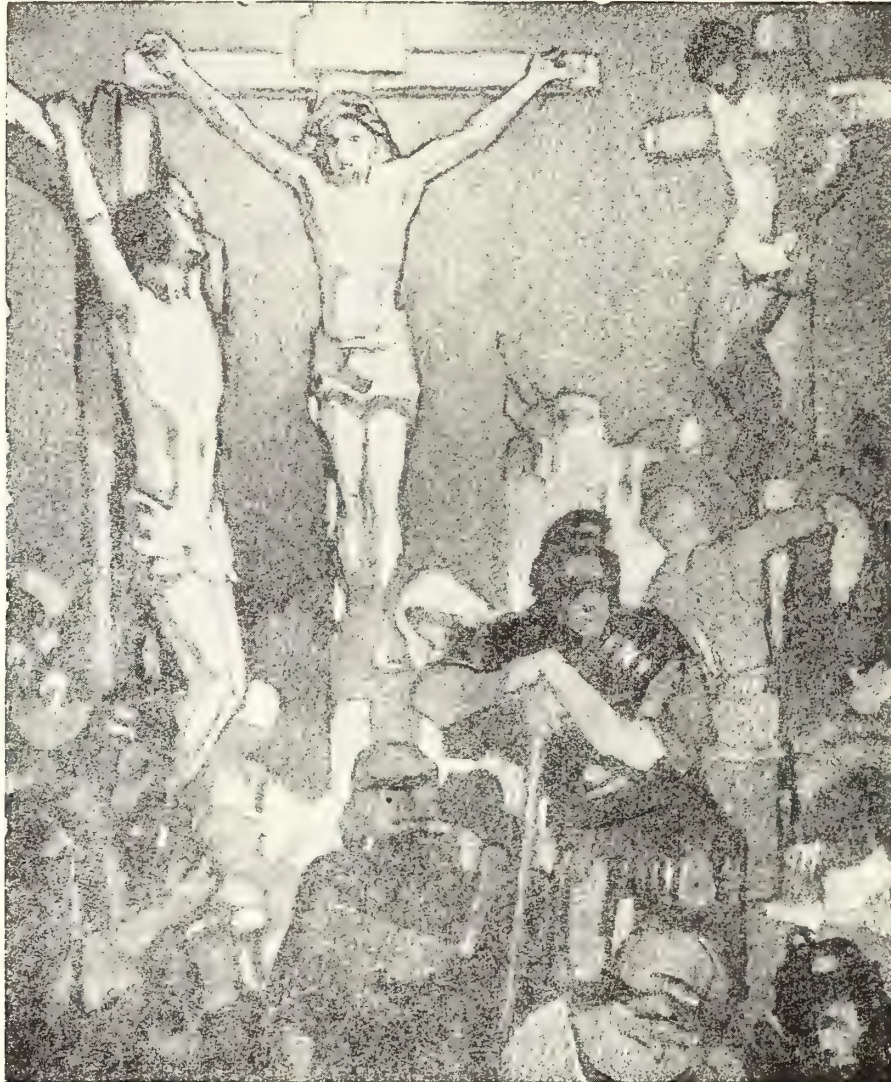
Rev. PERCY C. MILLER

THE FIRST HOLY COMMUNION SERVICE IN AMERICA

THIS IS THE doubly memorable Christmas, 1723; Christ's Anniversary and the date of the birth of His church in America. There has been activity at Peter Becker's house in Germantown. The spindles are still; the voice of praise has been raised. Six persons, Martin Urner, his wife, Catherine, Henry Landis, his wife, Frederick Lang, and John Mayle, all from what is now the Coventry District, were in the midst of seventeen members, and they are now ready to hold the first immersion in the church in America. The ice-bound stream utters strangely solemn music. The six candidates for membership in God's family are led one by one into the water and are baptized by trine immersion. The procession then returns to Germantown where they assemble in the house of John Gomorry.

It is now evening and they gather round a long table, a hymn is sung, and in the silent evening hour, with no witness but God, these people begin the observance of the Ordinances of God's House on Christmas evening, 1723. The sisters on one side, the brethren on the other, arise and wash one another's feet. Then they eat the Lord's Supper, pass the kiss of charity with the right hand of fellowship, partake of the Holy Communion, sing a hymn, and go out. Peter Becker leads the group throughout the service. Probably he read the thirteenth chapter of the Gospel of John which gives the basis for the washing of feet at the Lord's Supper. We can easily imagine the group listening intently as this portion is read.

They now feel that the congregation was organized. The spirit of the Master was upon them. They are now desirous of being a missionary group, and this more than anything else spread the church in Pennsylvania and Maryland. As a result of the great Christmas experience in 1723 the new church group planned to visit scattered membership and meet newcomers in their homes. Fourteen of the Brethren leave their homes and go forth into the woods to carry on a preaching mission to their Brethren and neighbors. It was deemed advisable that all the scattered settlements of Brethren should be visited and brought under organized spiritual influence. For this purpose a missionary party was organized with Peter Becker as the leader. It was the first of a series, but this—the most remarkable missionary tour to the frontier in all Pennsylvania Colonial History—is absolutely without parallel. Leaving industry and loved ones behind, these pioneer preachers of the Gospel with true devotion to the cause they loved, marched forth. What a mission was theirs! Oct. 23, 1724 was a memorable day for the Germantown settlement.



GOOD FRIDAY

“Good Friday; good for whom? we ask—
This day when Christ fulfilled His task?
It was not good for Him that day—
He gave His precious life away.
It was not good, O God, for Thee,
With breaking heart Thy Son to see,

His bleeding side, His thorn-crowned head,
His body crucified till dead.
But it was good for you and me
Because Christ made salvation free.”

—Selected.

"CHRIST DIED for our sins" (Romans 5:8). "died for our sins according to the scriptures" (1 Cor. 15:3). Truly, the Friday of crucifixion is a good day for us for on that day He "gave himself for our sins, that He might deliver us from this present evil world" (Gal. 1:4). He "Who did no sin" (1 Peter 2:22) "bare our sins in His own body on the tree" (v. 24) in order that we might die to sin and live for uprightness. This is the hope for beaten, sinning, suffering humanity!

The motive for that first Good Friday was divine Love making atonement for sin to bring out salvation through Divine forgiveness. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us" (Rom. 5:8). The love consists not in our having loved God, for sinners "do not love God, but in His loving us and sending His Son as an atoning sacrifice for our sins. One poet has sung, "Why should my viour to Calvary go—Why should He love me?" The answer is John 3:16: "For God so loved the world that He gave His only begotten Son . . ."

Before Christ died on Calvary, every smoking altar on which lay a bird or beast in sacrifice intended to "the Lamb of God which taketh away the sin of the world" (John 1:29). "Now once . . . with His blood He appeared to put away sin by the sacrifice of Himself" (Heb. 9:26). To the penitent believer Christ's shed blood is efficacious for cleansing from all sin (1 John 1:7). On Good Friday there was accomplished the "one offering" for sin. Christ's resurrection and ascension to Heaven proved the validity of the "one sacrifice" (Heb. 10:12).

On Good Friday our sins were laid on Another. "The Lord hath laid on Him the iniquity of us all" (Isaiah 53:6). He died that day for all because "all have gone astray" and "the scripture hath concluded all under sin" (Gal. 3:22). He became our Substitute that day as He suffered for our sin. "For He hath made Him to be a sin offering for us Who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. 5:21). Is this not good news? Another has taken our place, died in our stead, became our Substitute, bore our sins, paid the penalty, so that God would righteously grant absolute mercy to us as penitent believers! God was amazingly good to us on Good Friday.

The poet rightly laments the sufferings of our Lord and wonders at the great cost of Good Friday to Him. Christ forsook the glory which He had with the Father before the world was, to be born of a virgin in a stable. God gave Him a body (Heb. 10:5) in which He came to earth to die as God's sacrifice for sin (Rev. 13:8). He became the poorest of men that we might be made rich as sons and heirs of God (Rom. 8:17). "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. 8:9). Our redemption from sin and sin's wages was wrought at an untold price: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (1 Peter 1:18, 19).

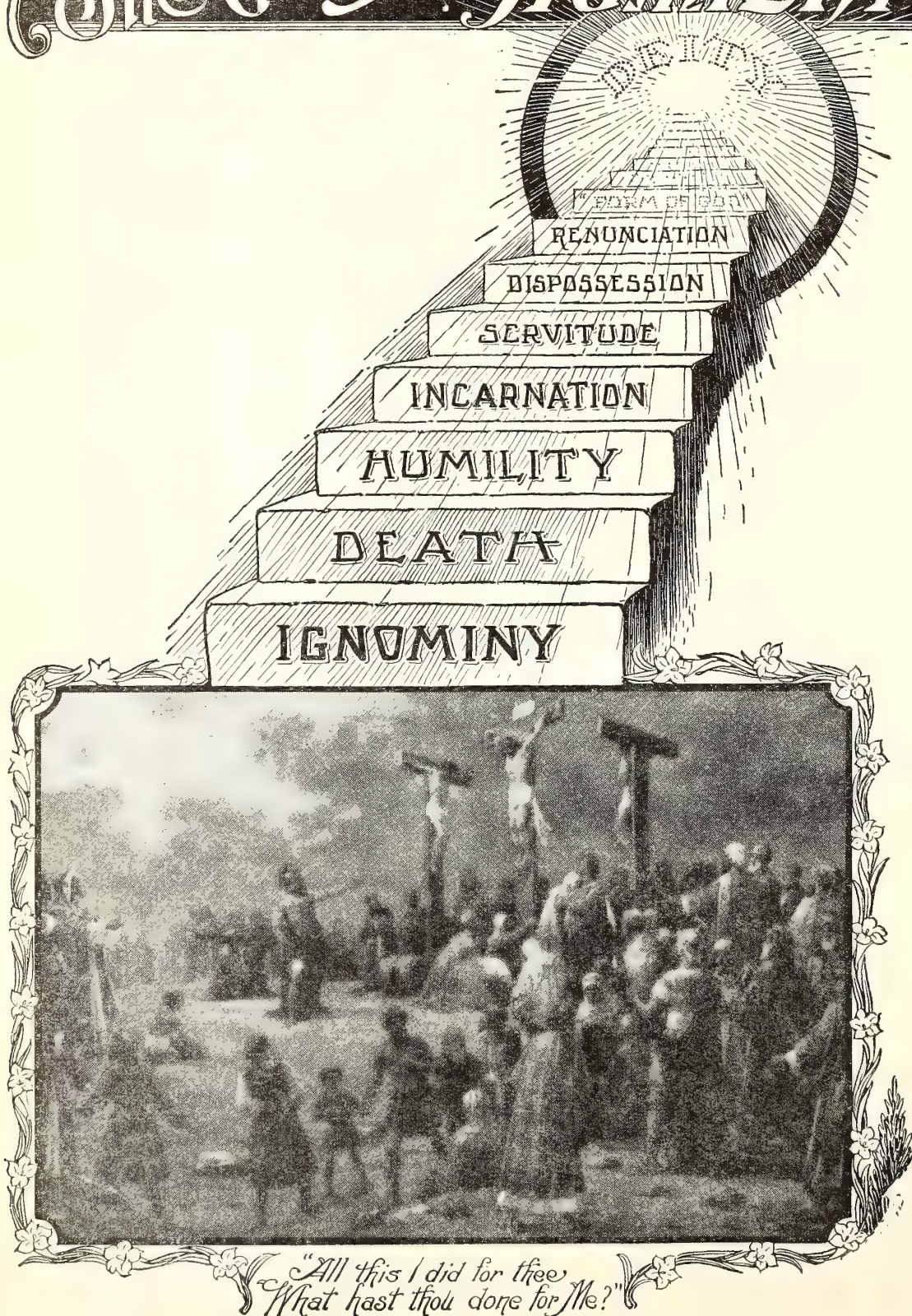
No man can understand all the sufferings of Christ on the cross: His "strong crying and tears," His soul "sorrowful unto death," His unmeasurable pain, not only of the body but mainly of the spirit. The sorrows of death and Hell compassed Him (Psalm 116:3). (Calvary was a terrible sight; but wait, Jesus is the Saviour of the world and too much depends upon this sight to turn away!) All must know that He was bearing in His own body the torments of the damned. "My strength is dried up like a potsherd, and My tongue cleaves to my palate; and Thou dost lay me in the dust of the earth" (Psalm 22:15). All mankind should know the torment of His sorrow as "He was wounded for our transgressions," and "bruised for our iniquities," because it was for the sins of mankind that He suffered. In His suffering He was forsaken of God because He was taking the sinner's place in Hell (Mark 15:33, 34). Thus the Captain of our salvation was made complete through sufferings (Heb. 2:10).

But Jesus was willing to die for us (Heb. 10:7). He voluntarily laid down His life for us (John 10:11, 17, 18). It was prophesied that "He shall see the travail of His soul, and shall be satisfied: by His affliction shall My righteous servant justify many; for He shall bear their iniquities" (Isaiah 53:11). And so, for the joy of seeing us saved, Jesus "for the joy that was set before Him endured the cross, cared nothing for its shame, and has taken His seat at the right hand of the throne of God" (Heb. 12:2).

by **Rev. C. Y. Gilmer**

(This article also is appearing in the Warsaw, Indiana, Times-Union, as a guest editorial by Brother Gilmer.)

The Great HUMILIATION



Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

In keeping with our Brotherhood missionary emphasis here is a first-hand account of missionary activity in Nigeria by one of our own workers there—Chuck Hildreth. It is my prayer that each one of us will accept the challenge of this article. B.W.H.)



TERI WAS HERE the other day to talk to me. This isn't an unusual thing, he comes often to my office. He's a rather unusual fellow. He likes to stare at people, and to hang around for long periods of time without saying a word. This gets kind of annoying at times because I can't help wondering what he's thinking. I try not to let these disturbing habits of his get me down because I know that this fellow is unusual in other ways also.

Teri is anxious to see his people come to Christ. He's a schoolboy, about sixteen or seventeen years old, who walks ten miles to school and back each day in order to get an education. But he wanted to do something for the Lord also. So he started preaching in a village named Mburhyela, about four miles from our station here at Onororo. Teri has never been baptised himself—he hasn't had a chance to finish the class for those who want to be baptised yet—but he found that there were many people in Mburhyela who want to become Christians, so he started a class to teach them the things that they'll need to know in order to be baptised into the church. But he's not content to conduct this class once or twice a week only, he goes to Mburhyela to teach his class four afternoons each week after he returns from school! And his class is attended by more than fifty who are anxious to follow the Christian Way.

A few weeks back, Teri wanted to borrow my lantern. Many people want to borrow lanterns out here but most have no really good reason. But Teri was anxious to have a little light on Wednesday night so that he could read the Scriptures in the weekly mid-week meeting that he's conducting at Mburhyela. So I let him borrow my lantern.

Teri went out to Mburhyela last Saturday to talk to the people there about building a church building. They've grown the small hut that they've made of grass mats and have their services in. So now they want to build a permanent building that will last through the rainy season. I talked to the assistant chief of the village who is one of the most anxious people in the village to see his people become Christians. He is giving up a part of his farm in order that his village may have a church. This week the people of Mburhyela along with their chief and a faithful brother named Teri are building another church in Higiland for the glory of God.

Teri is an unusual fellow—he spends four of his afternoons, one of his evenings and Sunday morning proclaiming the Gospel to a needy village. But it's through un-

usual boys that God works. It's through boys who are unusual enough to give themselves completely to God and His work that God gets the greatest job in the world—the winning of the lost to Himself—done. There are many, many others out here like Teri. Many, many others whom we count it a real joy to encourage in just such work as Teri is doing. But there are many also, who get discouraged because there aren't enough encouragers out here. Won't you pray for Teri and the many others like him? Won't you give your life, like he's given his and like Christ gave His for the sake of winning the lost? We look forward to the coming of many of you to join us here in the task of encouraging these people to receive and spread the message of their Christ.

Laid to Rest

WILLIAMS. George Ashby Williams, Born Aug. 10, 1889, passed from this life, Jan. 3rd. A son of the late Andrew and Catherine Williams. Survived by his widow, one daughter, two sons, one sister and six grandchildren. Member, Presbyterian church; members of the family attend Cumberland Brethren church. Services by Rev. T. W. Lawton, pastor Southminster Church, Cumberland, and the undersigned.

L. O. McCartneysmith.

* * *

CRUEA. O. V. Cruea (affectionately called "Okey") came to the end of his earthly life, Feb. 26th. Funeral services conducted by the undersigned at Meeks Mortuary. He was held in high regard by all who knew him. Held many offices in the church and Sunday School, such as teacher, Jr. and Intermediate Church director, S. S. Superintendent, Chorister, etc.

E. J. Black.

* * *

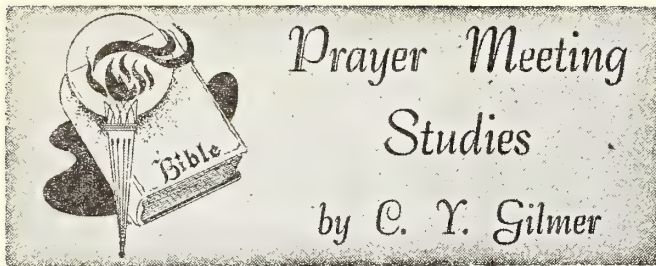
BOYCE. Mrs. Effie Clara Boyce, 88, wife of Joseph Samuel Boyce, was born Nov. 5, 1869 and died Feb. 24, 1958. Lifelong member of the Trinity Brethren Church, Seven Fountains, Virginia. Survived by her husband and seven sons and daughters, 16 grandchildren and 16 great grandchildren. Services were in charge of Rev. John F. Locke in Trinity Church. Interment was made in the Detrick Cemetery.

John F. Locke.

* * *

ACKER. Walker William Acker was born Aug. 21, 1878, and died Feb. 19, 1958. Member of the Bethlehem Brethren Church for many years. Survived by two sons and two daughters, fourteen grandchildren, and nine great grandchildren. Funeral services conducted from the chapel of the Lindsey Funeral Home, Harrisonburg, Virginia by his pastor, the undersigned. His body was laid to rest in the family plot in Woodbine Cemetery.

—John F. Locke, Pastor
Bethlehem Brethren Church

**HE DIED! . . . HE AROSE!**

He died!
 And with Him perished
 All men hold dear;
 Hope lay beside Him
 In the sepulchre
 Love grew corpse-cold
 And all things beautiful beside
 Died when He died!

He arose!
 And with Him hope arose
 And light and life;
 Men said: "Not Christ—
 But Death died yesternight!"
 And joy, and truth
 And all things virtuous
 Rose when He arose!

—Selected.

OUR LORD'S FRIENDS thought that the report of His resurrection was an imagined story of an excited woman, and they went on with their mourning of His death (Mark 16:9-14). Christ's enemies were afraid He had risen indeed, and bribed the guards to falsify about it (Matt. 28:11-15). So it took a lot of convincing and concrete proof to enable the disciples to believe that Christ was risen (John 20:19, 20).

Between the time of the resurrection and the ascension our risen Lord made eleven recorded appearances to His followers:

1. To Mary Magdalene at the tomb (John 20:11-17)
2. To the other women returning from the sepulcher (Matt. 28:9, 10)
3. To Peter on the day of the resurrection (Luke 24:34; 1 Cor. 15:5)
4. To two disciples on their way to Emmaus on the day of the resurrection (Luke 24:13-35)
5. To ten of the disciples on the evening of resurrection day (Luke 24:36-43)
6. To the eleven one week later (John 20:26-29)
7. To the seven by the Sea of Galilee (John 21:1-23)
8. To above five hundred brethren (1 Cor. 15:6)
9. To James, our Lord's brother (1 Cor. 15:7)
10. To the eleven on a mountain in Galilee where He gave the Great Commission (Matt. 28:16-20)
11. He appears to the apostles on the Mount of Olives from which He ascends (Acts 1:3-11)

Had there been no resurrection of Him Who is the first born from the dead (Heb. 12:23) there would be no Christian Church today (1 Cor. 15:1-23).

Some love to think that Christ will return for His saints on some Easter day:

"O risen Lord, to Thee we pray
 That on this Resurrection Day
 Thy hand will part the shrouding skies
 Which hide Thy face, and we shall rise,
 With our beloved dead, to be
 Forevermore at Home with Thee."

And to this the following is a reply:

"But, if this blessed season brings
 A firmer faith in holy things;
 Assurance of a living Lord;
 A strengthening of the tender cord
 Of love that binds us to the life to come
 Where loved ones 'wait us in the heavenly home,
 No pain or loss can e'er efface the bliss,
 Dear friend of Easter, when it means all this."

Sunday School Suggestion

The Sunday School Board of
 The Brethren Church

by Jerry Flora

NEW FILMSTRIPS

THE FILMSTRIP INDEX published last summer the Sunday School Board office lists 160 filmstrips for use in your church. These cover a wide variety of subjects from Vacation Bible School to Martin Luther and from Easter to astronomy. They can be used in Sunday school classes, teacher training courses, workers' conferences, meetings of Sisterhood, Brotherhood, W. M. S., Laymen, and in worship services.

Close-up of Japan is one of the newest in our growing library. In this year when mission study groups all over the world are focusing on Japan, this filmstrip would be a good one to use. It tells the story through color photographs and recorded narration of Haruo, a Japanese college senior. Haruo is about to graduate but does not know where to invest his life. On a trip through his country he realizes that the greatest thing he can do with his life is to give it to others through the Christian church. The filmstrip is planned for age 12 and up and can be used for either study or inspirational purposes.

Another new arrival is **The Story of the Christian Church**, a black and white filmstrip presenting in 90 frames the history of Christianity from Pentecost to the World Council of Churches. Naturally such a production must be very sketchy, yet a number of notable personalities are included, such as Augustine, Jerome, Wycliffe, Luther, Zwingli, Calvin, and Robert Raikes. The filmstrip emphasizes the reformers, the various denominations, and recent church activities and developments. It should be used with age 12 and up by a leader versed in church history, such as the pastor.

Palestine in Jesus' Day gives a good glimpse into life in the Holy Land in New Testament times. This is actually two filmstrips of about 60 frames each in color with drawings with an accompanying manual. The filmstrips illustrate geography, home and family living, food and its preparation, types of clothing, school, religious instruction and practices, methods of travel, and marriage.

Here is a fine opportunity for Sunday school pupils learn more about the land of the Lord by seeing what was like when He was there. Both filmstrips can be used by any group above the age of nine.

When ordering filmstrips from the Sunday School Headquarters office, be sure to tell us the date you need them to give us your second choice. We cannot be responsible for any filmstrip requests received less than two weeks before the scheduled time of showing. Use this method to put new sparkle into your lessons and programs and remember, you learn more with filmstrips you keep it longer.



What's Doing in the Churches



NORTHERN CALIFORNIA MINISTERIAL ASSOCIATION

There are at present six Brethren ministers in the Northern California Conference. Last November, letters were passing between them concerning the organization of a Ministerial Association. Up until this time there had been no such organization in this District. Thus it was at the District Conference in January 1958 that such an organization was formed. The ministers who attended the Conference got together to organize, and to be recognized as part of the Conference. A petition was drawn up and signed and presented to the Conference asking for recognition. The Conference promptly granted the petition, recognizing the organization and making it a part of the Conference.

At the Conference some tentative aims and rules for the Association were drawn up, but they were not acted upon until the second meeting. On February 22nd, five of the six ministers, plus their wives, met in the home of Rev. and Mrs. Roger Darling in San Jose. At this time a constitution for the Association was adopted, along with some other matters of business. The fellowship of the afternoon was greatly enjoyed by all.

Rev. Milton Robinson was chosen as President of the Association for the first year, and the writer as Secretary-Treasurer. It is the aim of this organization to meet each quarter for fellowship and business. It is also hoped that this organization will be a help in the growth of the District. Thus we would encourage your prayers for the Association and the California District.

Alvin Grumbling.

This 'n' That

By the Editor

WRITE YOUR SENATORS AND CONGRESSMEN

Just a last minute reminder to all good Brethren of voting age, that two very important bills regulating the advertising of alcoholic beverages through interstate commerce, are scheduled to be presented or brought up in committee soon after Easter.

The bills, S-582 (The Langer Bill) in the Senate, and HR-4835 (The Siler Bill) in the House of Representatives, will do much, if passed, to remove the objectionable liquor ads from our television screens, radios, newspapers and magazines.

You are urged to write your senators and congressmen relative to these respective bills, urging them to support their passage. "Such letters should include in clear, brief statements, the objection to this advertising, the reasons for the objection, and an urgent request for the support of these bills."

Your letters should be mailed before April 1st, if possible. Know who your senators and congressmen are at Washington, and then write them, telling them how you feel on this matter of liquor advertising. Your letters could easily be the ones to turn the tide in a lawmaker's mind as to which way he intends to cast his vote on these bills. Our lawmakers are human; their vulnerable spot is the mail bag. Here is your chance to do a definite and positive work in helping to abolish what every sincere Christian must consider to be offensive advertising.



Some preachers know how to keep an intricate filing system so that every reference is under its proper heading. I have never found such a system that was not a worry to me, and since I cannot work when worried, I have let it go. But there are three things which seem to me to be minimum requirements for our long-range sermon preparation. First, keep a notebook in which you can jot down an idea, the quotation, or the illustration that you discover. If it can be clipped, so much the better, though I could never bring myself to tear pages out of books. Much fine material becomes merely vague to us if we depend on remembering it. Second, keep a folder in which every idea for a sermon or every outline of a sermon may be placed. With such a storehouse, no man need face a week, or a year, desperately seeking something that will strike fire. He will always find enough and to spare. Third, plan your preaching at least one year in advance. I have learned that taking time in my summer holidays to plan next year's preaching pays as big dividends as any investment I can make.—Gerald Kennedy in HERE IS MY METHOD Edited by Donald Macleod (Revell).

Seventieth General Conference of the Brethren Church

August 18-24, 1958 --- Ashland, Ohio



COURT ASKED TO RULE ON CHILDREN'S RELIGION

The question of whether a wife separated from her husband may change the religion of their children has been placed before the State Supreme Court of Massachusetts. Probate Judge Robert Gardner Wilson, Jr. of Boston referred the question to the higher judiciary after hearing a complicated case that crossed religious lines.

Involved in the controversy are Stuart Crowell, 33, his estranged 28-year-old wife Roberta, and four children under seven years of age. Mrs. Crowell has custody of the children and the husband is seeking an injunction to restrain her "from causing the religion of the children to be changed from the faith in which they were baptized; to wit, Episcopal." According to court testimony, Mr. Crowell is a Baptist, but since his wife was Episcopalian he permitted her to have them baptized in that faith. As it now turns out, however, his estranged wife has had one of the children received into the Roman Catholic church and she says she intends for the others to become Catholic too. She says that until she was 13 years of age she herself was Catholic, a fact which her husband says she never told him.

The mother stated that the conversions were not intended to "irritate" her husband. "I think it would be better for the children to return to my original faith," she said. But she herself has not returned to that faith. Said Judge Wilson, "There are many questions involved here." One, he said, was "whether a mother can in good conscience change the religion of her children to one she herself has not yet adopted."

KENTUCKY EDUCATOR TELLS LAYMEN FAITH BASIC TO SCIENCE

In an age of sputniks and fantastic advances in science, the church must keep on proclaiming that "without faith there would be no science." That is what Dr. H. Y. Mullikin, head of the physics department of Georgetown College, Kentucky, told a gathering of 500 laymen representing a number of Protestant denominations. Dr. Mullikin was addressing the third annual Layman's Leadership Institute, sponsored by the Southern Baptist Theological Seminary, Louisville. He said "the temptation of the scientist is to disbelieve anything he can't see or feel or touch . . . Never tell me that science doesn't have a faith. Without faith, there would be no science. We know God's glory is in science."

Dr. Mullikin said our survival cannot be achieved merely by requiring every high school student to take physics and chemistry, or by building space ships or

reaching the moon. "You can put the whole human race circling in space and you won't solve the problem—because the problem of man is still himself."

RELIGIOUS EDUCATION PLEDGED FOR NEW ZEALAND PUPILS

The Labor Party in New Zealand has pledged that a government commission will be appointed to study the beginning of religious instruction in the schools. The Labor Party recently was victorious in New Zealand's general elections.

Following the elections, the Rev. Peter Gamlen, secretary of the New Zealand Council for Christian Education, told a meeting in Wellington, New Zealand, that "all churches . . . are unanimous that the children in state schools should have the opportunity of receiving religious instruction at school."

NEW MELBOURNE ARCHBISHOP WARNS WEST ON MORAL LEADERSHIP

Dr. Frank Woods, speaking after his enthronement at St. Paul's Cathedral in Melbourne, Australia, as Anglican Archbishop, warned that the West is losing its moral leadership of the world. He said that in the eyes of the seething millions of India, the East and Africa, Christianity is not a harbinger of peace and goodwill but is synonymous with a civilization which has resorted to war twice in 50 years—"war more devastating and terrible than any before in history." The new archbishop, formerly Bishop of Middleton, England, and chaplain to Queen Elizabeth II, said that not only does the East no longer look to the West for leadership, but it has labeled the Christian faith as a western importation which it will resist. He said the peoples of the East regard Europe as a Christian continent where "unspeakable atrocities, far outstripping in enormity and cruelty the fabulous atrocities of ancient Rome or of modern savages, have been committed."

ANNUAL NATIONAL FAMILY WEEK SLATED FOR MAY 4-11

National Family Week, sponsored annually by the National Sunday School Association, will be observed across the nation May 4-11. The theme this year will be "It's Christ in His Future . . . NOW!" and is designed to emphasize the imperative of establishing strong Christian homes now to insure the future of our children and nation.

Announcing the theme for this year, Clate A. Ris, executive secretary of the National Sunday School Association, declared: "Sunday school and church must be a family affair if the church is to make an impact upon the home life of America. If this is to be done, churches must become more concerned with the families of their neighborhood. This is the reason NSSA sponsors National Family Week each year."

A new booklet, "How to Observe National Family Week" has been prepared by NSSA in response to many requests for more detailed helps on the subject.

e a Family Week, how shall we start, how can we elop a church-wide program, and where can we secure itional materials are outlined in the booklet. A Fam-Week Packet has been prepared for local churches distribute to each family, Sunday, May 4th. The ket contains 12 pieces of literature. It includes a 60-e booklet, "How to have a Happy Home" and other phlets such as, "How to Conduct a Family Altar," irtship," and "Why do our Children Miss the Way?" packet and booklet are available from NSSA at 25c n. Illustrated bulletins, posters, and post cards are ilable from NSSA. The bulletins and post cards are 0 per 100. The posters are 25c each. (Write Nation-Sunday School Association, 542 South Dearborn Street, cago 5, Illinois.)

VIET GOVERNMENT CAMPAIGNING

REDUCE SMOKING

any Russians, especially those more than 40 years are trying to give up smoking on physicians' orders. adcasters on health problems tell the Soviet people eatedly that smoking is harmful to the heart and gs. The medical commentators characterize smoking "An absurd survival from the past" and urge listen-to "use their will power." But, like smokers every-re, the Russians find it difficult to break the habit. ome men who cannot quit smoking have to contend only with official anti-smoking propaganda but also n the displeasure of their wives. Soviet women do less oking than the women of some Western countries, and y are often the main agitators to stop their husbands' oking.

Medical officials, in talks on the evils of smoking, put or emphasis on damage to the heart. Heart disease he main cause of death in the Soviet Union. Anti-oking propaganda also concerns tuberculosis, which is possible for a high death rate. Much less is heard ut the incidence of lung cancer in relation to smok-

lthough the state officially discourages smoking as urious to health, it nevertheless maintains a thriving acco manufacturing industry. In Moscow thousands of e stores sell many varieties of cigarettes.

SSIONARY USING JAPAN'S

FARMER STATIONS"

EVANGELIZE

wenty-four "farmer stations" are carrying weekly pel programs to rural areas in Japan as a result of recent one-week tour by Mennonite missionary Carl k. Some 15,000 families—perhaps as many as 100,- listeners—will be evangelized each week at an amaz-y low cost—about eight and one-quarter cents per k per station for a one-quarter hour period.

a rural Japan these farmer stations operate on a di-wire hookup with loud-speakers in each farm home. ally this is the only contact the family has with the side world. "They depend on it for news, entertain it, culture, disaster, warning, telephone and telegram sages," reports Beck. "Most farmers will not leave

their sets unattended for long. Especially at supptime, right after the evening news, one is certain of almost one hundred per cent listening audience."

Beck and a Japanese associate tape the programs and carry on an extensive follow-up with correspondence courses.

EVANGELICAL SCIENTISTS TO PUBLISH ANTI-EVOLUTION BOOK

A new book on Christianity and evolution composed of papers written by members of the American Scientific Affiliation will be published in 1959, the centennial year of the publishing of Darwin's theory of evolution. It will be edited by Dr. Russell Mixter, professor of biology at Wheaton College, Wheaton, Illinois.

The American Scientific Affiliation is an organization of scientists who hold a conservative evangelical view-point. It seeks to foster an interest in the relationship between science and the Christian faith by means of a quarterly journal, local section meetings, national conventions and the publication of books. The organization has grown from a membership of five at its founding in 1941 to more than 700 at the present time.

NEW TEN YEAR CHURCH

CONSTRUCTION BOOM PREDICTED

Church construction will soar for the next ten years, a recent forecast by **Architectural Forum** magazine has predicted. Total U. S. expenditures for religious edifices will be \$920 million in 1958, a gain of six per cent over last year's record, it said. Building will continue at high levels, with an anticipated total of \$900 million in 1962 and a peak of \$950 million in 1967.

The magazine's "fabulous" and "dazzling" forecast was based on an economic survey of population growth and movement. It found the only "troubling question" whether the economy can supply the men and materials needed to make the goals attainable.

January building starts reported by the U. S. Department of Commerce and Labor supported the magazine's prophecy. January total for construction of new religious buildings was \$68 million, topping by \$1 million last year's record for the month.

OTHER LATE ITEMS

STOCKHOLM, Sweden—The Government introduced a bill that would allow women to be ordained as pastors beginning January 1, 1959. The State Lutheran Church limits the ministry to men.

ANN ARBOR, Michigan—Church leaders in Michigan are increasing their pressure for a proper observance of Sunday. The Michigan Council of Churches joined with the Michigan Pastor's Conference and the University of Michigan Extension Service in adopting a resolution asking all "responsible" business leaders in the state to keep their firms closed on Sunday. The council also asked Michigan residents to "refrain from giving business firms your patronage on the Sabbath." (Firms whose operation on Sundays "is vital to the health and welfare of their communities" were excepted by council officials.)

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

AMBASSADORS STILL SINGING

ALTHOUGH THE DEMANDS of Seminary Classes and church work keep the members of the Ambassador Quartet busily occupied, we have found time to sing a few times lately. For example,

March 13 at the Methodist Lenten Services in Ashland.

March 16 for Rev. Glenn Grumbling's congregation at North Fairfield, Ohio.

March 27 for the Ashland Lions Club, Easter program.

And coming up—May 24, All-Indiana Rally at Warsaw.

It's work and it takes time, but the joy of singing for the Lord is so rewarding. The Ambassadors would say to every young person, "Use whatever talents you have some place in the work of the church. Nowhere else will they count as much in the long run!"

LONG WAY TO LUNCH

Yours truly drove to Berlin, Pennsylvania on March 15 expecting to attend the Penn. District Rally there. A couple of hours after I had left Ashland the Keystoneers decided the weather was too bad for the rally and so it was cancelled. Once I was on the highway there was no way to notify me, so motor on I did.

But the trip was not in vain. Boy, do the Mills ever cook good chicken! The good lunch and the opportunity to chat with Brother Ralph Mills for two hours were much appreciated. Among other things we talked about Summer Crusading. Have you discussed it lately in your church? Both Crusaders and place for them to work are needed. Let us know of your interest.

MARK YOUR DATE BOOK

Most of the news this week has to do with events that are coming-up in the future. Some just pertain to your Youth Director's travels, others are for local churches, and still others are for entire states or districts. So, examine the following data and check your date-book for the programs you should be attending. Here we go!

March 31-April 4—CAMERON, WEST VIRGINIA: Your Youth Director will be preaching **Holy Week services** in Cameron. These programs are a united effort of the community with all the churches co-operating. In addition, there will also be a morning assembly at the local high school.

April 11, 12, 13—ELKHART, INDIANA: A **Youth Clinic** will be held for the young people and also the adults of the Elkhart Brethren Church. In use will be filmstrips, discussions, and a youth banquet. This is one plan which the National Youth Board hopes will be followed in most local churches during the next year to better evaluate the purpose and operation of Brethren Youth in each church.

APRIL 14—ASHLAND, OHIO: Meeting of **National Youth Board** in National Youth Office, beginning at 1:00 P. M.

April 15-17—ASHLAND, OHIO: Annual Pastors' Conference will be meeting at the Park Street Brethren Church and the new Seminary House. Opening session is at 2:00 P. M. on Tuesday and the conference closes Thursday noon.

April 20—ASHLAND, OHIO:

Northeastern Ohio Youth Rally

Registration—2:30 (Park St. Church)

Singing, Devotions, Business—3:00

Brain Storming—4:30

COUNTY FAIR—5:00 to 7:00

Evening Worship—7:00; Installation of officers

Speaker: Rev. Klingensmith

April 23-27—SARASOTA, FLORIDA: Youth Director and family will conduct a four-day **YOUTH CLINIC** help establish an active youth work in this growing mission church. With meetings every night for four days there will be time for filmstrips, discussions, a party, formal fellowship, and talks with the youth. This clinic is an elaboration of the Elkhart Youth Clinic (mentioned above) and is once again designed to strengthen the local youth work. If you are interested in such a study clinic for your church, write Brethren Youth.

May 3—KRYPTON, KENTUCKY: **Kentucky Youth Rally** will be held for all of the groups around Krypton and Lost Creek. Program will begin about 10:00 A. M. and be over by mid-afternoon. The Lersch family will be on hand to assist **Miss Margaret Lowery** in carrying out the activities.

May 10—MAURERTOWN, VIRGINIA: **Southeastern District Youth Rally.** Details on this rally will be forthcoming in the future. The main thing now is to reselect the date. Get it, Southeasterners?

May 17—ASHLAND, OHIO: A **one-day Workshop** will be held for all the Brethren Youth Summer Crusade. May Day festivities will be watched in the morning and then in the afternoon **Miss Marjorie Ford** from Scripture Press will be on hand to give special instruction for Bible School workers in the use of proper materials. The training should greatly assist them in doing better teaching. Another step by Brethren Youth to improve its service to the Church.

May 18—EVERYWHERE: **THIS DAY WILL BE THE YOUTH SUNDAY IN THE BRETHREN CHURCH.** Special suggestions for activities all week will be mailed to all pastors. Plan now for special youth activities May for your youth.

May 24—WARSAW, INDIANA: **All-Indiana Youth Rally.** Details of the program will be given next week.

CHRISTIAN EMPHASIS WEEK

Ashland College Campus

DR. J. GARBER DRUSHAL, central speaker for Christian Emphasis Week, selected "Personal Encounter" as the theme for his three special addresses to the faculty and student body of Ashland College, March 14-19.

Titles of his three chapel addresses were:

Monday—"With A Private Sputnik"

Tuesday—"With Fuel Sources For New Orbits"

Wednesday—"With Missile Controls"

In addition to these addresses questions and answer sessions were held after **Dr. Drushal** spoke and also during open forums on two of the afternoons. Student chairman for these meetings were **Janet Klingensmith**, **George Russ**, and **Byron Hildreth**.

The Women's Corner

by Helen Jordan

"And as they came out, they found a man of Cyrene, known by name; him they compelled to bear his cross." Matthew 27:32.

THIS MAN OF CYRENE occupies for a fleeting short time one of the most enviable places in the story of man. He knelt in the dusty streets of Jerusalem nearly two thousand years ago, lifted the heavy cross of our Savior, and trudged the narrow streets to Golgotha.

What his thoughts were in that hour of tragedy we will never know. It is doubtful that he realized the privilege that was his. Nevertheless, this was a glorious opportunity and service that a virtual unknown was able to do for Jesus.

Today we have the opportunity to carry the cross of Christ—the cross, not of defeat and death, but of victory and life. As Christians the responsibility is laid upon us to bear His cross for others—for those who do not know Him and what He has done for the world. We find the cross for us in the streets of our town, in our churches and schools, in our hospitals and prisons. Let us this day take up our cross and follow Christ.

Prayer:
Our Father, we thank Thee for the love of Christ to us. Teach us so to love Him that we shall not bear His cross by compulsion, but count it all joy to carry the cross which our faith in Him lays upon us daily. In His precious name. Amen.

Mrs. Woodrow Moats,
Waynesboro, Pa.

INTERESTING ITEMS

(Continued from Page 2)

ASHLAND, OHIO (GARBER MEMORIAL). A twenty-four hour Prayer Vigil in behalf of their coming Spiritual Refreshment Services was scheduled by the Garber Memorial Brethren from noon on Friday, March 21st through Saturday noon. Members of the church accepted the responsibility of being at the church for certain hours of the day and night.

WILLIAMSTOWN, OHIO. Seminarian Jim Rowsey was guest speaker in the Williamstown church Sunday morning, March 16th.

NAPPANEE, INDIANA. The Boys' Brotherhood public service was given the evening of March 9th. In the program by the boys, a religious film was shown.

CORINTH, INDIANA. Brother William E. Boyer writes: "The Corinth Brethren Sisterhood got off to a good start with fourteen girls present for their organizational meeting on February 22nd."

The young people of the church were scheduled to organize a Brethren Youth group during March.

SOUTH BEND, INDIANA. Recent guest speakers (March 16th) included Dr. Woodrow I. Goodman, at the morning service, and Miss Naomi Everitt, Nigerian missionary, at the W. M. S. public service at the evening hour.

NORTH MANCHESTER, INDIANA. There were 62 fathers and sons in attendance at the recent banquet in their honor. Brother Henry Bates writes: "A fine meal, an excellent program, and a wonderful fellowship made this a very successful evening."

The North Manchester church, with Brother Bates bringing the message, had charge of the March 11th Union Lenten service held in the Methodist church.

LOREE, INDIANA. Brother Horace Huse reports an attendance of about 150 at their recent Church Birthday Supper. Members were seated at tables according to the month of their birth. The program was in keeping with the spirit of the evening, also the 250th anniversary of the founding of the Brethren Church.

LAKEVILLE, INDIANA (COUNTY LINE). A "Bible Quiz" Contest is in progress at County Line church. Prior to the first of January, Bible reading lists were given out which provide for reading the Bible through in one year. From time to time, quizzes are given as a check on progress made. There are two groups of contestants. After the first of next year, the winners will be treated by the losers.

MUNCIE, INDIANA. Mrs. Anne Black was the morning speaker in the Muncie church on March 16th. The W. M. S. public service was given in the evening.

MORRILL, KANSAS. A combined meeting of the Falls City and Morrill Woman's Missionary Societies, was held on March 11th at Morrill. Mrs. Robert Holsinger gave the mission study book review.

PASTOR DESIRED

Rev. Noel G. Reed, Pastor of the Roanoke Brethren church for the past year tendered his resignation, effective February 23rd, 1958. He is returning to Huntington College to further his study for the ministry.

At the present we are accepting applications for a pastor. Our pulpit is being filled currently by three student-ministers who alternate in handling our Sunday morning worship services.

Miss Jane Zent, Secretary
Roanoke, Indiana.

PASTOR DESIRED

The Brighton Brethren Church and the Matteson Brethren Church have voted to join together in a circuit.

Any Pastor desiring to serve this circuit or desiring further information, please contact:

Charles Smith,
220 Marine St.,
Elkhart, Indiana

or

John Long,
Rt. No. 3,
Howe, Indiana.

DAILY VACATION BIBLE SCHOOL NEWS

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The Brethren EVANGELIST



Official Organ of The Brethren Church



PHOTOGRAPH BY HAROLD M. LAMBERT

Vol. LXXX

April 5, 1958

No. 14

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. Attendance records continue to show a large gain over a year ago; Recent Sunday attendances were 148, 159 and 160, as against 118, 140 and 90 for the same Sundays a year ago.

The Mother and Daughter Banquet was a scheduled event of March 26th.

HAGERSTOWN, MARYLAND. New hymnals, a gift to the church, were dedicated on March 23rd.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett reports the baptism of one new member on March 16th.

DAYTON, OHIO (HILLCREST). Professor J. Ray Klingensmith, of Ashland Seminary, was March 16th morning speaker in the Hillcrest church.

FREMONT, OHIO. An average attendance for January and February of 67, is reported. For the same period, 1957, it was 46.

MANSFIELD, OHIO. The Mansfield bulletin notes that thirteen teachers in the Sunday School received certificates for completing the Teachers' Refresher Course.

LOUISVILLE, OHIO. The two S. M. M. groups gave their public program the evening of March 23rd. A Girls' Gospel Team from Ashland College was featured.

BELLEFONTAINE, OHIO (GRETNA). Our sympathies to Brother and Sister Charles Lowmaster on the loss of their infant daughter which was born the morning of March 19th at Samaritan Hospital, Ashland. The baby lived about one hour. Private funeral services were held the same day, with burial in Ashland Cemetery.

NAPPANEE, INDIANA. Guest speakers on March 23rd, were Mrs. J. Milton Bowman, in the W. M. S. public service at the morning hour, and Rev. Allen B. Rice at the evening service.

Brother Virgil Ingraham was the speaker at the Community Camp Fire Girls' Vesper service, held the afternoon of March 16th.

ELKHART, INDIANA. H. D. "Bud" Hunter was the speaker in the Elkhart church the evening of March 16th. Pictures of Shipshewana were also shown.

HUNTINGTON, INDIANA. Roy Gilmer, brother of

former pastor, C. Y. Gilmer, was the speaker in Huntington church on March 9th.

The Laymen's public service was held on March 16. Layman Earl Kreiger brought the message, and Men's Chorus sang.

New hymn books have been purchased by the church and are now in use.

NORTH MANCHESTER, INDIANA. The laymen of the church were in charge of the morning service March 23rd.

MILLEDGEVILLE, ILLINOIS. One new member was received by baptism on March 9th.

TUCSON, ARIZONA. Rev. A. W. Friesen, of Henson, Nebraska, and of the Mennonite Church, spoke at the morning service, March 2nd, in the Tucson church. He showed pictures of his mission work in South America at the evening service.

Pastor Vernon D. Grisso reports that there were five young people who presented themselves for Christian service as a result of the Ministerial Recruitment Service on March 9th. One of these was Brother and Sister Grisso's son, Tom, for the Christian Ministry.

PASTOR DESIRED

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Miss Jane Zent, Secretary
Roanoke, Indiana.

COMING EVENTS

PENNSYLVANIA DISTRICT SPRING LAYMEN'S RALLY

Third Brethren Church, Morrellville,
Johnstown, Pennsylvania.

April 14, 7:30 P. M.

Walter C. Wertz, Principal speaker.

—Lester Leidy

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Easter's Victories

VICTORY was everywhere around Jerusalem when Christ was placed upon the cross and crucified. His enemies claimed a great victory for themselves. The so-called "imposter" was dead! No more would He trouble their minds when He drew their attention to their keeping the law and forgetting the spirit of it. There would be no more embarrassing moments for them as when He had called them whited sepulchres. No, Jesus was dead; it was their day of victory.

But we know that their time of elation was short lived, for there was another victory. It occurred while most of them slept. Early in the morning of the third day (after the crucifixion) there was an earthquake. It rocked the earth and many of the graves around the holy city were opened. Investigation showed that the tomb of Jesus which had been ordered sealed and guarded, was now opened, and Jesus was gone. If the enemies of Jesus had had any satisfaction in seeing Jesus "done away with," they surely lost it all when news of the open tomb reached them that beautiful morning.

There was yet another victory which is often out of sight of in our viewing of the death of our Lord on the cross and His subsequent burial and resurrection. Without this one, there would be no ground for the resurrection victory. On the cross, Christ obtained victory over sin. Sin, the great destroyer of peace, of health, of friendship, of love, was reckoned with, and the victory obtained for the Lord of Glory upon the cross. Ages before, when sin drove into the human heart and caused the plunging of the human race into ruin, sin had no antidote. Even as early as the third chapter of Genesis, the 15th verse, Christ was promised as an answer to sin. The victory of Christ over sin, when He was upon Calvary's cross, was thus predestined. It was kept alive and promised and redeemed through the ages. Men and women obtained the eternal victory by their faith in the living Redeemer.

Upon the cross, Christ declared that the work was accomplished. That which He had come to

do, was done. Before the resurrection victory can be a part of our life and future, we must see and accept, by faith, the atoning victory of Christ upon the cross. What matters if Christ lives forever? What matters if He has gone to heaven to prepare for us a place? What matters if He has promised to come again to receive us unto Himself? What do any of these things matter, if, first of all we have not become a part of that victory of Christ upon Calvary?

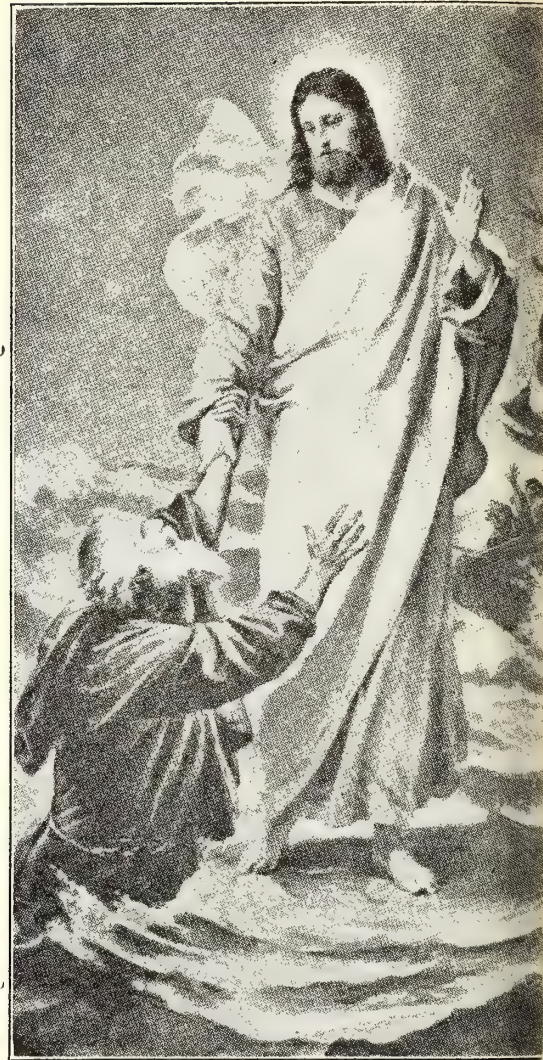
Of the three victories surrounding the Jerusalem area that spring week-end, the assumed victory of the enemies of our Lord, came to naught. The other two still operate, and will continue to do so all through eternity. We shall ever be mindful throughout eternity that it is through Christ's victory on the cross and at the tomb that we are privileged to be in heaven. That is, we shall be there if in this life we have appropriated, by faith and acceptance, the victory Christ obtained upon the cross over sin's power. By His death we have death to sin, and become new creatures in Him. Through His resurrection victory, we have the assurance of eventual victory over death and the grave.

For this cause we rejoice this Easter season. As we sing the songs of praise on Easter, let us be mindful that the resurrection victory came because there was also victory over sin on the cross of Calvary. Our victory comes by accepting Him who made both victory over sin and victory over death possible. Let us praise His name for what He has done for us. Let us praise Him in word and song, but best of all, let us praise Him through devotion to Christian duty, service and an exemplary life. W. S. B.



A LIVING FAITH

Rev. J. D. Hamel



DO YOU BELIEVE IN GOD? Then how great is your faith? Is it a living faith that affects every avenue of your life?

The writer of Hebrews opens this great chapter known as "the roll call of the faithful" with these words: "Now faith is the substance of things hoped for, the evidence of things not seen" (Hebrews 11:1). For this writer, faith was not something dim and distant. It was a living reality to him—something that he could live by and something he could die by.

He gives numerous illustrations of the patriarchs who lived and walked by faith, whose very lives were shaped by a **LIVING FAITH**. A living faith is not a sedative to put us to sleep on the stool of "do nothing." It is a stimulant that urges us on with an heavenly unction to faithful, active Christian service, even against earthly odds. A **LIVING FAITH** IS . . .

I. AN ACTIVE FAITH

The Lord spoke to Abraham, saying: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abraham departed, as the Lord had spoken unto him . . ." (Gen. 12:1-4)

He believed that God would do what He promised. He knew not where God would lead him, but by a living faith he knew He would lead him aright. Abraham, through this active faith, could act upon the call of God with full assurance in his own heart that all would be well with him because God was leading.

II. AN OBEDIENT FAITH

Again, God spoke to Abraham and told him to take his only son, whom he loved, and, in the land of Moriah, to offer him for a burnt offering upon a mountain there as He directed. Abraham arose early, and through an active faith, obeyed God (Genesis 22:1), no doubt remembering God's promise that He would make of him a great nation. Now, in obedience to Him, out of active faith, he was to offer up the son of his age—his only lawful son. Abraham staggered not, with faltering, hesitant faith; he believed God's promise; he had faith that God was able to raise him up from the dead (Hebrews 11:19).

And so, all through the roll call of the faithful, there is the secret of a living, active faith. The writer characterizes them: "Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, fought valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn under, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth" (Hebrews 11:33-38).

It was only through an active, living, dynamic faith that these faithful men of God could endure all of these things for the glory of God. Out of living faith they magnified Him in their daily living. God was real to them under all these varied, trying circumstances.

With a living faith they could only be true and faithful to Him no matter what the cost might be.

It is by a living, active, obedient faith that men are saved today. As they look to God in their emptiness and their wretchedness, out of His fullness and His power He saves them unto the uttermost. By an active faith they take God

His word: they let Him come into their lives to save them and direct them in every relationship of life, and in every service that they render. Their lives are filled with "obedience to the



faith" (Romans 1:5). And we know that faith is not faith until it is expressed in obedience.

III. A GIVING FAITH

A living, obedient faith is a giving faith (James 2:14-20). It is warm, vital and sympathetic. It is filled to the brim with brotherly love and human sympathy for mankind. It feeds the hungry, clothes the naked, aids the destitute, supports the Christian church with prayer, time, talents and possessions, and promotes the cause of missions unto the ends of the earth. A living faith that is a giving faith has reality in it. It seeks to win the lost, enlist the unenlisted and even goes so far as to provide a way for those who have no way to get to Sunday School and church. But a cold, withholding faith is a dead faith. "Even so faith, if it hath not works, is dead, being alone" (James 2:17). Such a faith is void of human sympathy and brotherly love. Such a faith cannot please God. The devils believe and tremble (James 2:19) but their belief is not the living, active, obedient giving faith that saves personalities and uses them for the glory of God and the good of mankind.

IV. A MOVING FAITH

I like to think of prayer as a business deal with God and a living, moving faith, as closing the deal with Him. King Hezekiah was sick unto death and the prophet Isaiah came unto him and said, "Thus saith the Lord, set thine house in order: for thou shalt die, and not live" (Isaiah 38:1).

It was then that Hezekiah turned his face to the wall, wept and prayed and asked God to remember how he had walked before Him in truth and with a perfect heart and had done that which

was good before Him. God was listening! He directed the prophet Isaiah to come before Hezekiah and tell him that He had heard his prayers and seen his tears and that He would add fifteen years unto his life. It was the power of God that did the job for Hezekiah.

This moving faith makes man dissatisfied with conditions around him, "for he looked for a city which hath foundations whose builder and maker is God" (Hebrews 11:10). When individuals are not satisfied with life about them—trials, troubles, heartaches, sin and wretchedness on every hand—they, like Abraham, look beyond this world for a city which hath foundations whose builder and maker is God.

When our churches truly become dissatisfied with their present conditions, a living, moving faith leads them to build, to increase their attendance, to organize a choir and the various auxiliaries of their church, to give generously to missions, and to put the very best they have into God's holy work.

V. A CONTAGIOUS FAITH

A living germ is a contagious germ, but a dead germ is not contagious. A living faith is likewise contagious, while a dead faith is not. Down through the centuries, through a contagious faith Christianity grew by leaps and bounds. And so the living faith that is a contagious faith marches on today. The terrible tragedy is that untold thousands will miss heaven and spend eternity in hell, because those whom they know have a cold, dead, lifeless faith.

VI. AN OVERCOMING FAITH

Millions of dead men do not win our nation's battles; neither does a cold, barren, inactive, dead faith overcome the forces of evil. A dynamic faith does overcome the world and lives triumphant over the forces of evil. Moses was able to press on against the forces of evil because "he

endured as seeing him who is invisible" (Hebrews 11:27). He lived as if he were looking upon God in the purity of His character.

The time often comes when the only thing that encourages a Christian to keep pressing on ward and upward is God. It seems that no limit has been set on the blessings that God may give us except the limit of our own faith. Jesus has told us that if we pray, believing, that we can rest assured that our petitions will be granted even to the removing of mountains (Mark 11:23).

VII. A RESPONSIVE FAITH

Hearing the call of God "it worketh by love (Galatians 5:6). It worketh by a two-fold love—a love towards God and a love towards our fellowmen. Paul says in Romans 14:23, "Whatever is not of faith is sin." So Dr. W .T. Comner has well said, "Faith always means to submit oneself to God." That means that we are always to be ready for God to use us in any and every way He can.

It is easy, very easy, for us to substitute delight in hearing the gospel for real practical living of it. If one compliments the message, even in superlative degrees, and goes his way and does nothing about it, then he fails to have that responsive faith which is a living faith. God's test is not the delight in hearing, but rather "What did you do about it?" Did you go out with a responsive heart and faith to put into practice the message you heard?

It is vain to have a Bible, a church, a preacher
a doctrine if we are not letting the message affect
our lives for God. A faith that is a living faith
is ACTIVE, OBEDIENT, GIVING, MOVING
CONTAGIOUS, OVERCOMES THE WORLD
AND IS RESPONSIVE TO THE WILL OF GOD

How great is your faith? Is it a living faith
Then how great are your works as a result of
your faith?

South Bend, Indiana.

[illegible]

*May the joy of Easter become the Message
of your heart and life as you travel
the road of daily service for Him*

Sunrise Over Calvary

HAVE YOU EVER WONDERED what Calvary looked like after the body of the Lord Jesus had been taken down from the cross; after the two thieves had been taken to their last resting place; after the mob had gone home; after

the dirty deed had been done? That wind swept hill outside of the Jerusalem wall must have been, indeed, a lonely and forsaken spot. There the three crosses still stood etched against a darkened sky. Perhaps a few scattered birds found a resting place for their tired bodies. The blood of the now dead victims had already dried. No howling mob now—no hectic scene of men bent on killing—no passion of man crying for blood, or challenging His divinity.

After it was all over there loomed Calvary—the blood-stained cross—lifted above the trampled grass. All was quiet. All was forlorn. The dirty job was completed. There, flanked by two crosses, stood the old rugged cross against a sullen sky.

For three days it was so. A dreary place. A bloody place. Everything spelt defeat and death and hopelessness.

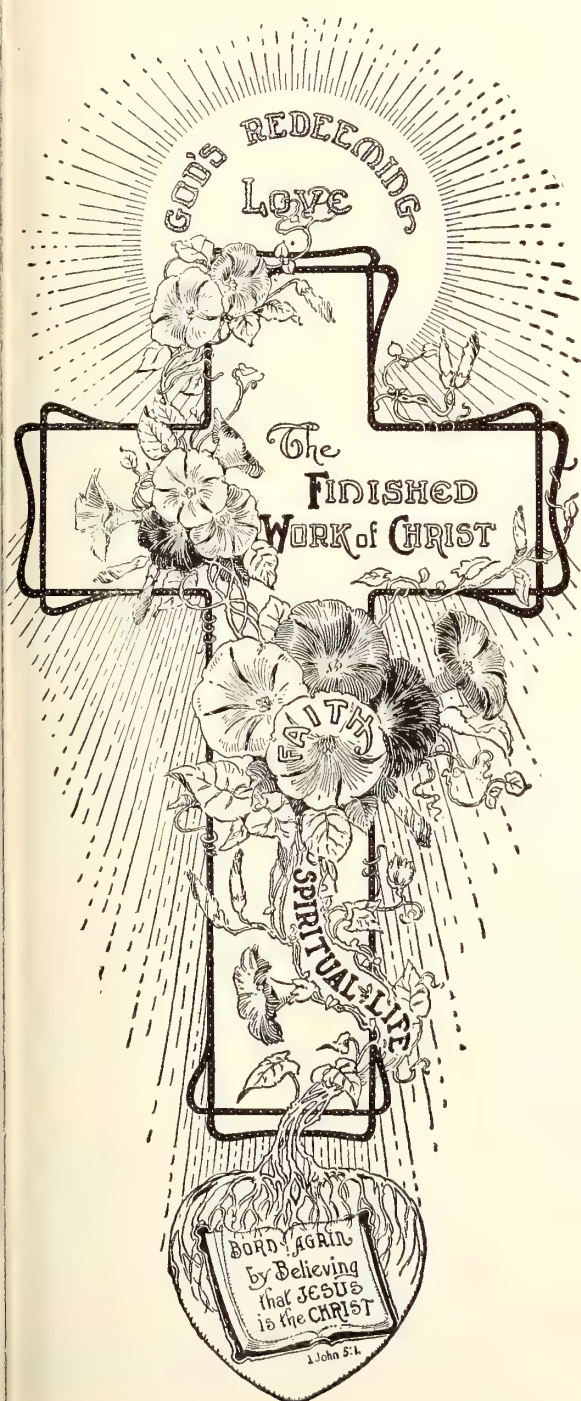
But, on the third day, it was different. The sun came out again and burst in all of its glory and flooded that middle cross. The cross was transformed. It changed from a symbol of defeat and death to a symbol of hope and life. For there was a garden near the place they crucified Him, and in that garden a tomb. But, in that tomb where they laid Him, there was no body. The stone was rolled away. God raised Him from the dead, even as He had said, "Destroy this temple and, in three days, God will raise it up." That's exactly what happened.

The angel told Mary, Mary told the disciples, the disciples told all whom they met, and the blessed story has come down to us.

And now on Easter morning—when the sun rises over Calvary—we look at that wind-swept hill. Because He arose, Calvary for us is no longer a place of gloom. The sun streams down on that middle cross. Forgiveness, peace, security, hope, life, eternity is ours. No wonder we sing:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

Let us come to the empty tomb on Easter then, and see the glory of the cross. For Easter's sunrise shines over Calvary.—W. Nerothin.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

THEY'RE OFF—Or Practically So

AT LONG LAST—after about 14 months of effort—visas have arrived for the Rowseys to take off for Argentina; so they should be leaving quite soon, maybe by the time you read this.

If anyone has been questioning the Board's wisdom in sending Secretary Berkshire to Argentina, consider this: Two days after he arrived in Buenos Aires, the visas were secured. Whether it was coincidence or not, we shall not say; but we scarcely think so. Considerable credit for the achievement is due to David Palici (June Byler's husband), Reverend Litwiller and, of course, Rob Byler, who has worked tirelessly on the effort for more than a year; but principally we praise the Lord for opening this door. Needless to say, the Rowseys are jubilant at the arrival of this necessary document.

Now, BRETHREN, here is our opportunity: The Lord has opened the door; these fine young people are offering themselves for this service; therefore we should do our part. We should pray for them continually, write to them faithfully, and give for their support generously, as they serve in this needy field.

We are in business with the Lord! Let's do our part!

GENERAL SECRETARY OVER BRAZIL

Araguacema, Brazil
March 10, 1958

... About 5:30 things began to move here in this river town. We were to fly out of Belem yesterday noon on the meat plane. This plane belongs to a company that slaughters cattle in the interior and hauls meat to Belem. The plane was returning with cargo for the interior—groceries, etc. There were seven passengers and the two pilots. Since the plane is a cargo type, it had no appointments, except the six seats. The weather was extremely hot, but a little ventilation was effected through the pilot's window.

Actually we were almost three hours late leaving on the 540-mile hop—which took three hours, because of engine trouble. Flying south of Belem, Brazil, is quite an exciting experience. As you leave the airport, you get a panoramic view of the tremendous maze of tributaries of the river as they meander in and out, before spilling into the ocean not far away. These rivers and tributaries are all a part of the great Amazon system.

As you look down upon the city of Belem, you suddenly realize that this is a modern city of 350-400 thousand people, surrounded by water and jungle. For the first fifty miles or so, small thatched-roofed stick houses can be seen along the edge of the river and its tributaries. After the 50-mile limit is passed, one looks down upon the dense, steaming jungle with its shades of green, lush vegetation. At some places the clouds were connected with the earth as the steam reached up from the

dense vegetation. One does not see any houses or any signs of life for hundreds of miles in this vast expanse.

Covering this area at 180 miles per hour, one finds several things passing through his mind. It is at such time that he is thankful for the providential care of our Heavenly Father and the confidence which we may have in Him.

As the 3-hour hop comes to an end, we begin to descend; but just where we do not know, for we cannot see the landing strip at all. However, we feel the first bump and then succeeding thumpy-thump, and we are down in what seems to be a pasture field. (Muiti bier Multi abrigado Dios!)

Arriving at the airstrip about 6 P. M. we had a mile to go by truck and then a 30-minute trip up the river by boat. The small launch was loaded with baggage and seventeen people. This was really a load for high water. Before we were across the river, a storm caught us and it was really rough. By that time it was dark, and only by having a good Brazilian pilot were we able to get to the shore. We did not dock at the regular place, but we were all glad to be on shore. The water is now extremely high, since this is the wet season.

The missionaries here at Araguacema were very gracious and congenial. At present there are four single girls and one family working in this area, which in many ways is like Nigeria . . .

—W. C. B.

IN BUENOS AIRES—With W. C. Berkshire

March 16, 1958

... The Byler family was at the airport to meet us on Friday evening; they were all peeking through the door to the customs area and waving their hands enthusiastically. We went to their home for dinner, and arrived at the hotel about 12:30—I was really tired and felt the need of sleep. On Saturday we checked at the police station and then at the American Consulate, but found the latter closed.

Later we went to note the progress of construction of the O'Higgins property. The workmen had finished pouring cement for the second-story floor. It is a two-story building and the basic construction is re-inforced concrete primarily. How rapidly it will move from this point is yet to be seen. It is in a good location and very near Bylers' present residence.

Saturday night we attended a youth meeting at General—about 38 miles across the city—where approximately 120 people were present—both youth and older folks. I spoke to them, with Rob interpreting. Everything moved along nicely, and the singing was thrilling. I was well pleased with the manner in which the young people carried out their responsibilities.

The people were very friendly and spoke their gratitude for my coming. Sunday morning we drove about 40 miles to Florencia Varela for worship, where about

adults attended. Again the spirit and singing were good. I am amazed at the attentiveness of the people as I preach; one has a real sense of being able to communicate with them. Last night we had service at home, with about 35 present—mostly adults and older people. This is very encouraging, and I am impressed with the kind of people that are in attendance at these services. They are clean-cut, neat, intelligent and courteous. There is potential leadership among them, but it is difficult to impress them with the importance of training for the work. As I spoke, here on "Jesus of Nazareth Passeth By," George Baker, an English Plymouth Brethren lay preacher interpreted for me. He is a fellow with a keen sense of humor.

My hotel is right in the heart of the city. The city is positively beyond description, and so is the traffic—

EASTER MESSAGE—

from the Shanks

This message reached us in record time: just one week from the time Doc wrote it until it reached the Mission-Board office.)

WHILE YOU ALL are looking forward to the coming of spring in all its splendor, we are enduring a hot season. The thermometer says 90 degrees indoors, but thanks to a breeze coming through open windows, it doesn't really seem that hot. We are still having some matton; therefore the nights are still pleasant for sleeping. There has been no rain since October; so things are very dry. It's amazing though the amount of vegetation one sees scattered over the hillsides. In some respects a bit like the coming of spring: On the parched places beautiful yellow flowers can be seen; various shrubs are beginning to bear leaves; a tree in our back lawn shows signs of new life by budding and growing new leaves. Certainly these new signs of life at this time of year cause one to ponder the mystery of life. In so doing, we recognize a greater life made possible by the One who said, "Because I live, ye also shall live." These are encouraging words, yet fearful, for they bring us face to face with stark reality: the reality that all around us and you too are countless people who know nothing of abundant life and others who know, but seem to know little about it. There is a challenge for all of us in this Easter message, for if it means anything at all, it means that we cannot keep it secret, for it is written, "It is not here . . . go and tell . . ."

John and I are grateful to have an opportunity to share with others the glad tidings of Easter. The message of "new life" is appealing, but it isn't easy for these people to throw off the pagan tradition of centuries and begin a new and different life. However, many are doing so and their testimony and witness are proving valuable. The Moslem influence is very strong; it presents many problems to the would-be Christian. We must work hard and fast in presenting the risen Savior to these, our brethren.

Will you join with us at this time of year in rejoicing because of the Resurrection of Christ? Will you also join us in committing our lives to Him to help bring His Kingdom to others? As we pray, give, and work together, may the riches of His grace be imparted to us and aid in our undertakings.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE MISSIONARY ENDEAVOR AND COMING OF ALEXANDER MACK

IT IS INTERESTING to note the activities of the Missionary group. They preached the gospel, baptized new converts, conducted love feasts, and ordained ministers to have charge of new churches which they organized. The tour lasted one month and resulted in eleven baptisms, the organization of three churches, and the election of two ministers. By this missionary journey a great precedent was established. The early church was a missionary church. On and on through the pioneer settlements the Brethren ministers pushed forward, witnessing for Christ, comforting the scattered saints, baptizing believers, organizing churches and enlarging the kingdom of God.

They always pointed out the presence and prominence of the Bible, indicating the profound emphasis they placed on the Word and its teachings.

Great strength was added to the cause in the new world when in 1729, Alexander Mack with the entire remainder of the church in Europe (consisting of 30 families, 126 people in all) came to Germantown. To Alexander Mack the church must ever turn with gratitude and reverence. In the midst of persecutions and in an age of religious fanaticism, surrounded by men of all shades of belief, he heroically stood for the truth as he saw it. Around him, no doubt impressed by his piety and honesty, gathered faithful followers, men and women who abandoned former religious organizations and stood with him for the truth of God as revealed in Christ. To him we are indebted for our church organization and for the principles that bind into a Christian unity the members of God's visible church.

Alexander Mack lived in Schwarzenau about 14 years. Here his children were born—three sons and two daughters. His wife and daughters died in Europe. In 1729, in the good ship Allen, Mack led these families, 30 families in all, to the new world. There they were greeted by Peter Becker who graciously asked Mack to take over the oversight of the church. This Mack did. He lived only six years after his arrival.

Peter Becker strongly tried to hold the group together after the death of Alexander Mack. Becker knew that because of the loss of Alexander Mack the church was facing the hardest test that had yet come.

Read your
Brethren Evangelist
every week.

The Great Central Task of the Church ---

Missions

Charles Kraft

Excerpts from a message delivered by Brother Charles Kraft prior to going to Nigeria as a Brethren Missionary, and reserved for publication at this time as a special challenge for the Easter World Mission offering time in the Brethren Church. W. S. B.



THE CHURCH—OUR CHURCH—EXISTS FOR THE SINGLE PURPOSE OF WITNESSING TO THOSE WHO HAVE NEVER HEARD AND RECEIVED THE GOOD NEWS OF GOD'S LOVE TO MEN THROUGH CHRIST. All other supposed purposes of the church either rally around this central purpose, or they pale into blushing insignificance at the mention of it. THE CHURCH—AND EACH INDIVIDUAL WITHIN IT—EXISTS TO WITNESS. We have a perfect right to be swept into the arms of Jesus our Lord the moment we receive Him as Savior—a perfect right to be with Him in His glory right now. But we have been left on earth. Why? So that the next generation will have the opportunity of hearing about Christ from us, just as we heard from the last generation.

THE CENTRAL TASK OF THE CHRISTIAN CHURCH IS THE TAKING OF THE GOSPEL TO THOSE WHO HAVE NEVER HEARD—MISSIONS.

WE HAVE BEEN SAVED TO SERVE. AND OUR ONE CENTRAL TASK IS MISSIONS. Each of us must obey God's command to go on the same basis as we have accepted His invitation to come, unless He calls us to stay home. And should He call us to stay home we must

give ourselves to sending as many others in our place as God and a single lifetime of service permit. MISSION IS OUR ONE GREAT TASK.

THIS ASSERTION IS JUSTIFIED SPECIFICALLY THROUGHOUT SCRIPTURE

God has never left Himself without a witness upon the earth (Acts 14:16, 17). We—the Church—occupy the position of witness to God just as Israel did in Old Testament times. God said specifically to Israel, "Ye are my witnesses" (Isa. 43:10), "... as a light to the nations; that my salvation may reach to the end of the earth (Isa. 49:6). Our first job is to be God's witnesses in the world.

Jesus came to earth as a Witness to God's love and provision for the lost world. He was a sent one (the word Missionary means literally "Sent One"). He refers to the fact that the Father had sent Him in John 20:21. CHRIST WAS A MISSIONARY. We represent Him in the world today. Therefore we likewise must be missionaries. This is the concern closest to God's heart—to make Himself known to those who do not know Him.

Jesus commissioned His disciples while He was yet on earth to go out two by two as missionaries (Matthew 10). He told them to give out the Gospel freely since they had received it freely (v. 8). Those who received Christ's disciples really received Christ (v. 40). Christ was making Missionaries out of His followers. So we, if we make any claim to be Christ's followers, are obligated to be Missionaries! Harold John Ockenga, one of America's foremost missionary pastors, has said: "When we, as lost sheep, are found of God and redeemed by Him and give

ernal life through His Son, WE ARE OBLIGATED
SPEND OURSELVES IN SEEKING OUT OTHERS
. IF A MAN IS A CHRISTIAN HE MUST IMMEDIATELY
BECOME A MISSIONARY."

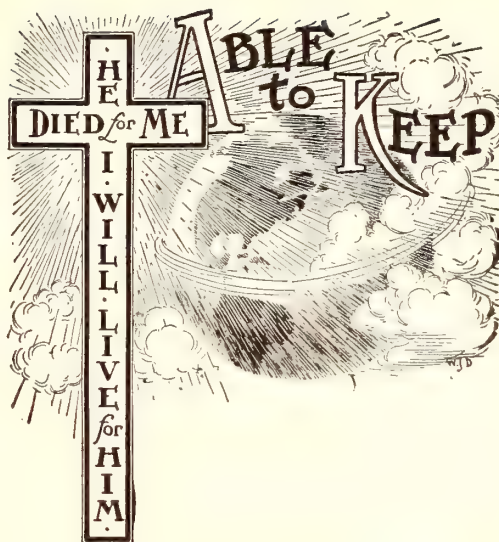
Jesus' last great command—HIS LAST WILL AND
STAMENT—before His ascension applies to each in-
dividual Christian and to each Christian Church. WE are
GO make disciples of all nations (Matt. 28:19). WE
CHRIST'S WITNESSES TO THE END OF THE
RTH in the power of the Holy Spirit (Acts 1:8). As
Father sent Christ SO HE HAS SENT US (John
21). "OUR FIRST DUTY IS TO CARRY THE GOS-
L TO EVERY LAND AND EVERY NATION. When
waiting disciples desired to gratify their curiosity
the Mount of Olives, they asked a threefold question
Christ's reply was a threefold rebuke. It was not
them to know the times and the seasons; they were
to be over-curious about the fulfilment of prophecy
TO ATTEND TO THEIR BUSINESS, WHICH WAS
EXTEND THE MESSAGE OF THE KINGDOM . . .
THE UTTERMOST PART OF THE EARTH. The

operative of a PRIMARY DUTY demands that secondary
ings shall take a secondary place, both in our thoughts
in our activities."—Samuel Zwemer, missionary to
bia.

Jesus spoke of the fields already white for harvest
hn 4:35) and of the great need for laborers in the
vest (Matt. 9:37f). How true are these words of the
ation in our day! "AS LONG AS THERE IS A
TION WITHOUT CHRIST, OR AN ISLAND WHICH
S NEVER HEARD, OR A COMMUNITY WHICH
CHURCHLESS, WE MUST GO ON AND ON PAY-
OUR DEBT IN BLOOD AND SACRIFICE. THERE
PLY CAN BE NO EASE IN ZION, NO SATISFAC-
ON IN WHAT WE HAVE ACCOMPLISHED, WHILE
MUCH REMAINS TO BE DONE."—Ockenga.

he CHURCH AS A MISSIONARY BODY is the cen-
theme of the Book of Acts—the first book of Church
tory. And early tradition concurs with the New Tes-
ent in asserting that every early Christian of note
a very real missionary. Missionary Work was the
rt and soul of the early Church—the fire that turned
world upside down. SO MUST THIS FIRE BURN
THIN OUR CHURCH as it did within the Apostle
l who considered himself to be "UNDER OBLIGA-
N BOTH TO GREEKS AND TO NON-GREEKS,
TH TO THE WISE AND TO THE FOOLISH" even
he extent that he was eager to proclaim the Good
s of Christ in Rome—the pagan heart of a pagan
ire (Romans 1:14, 15). Paul cried out, "Woe is me
do not proclaim the Good News" (I Cor. 9:16).

et most of us in the twentieth century are content to
ely listen to the good news or to pleasantly chat about
ith those who have heard it thousands of times,
VER CARING THAT MILLIONS ARE DYING
HOUT THE OPPORTUNITY TO HEAR and that
IR BLOOD WILL BE REQUIRED AT OUR HANDS
ek. 33:7-9). We are like the "little picture of peace,
roup of people under some trees, with their back to
d the gulf" into which thousands are dropping to
tal death because there are not enough sentries to
a them of the impending doom. We, like them, are
e busy "making daisy chains" and if one of our num-
e starts up and wants to go and do something to help



those who are lost and dying without Christ, "then all
the others . . . pull that one down. 'Why should you
get so excited about it? You must wait for a definite call
to go! You haven't finished your daisy chains yet. It
would be really selfish,' we say, 'to leave us to finish
the work alone.'" So wrote Amy Carmichael laboring as
a faithful sentry in the furnace heat of Southern India.

From first to last in Scripture it is clearly seen that
God's people are to be missionary people—God's Church
is to be a Missionary Church. We are called Witnesses to
the ends of the earth (Acts 1:8). We are called letters
of love from Christ to men (II Cor. 3:3). And we are
the only Bible that most people ever read. We are called
Ambassadors for Christ in this world, commissioned to
carry on His affairs in this world (II Cor. 5:20). Our
sphere of activity is the WHOLE WORLD, and UNTIL
WE HAVE TAKEN OUR WITNESS, OUR MESSAGE,
OUR AMBASSADORSHIP TO THE WHOLE WORLD,
THE MISSIONARY WORK IS TO BE OUR PRIMARY
CONCERN!

THIS ASSERTION IS JUSTIFIED GENERALLY— ON THE BASIS OF CHRISTIAN PRINCIPLE

The Christian Principle of absolute UNSELFISHNESS
is to be a basic motivation of the individual Christian
and of his Church. We are to do to others as we would
like them to do to us. WE ARE TO LIVE FOR THE
GOOD OF OTHERS AND NOT FOR OURSELVES as
Churches, as a denomination, as well as in individual life.
ARE WE DOING TO OTHERS AS WE WOULD THAT
THEY DO TO US IF WE YEAR BY YEAR SHOW SO
LITTLE CONCERN FOR THEIR SPIRITUAL WELL-
BEING THAT WE FINANCIALLY TIE THE HANDS
OF THE FINE MISSIONARY PROGRAM WHICH
THE BRETHREN CHURCH HAS NOW SO THAT
ONLY HESITATINGLY CAN ONE INDULGE IN
THOUGHTS OF MISSIONARY EXPANSION? Can we
possibly justify ourselves in withholding our pearl of
great price—Jesus Christ—from the millions of lost,
merely because we are too self-centered?

We are to give freely—unsparingly—since we have re-
ceived so freely. Anything less than giving our all—sac-
rificially—in fulfilling the purpose for which God gave His

all for us—this is selfishness, and the opposite of the demand of the truly Christian life. God's richest blessings are reserved for those who count sacrifice to be opportunity and privilege.

ONLY BY LOSING OUR LIFE WILL WE AS A CHURCH TRULY FIND LIFE! Only by living for something outside of ourself—something far greater than ourself—as a Church will we ever truly experience life! **MISSIONS IS TO BE THE CENTER, THE CORE OF EVERY CHURCH. WE MUST LOSE OURSELF IN MISSIONARY PASSION—GOD'S CENTRAL CONCERN.**

Many Churches today are sick from the psychological disease known as megalomania—"that form of insanity in which the patient imagines himself to be of more importance than all other persons or objects." This is the disease that led Hitler to his own, his country's and nearly the world's doom. This disease spells doom for every Christian Church which it afflicts! Is our denomination, our local church guilty or threatened?

God established the Church to **UNSELFISHLY DO, GIVE AND LIVE FOR OTHERS.** But we have turned our doing, giving and living inward—**FOR OURSELVES ALONE.** God has made each local church **RESPONSIBLE TO MAKE MISSIONS THE CENTER OF ITS PROGRAM.**

"The Church doesn't exist for itself. It is not a social club. It is not a haven of rest. **IF IT IS TO FULFILL ITS DIVINE PURPOSE IT MUST BE MISSIONARY.**"
H. R. Cook, Instructor of Missions, Moody Bible Institute.

Linked closely to the principle of unselfishness is the Christian principle of **LOVE.** We are to love God supremely and our neighbor as ourself as a Church, as in individual local churches. Our neighbor, as defined by the New Testament in the Parable of the Good Samaritan, is anyone in need of that which we have it in our power to give. **WE HAVE CHRIST TO GIVE TO THE WORLD—OUR NEIGHBOR. IF WE LOVE OUR NEIGHBOR WE WILL BE MISSION-CENTERED.** A. T. Pierson has correctly said, "For the present generation of the saved to reach the present generation of the unsaved is the one question of the hour that leaves all others far in the distance."

If we love God supremely, with all our heart and soul and mind and strength as a Church, we will **UNHESITATINGLY AND UNRESERVEDLY UNITE WITH HIM IN THE TASK THAT IS DEAREST TO HIS HEART—THE WINNING OF THE LOST TO HIM.** "Missions . . . are not only the expression of the Church's interest in the world; they are the evidence of her love of her Lord and the proof of the honour and integrity of her own life."—Robert Speer. God's Love and our response to that love **COMPELS US TO MAKE MIS-**

SIONS THE VERY CORE OF OUR CHURCH LIFE AND PROGRAM.

A third Christian principle is the principle of **GROWTH TO MATURITY** resulting naturally in **REPRODUCTION OF SPIRITUAL LIFE.** "Life, everywhere, in plant and animal, shows its maturity and perfection by the power to beget other life like itself. And hence the disciple that does not make disciples, the Christian that has no passion for souls and no power to win souls; who has no work for Christ; who is not himself a seed of God to drop into the soil and yield a crop of other holy lives should candidly ask whether indeed he is himself a child of God."—A. T. Pierson. The same applies to the Church. It is God's purpose that His Church reproduce. This is her crowning glory just as the glory of every mother is the reproduction of physical life. **TO REPRODUCE AND RAISE SPIRITUAL CHILDREN FOR GOD IS THE SUPREME RESPONSE OF A MATURED CHURCH TO THE LOVE AND DEVOTION OF THE ONE TO WHOM SHE IS TO BE MARRIED—CHRIST.**

The Christian principles of complete unselfishness, love and maturity leading to reproduction all point up the fact that **MISSIONS IS TO BE THE GREAT CENTRAL TASK OF THE CHRISTIAN CHURCH.**

THIS ASSERTION IS ALSO JUSTIFIED IN ACTUAL PRACTICE

THOSE CHURCHES WHICH ARE MOST ALIVE SPIRITUALLY AND GROWING MOST RAPIDLY IN OUR DAY ARE THOSE WHICH HAVE PLACED MISSIONS IN ITS PROPER PLACE IN THEIR EMPHASIS — AT THE VERY HEART OF THE CHURCH PROGRAM! They are those churches which live for others—those in need of Christ—and not for themselves. They are those churches that give sacrificially to missions—give **more** than they can afford—and trust God to provide for their needs at home. They are those churches that lay up for themselves treasure in heaven by **COMPLETELY LOSING THEMSELVES IN THE PRIMARY WORK OF GOD—MISSIONS.**

Churches today—Our Church—do not need to be pampered, or entertained. **WE NEED TO BE CHALLENGED!** Challenged to lose ourselves and our own identity in a cause that is far bigger, far greater than ourself. Challenged to attempt the impossible with God. Challenged to give sacrificially of money, time and talent for the cause of Missions. Challenged to feed others spiritually. Challenged to launch out in faith with God with wholehearted enthusiasm and activity for the cause nearest to God's heart—Into all the world with the Gospel. And in losing ourself we will find ourself, in attempting

**We Dare do no less than our
Best this Year for
Brethren World Missions**

impossible we will rediscover that we serve the God of impossible, in giving sacrificially we will receive far more than ever was given, in feeding others spiritually we will experience a far greater spiritual and physical growth than ever before, and in launching out fully with faith in faith we will find ourselves drawn ever nearer to God's heart, made ever more effective in God's work!

NOW, OR KNOW OF, AT LEAST SIX CHURCHES THAT BEAR OUT THESE ASSERTIONS:

I am intimately acquainted with a church of 70 members in Connecticut. These are all working people, they are really wealthy. Zeal for missions is the core of this church. It supports one missionary fully, four or more others receive slightly more or less than half of their support from this church, and at least fifteen others receive varying degrees of partial support. In the past ten years this small church has sent four men into the ministry with four more now nearing the completion of their training for the ministry or mission work. One has gone to Child Evangelism Work and another five or more in high school have pledged themselves for "full-time" Christian service.

The attendance at this church is regularly above 100 both morning and evening services on Sunday and around 40 regularly at prayer meetings, always including several dedicated young people. A building program that doubled the size of the church in the last three years is now engaged in plans for a new parsonage has not taken in stride with no lack of funds and no slackness on the missionary giving. Most of the members regularly give more than ten percent of their income. **MISSIONARY EMPHASIS HAS BUILT AND IS THE LIFE OF THIS CHURCH** and I have never seen a more spiritually awake Church!

I know of another mission-centered Church in New Jersey of 200 Members. This Church, in addition to a full-scale building program which is relocating and rebuilding church-building, fully supports **TWO MISSIONARY FULL-TIME**. Another 15-20 more missionaries receive support varying from partial to nearly full support **FROM THE CHURCH AND FROM INDIVIDUAL MEMBERS** some of whom support a missionary by themselves on no better than an average salary! In the last ten years this church has sent five into the ministry, and three to the mission field, while about fifteen young people are in college or Bible-school training for "full-time" Christian service!

A third illustration is the Western Springs Community Church of Western Springs, Illinois. In 1943 the famous Billy Graham, fresh out of college, took over as pastor. His flock numbered 35, met in a basement, provided no parsonage for their pastor. Graham inaugurated a three point program of Bible reading, prayer, and personal evangelism "of the whole world in this generation." The church now, after thirteen years, stands in one of the most beautiful church buildings that have ever been seen, provides a parsonage for their pastor and an assistant pastor to keep up with the work of the church, broadcasts the top-notch weekly radio program, "Songs in the Night," now has several hundred regular attendance, **AND SUPPORTS 20 MISSIONARIES!!**

4. In 1934 Harold John Ockenga was called to the pastorate of the Park Street Congregational Church of Boston, Massachusetts. The motivating drive of his ministry is the conviction that it is his **FIRST DUTY AS A CHRISTIAN TO GO TO THE MISSION FIELD UNLESS PREVENTED BY GOD IN WHICH CASE IT IS HIS DUTY TO SEND AS MANY AS POSSIBLE IN HIS PLACE**. Having been definitely prevented by God from going to the mission field himself, Ockenga instituted his alternative conviction—to send as many others as possible—in this church of five hundred members which gave around \$200 yearly for missions. Now, after twenty-two years, the church fully supports thirty-eight missionaries, has around two thousand members, and annually gives over \$200,000 for missions alone.

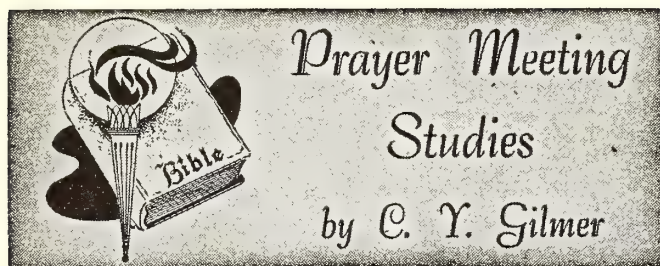
5. The same kind of faith and enthusiasm under the leadership of Oswald J. Smith has brought the Toronto People's Church from insignificant and tiny beginnings to the place where its membership is around 4,000 and its yearly missionary giving over \$300,000! About 350 missionaries receive support from this church which has attempted and performed the impossible with God.

6. The Mansfield, Ohio, Christian and Missionary Alliance Church may be taken as somewhat typical of the churches of their denomination—one of the fastest growing denominations in the country. This church regularly gives 88% of its total budget to missions! And the church is quite well run on the remaining 12%. This year's pledge for missions is \$61,000—an average of about \$200 per person in this church of 300 members!

To put missions at the center of the Church's program is not only a scriptural imperative, a sound analogy from Christian principle, but is also proven to be the means of God's greatest blessing in actual practice. Mission-centeredness is God's desire for every church.

We must no longer take the attitude of the venerable Dr. Ryland who advised the young missionary, William Carey: "Sit down, young man; when it pleaseth the Lord to convert the heathen, He will do it without your help or mine." Rather, we must be trusting and faithful enough to our God to take the attitude of Carey himself who refused to sit still until he had become the pioneer of the missionary movement which inaugurated "the greatest period of spiritual growth in the Christian church since apostolic days," and had launched a Baptist mission to India on \$36.75! Our task is not to start a mission to India, but to wholeheartedly take our proper responsibility for the support and expansion of the fine program which God has already given us.

THE POINT IS THIS: Our Church needs vigor in its spiritual life—let it be consumed by the passion for missions and there will be no lack of spiritual vigor. Our Church needs ministers—let each young person be challenged with God's call to go to the uttermost parts of the earth for Christ and there will be no lack for ministers. Our Church needs dedicated laymen—let each layman be brought face to face with his responsibility for the unreached millions and we'll not lack for dedication. Our Church needs Bible studiers and pray-ers and personal evangelizers—let each Church member follow Christ wholeheartedly with his money, time and talents in missionary work, and the Bible-study, prayer, and evangelistic life of our churches will increase a thousandfold!



WHAT DOES EASTER MEAN TO YOU?

What does Easter mean to you?
 Stately church with cushioned pew,
 Where Lenten season gone at last
 And days of self-denial past,
 Richly clad, devoted throngs
 Of worshippers unite in songs
 Of praise in lily-scented air?
 Is that what makes your Easter fair?

—Mary Ricker Conrad.

EASTER MEANS the end of the sabbaths (Col. 2:14-17). It means a perfect atonement (Rom. 4:25). It means a sorrow converted into joy (John 16:20-22). It means victory over the grave (Matt. 28:2; John 14:19). It should mean fear rather than thoughtless celebration to unconverted sinners (John 18:6; Matt. 27:54). It should mean to them a guarantee of the coming judgment (Acts 17:31). It should mean the sure facing of their unconverted life record (Rev. 6:15, 16). To the righteous it means no fear (Rev. 1:17; Matt. 28:9, 10).

There is no meaning in Easter celebration at all except that Christ paid for our sins in His death and His resurrection means the resurrection of all mankind (Acts 26:8). It means that we **MUST** deny self (Col. 1:24) in witnessing for Him (Matt. 28:6, 7). It is only as we witness for Christ that we have His promised presence (Matt. 28:20; 28:9).

Christ's resurrection assures us that Christ is God. (Rom. 1:4; Acts 13:33); that Jesus still lives (Rom. 6:9; Rev. 1:18); that we have been rescued from sin's power (1 Cor. 15:17; Rom. 4:25); we can live new lives (1 Cor. 15:34; Rom. 6:4-6; 9:11; Col. 3:4, 6); divine power is on our side (Matt. 28:18; 1 Cor. 15:26); we have a home in Heaven (1 Peter 1:3, 4); we shall meet departed friends (1 Thess. 4:16); we shall see Jesus (John 14:19; 1 John 3:2); Jesus will come again (Acts 1:11; John 14:3); we can have eternal life (John 11:25; 14:19); Christ can keep all His promises (Heb. 7:25); the redeemed shall have glorified bodies (Phil. 3:21; 1 Cor. 15:42-49).

The Christian's body is bought (1 Cor. 7:23; 6:20); purchased with a great price (1 Peter 1:18, 19). It is not one's own (1 Cor. 5:19); it is the temple of the Holy Spirit (1 Cor. 3:16, 17; 6:19). It is to glorify God (1 Cor. 6:20); it is for the Lord and the Lord is for the body (1 Cor. 6:13). It is to magnify Christ (Phil. 1:20); it is to manifest the life of Christ (2 Cor. 4:10). It is to be controlled (1 Cor. 9:27). It is to be dissolved in death (2 Cor. 5:1; Gen. 3:19). It is to be changed when Christ comes (1 Cor. 15:51).—Militant Truth.

Salvation past, present, and future is found in Romans 5:6, 8, 9. We shall be saved by His life, living the life that He lived (Rom. 5:19). We are now being saved from

our sinful habits (1 John 1:8). If we do not change here we shall remain unchanged hereafter (Rev. 22:11).

"Sing, my heart, for He is risen, Christ is risen, Christ is risen!"

Let the mountain shout for gladness, let the hills break forth and sing.

Let the seas make known His message, let the stars tell out the story,

Let the world proclaim His glory,
 He is Lord and He is King!"

Sunday School Suggestion.

The Sunday School Board of
 The Brethren Church
 by Jerry Flora

"DEAR GOD . . ."

Dear God:

I'm sorry you made Sunday when you did. You see it's like this: We could attend church more regularly if your day came at some other time. You have chosen a day that comes at the end of a hard week, and we are all tired out.

Not only that, but it is the day following Saturday night. You know it is one time we feel we should enjoy ourselves, so we go riding or to a party or to a drive in movie and often it is after midnight when we reach home. It is almost impossible to get up on Sunday morning.

You have chosen the very day we want to sleep late and it makes it mighty hard to get the children off to Sunday school—and especially when they have it so early. Then there are dishes to do, and we always have some things we just have to wash out.

I mean no disrespect, dear God, but you must realize that you have picked out the day that we have the biggest dinner. Not only that, but the church has fixed the hour of worship at the very time we must be preparing dinner.

Then, too, you must think of John. He is cooped up in his office or shop all week long, and Sunday morning is the only time he has to tinker and wash his car, and he has to mow the lawn. When he gets into his old clothes and his hands are greasy, you couldn't expect him, Lord, to be able to get off to go to church.

I am telling you these things, dear God, because I want you to get our viewpoint and know that it is not our fault that we are not able to get to church on Sunday morning. We would like to go and we know that we should go and need to go, but it must be clear to you that the real reason we cannot go is because you have chosen the wrong day.

If you will elect another day, dear God, we shall be glad to go to church and Sunday school and be more faithful.

Yours truly,

A Consistent Absentee.

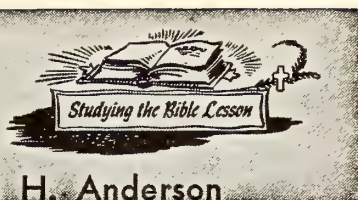
(from Christ's Gospel Messenger, December 13, 1951)

Lesson

Comments

by

William H. Anderson



Lesson for April 6, 1958

THE CHURCH'S ASSURANCE OF VICTORY

Lesson: John 20:26-29, Eph. 1:15-23

ROBERT E. SPEER relates the following experience:

I was showing a five-year-old boy William Hole's pictures of the life of Christ, and when we came to the picture of the raising of the dead son of the widow of Nain, the little fellow stopped and laid his hands on the page. "Yes," he said, "I understand that. Jesus had the life. He had all the life inside himself."

The only assurance the Christian has of victory over sin and death, and the grave, is to be found in the power of God and His Eternal Son, Jesus Christ.

THE RESURRECTION MUST BE BELIEVED

John 20:26-29

After the crucifixion has passed. The Lord Jesus has appeared to the women who appeared at the empty tomb, and to all the disciples save Thomas. Now another crucifixion has passed, and once again we find the disciples gathered together, "and Thomas with them: then came Jesus . . . and stood in the midst, and said, Peace be unto you."

It would seem that the primary purpose for this visit of Jesus was to instill faith in the heart of Thomas.

For Thomas! He has been the target of the critics of the Church through the centuries. And perhaps rightly so. The Bible speaks plainly regarding the necessity of blind faith for the Christian.

How few indeed have been those so blessed as to have had the privilege of seeing before believing. Abraham lived centuries before the time of Christ, yet Jesus said of him, "Abraham rejoiced to see My day: and he saw it, and was glad" (John 8:56). It was with the eye of faith, not sight, that Abraham "saw" the day of Christ. Thomas would not believe until he had seen. But faith is believing even though we cannot see! And so we may justly criticize Thomas for his lack of faith—IF—we counted among those who exercise faith in that which cannot be seen! The truth is, many church people are no more than Thomas!

When we believe in the resurrection of Jesus Christ today. Many do not! Yet we have as much evidence as did the apostles—and possibly more. The completed revelation of the Bible, has been given to us. The Christian has the reality of the risen, living Christ dwelling within his heart. But even these proofs should not be required, for the Christian is believing where there is no visible evidence! The proofs are they that have not been seen, and yet have been believed.

To achieve spiritual victory in your life, the Resurrection of Jesus Christ must be BELIEVED!

THE RESURRECTION MUST BE EXPERIENCED

Eph. 1:15-23

When Paul wrote to the Ephesians he prayed that their spiritual eyes would be opened, so that they might see and know "what is the exceeding greatness of (God's) power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

Thus he used the resurrection of Christ as an example of that power which God desires to release in the hearts and lives of His children. This mighty resurrection power enables Believers to be "more than conquerors through Him that loved us" (Rom. 8:37).

Dr. A. B. Simpson speaks of the demonstration of God's power in the resurrection of Christ:

It raised Him from the dead. That is more than man's might can do. Man can kill his millions, but he cannot give back life to a fluttering insect. Look at that sealed stone and guarded tomb, that lifeless clay with the marks of the nails and the spear. Look again! The guard has fled! The seal is broken! The stone is rolled away! The Lord is standing in the Easter morning with the light and glory of the resurrection in His countenance, saying to His wondering disciples: "All hail!" That is the power we may claim; stronger than the grave.

To achieve spiritual victory in your life, the Resurrection of Jesus Christ must be personally EXPERIENCED through the regenerating power of God.

Thank God for victory through the Risen, Living Christ!



Lesson for April 13, 1958

GOD'S PEOPLE IN BONDAGE

Lesson: Exodus 1:7-14, 15-22

FREEDOM IS MAN'S most priceless heritage. Too often we take our freedom for granted. In "My Hospitality in the Hills," Gordon S. Seagrave suggests a way whereby we could learn to appreciate our liberty:

It is my earnest conviction that everyone should be in jail at least once in his life and that the imprisonment should be on suspicion rather than proof; it should last at least four months; it should seem hopeless; and preferably the prisoner should be sick half the time . . . Only by such imprisonment does he learn what real freedom is worth.

We begin this quarter's lessons with the children of Israel in Egypt. They are in bondage. They are oppressed, beaten, and over-worked. Fearful of Israel's increase and fruitfulness, the Egyptians "made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field."

How terrible was Israel's lot in Egypt! During the days of Joseph, the Israelites were welcome in Egypt, and found it a haven during the awful years of famine. But now Joseph was dead; besides this, "there arose up a new king over Egypt, which knew not Joseph." The

Jews were multiplying and waxing exceedingly mighty; "and the land was filled with them."

We see that the Egyptians were fearful of the people of Israel. "Behold, the people of the children of Israel are too many and too mighty for us" (A.S.V.). Listen to the Egyptians as they view their ever-increasing slaves: "What if they some day outnumber us?" "What if we have to go to war, and these Jews join forces with the enemy?"

Fear, envy, greed, and insecurity do terrible things to men! Look what happened in the past. The white settler succeeded in depriving the red man from his own land; the Germans tried to annihilate the Jews; the Russians desired to enslave the free nations of the world. And what about the present? The negro has been chased from pillar to post; he has been beaten down, oppressed, and persecuted; and he has been deprived of his citizenship rights and privileges! Yet we condemn the Egyptians, but excuse ourselves!

We see that the Israelites were blessed of God in spite of the Egyptians. The Egyptians had failed to consider God! They either did not know, or did not care what God had promised the Jews: "And I will bless them that bless thee, and curse him that curseth thee . . . and I will make thy seed to multiply as the stars of heaven . . . and in thy seed shall all the nations of the earth be blessed" (Gen. 12:3, 26:4).

Thus it was, the more the Egyptians "afflicted them, the more they multiplied and grew."

When oppression and affliction failed to halt the enslaved Israelites, the Egyptians then turned to infanticide! The midwives were warned to kill all male children at birth. "But the midwives feared God, and did not as the king of Egypt commanded them."

When we consider those in the Bible who were true to their convictions regardless of persecution, we do not often consider these faithful women. They have earned a place in God's Hall of Fame for the courageous and true!

It may be well to add here that God is always seeking for Christian men and women who are not afraid to take a stand for Him! "Whosoever therefore shall be ashamed of Me . . . of him also shall the Son of man be ashamed, when He cometh in the glory of His Father with the holy angels" (Mark 8:38).

Frank S. Mead says: "The story of the midwives points straight toward Moses. All of this story points to him; it is the backdrop on the stage across which Moses is soon to pass. This is the introduction to the story of the Liberator and the Lawgiver."

One important lesson should be gleaned from this passage of Scripture. It is this: **judgment will be meted out upon the nation that fails to reckon with God; but "blessed is the nation whose God is the Lord"** (Ps. 33:12).

INDIANA CHURCHES: PLEASE NOTE!!

Indiana State Mission Board per capita offering due; please remit to:

Chas. E. Smith, Sec.
220 Marine Ave.,
Elkhart, Indiana.



What's Doing in the Churches



ABUNDANT LIFE CAMPAIGN HELD AT ARDMORE BRETHREN CHURCH, SOUTH BEND, INDIANA

(March 3 to March 16)

It was my privilege to be the evangelist for an "Abundant Life Campaign" in the Ardmore Brethren Church. Thirty-two decisions were made during the meeting. . . came forward to make their first time confession of faith in Christ as their Saviour, three came forward to enter the church by statement of faith, and former membership in the Brethren Church, and 23 came forward to re-dedicate their lives.

Bringing the Gospel to Ardmore was a thrilling experience for the evangelist! The weather was unusually mild, making it possible for excellent attendance at the services. Special delegations were present almost every night, with faithful Brethren from the First Church in South Bend, County Line and North Liberty.

Music was under the very capable direction of Mr. d. Mrs. Arnold Sherrick, song evangelists from Elkhart, Indiana. Their special music was an outstanding feature at every service. Special musical features were provided each night. This music was well chosen and rendered effectively for the campaign. Mrs. John Albert presided at the organ.

During the meeting the evangelist gave magical messages and played the trumpet during the congregational singing. The young people were faithful at all the services which was very gratifying.

The campaign was well promoted under the able direction of Mrs. Howard Fisher and her committee members, Mr. Fred Horn and Mr. Theodore Stark. The people were informed in a very excellent publicity program. The evangelist directed two prayer meetings which were held prior to our opening night of services. These meetings were well attended.

During the meeting I lived at home, but worked with the pastor in making many visitation calls on prospective members. Tremendous results were observed from these personal contacts.

Again I want to thank Rev. Arthur Tinkel, Jr. and his family for the joy of serving Jesus with them; so those who were so kind in preparing sumptuous meals; everyone who performed special services, and all those who attended so faithfully.

I also want to express my gratitude to the Ardmore Brethren for their generous love offering. May our Lord richly bless every one of you and prosper your His work. I shall long remember the spiritual fellowship of our Ardmore Brethren!

J. D. Har-



Round-Up of **WORLD-WIDE** Religious News Reports

5,000-YEAR-OLD EGYPTIAN TOMBS FOUND ALONG NILE

A Series of Egyptian tombs, a number of which date back 5,000 years, has been uncovered by workmen digging a ditch along the Nile River 15 miles south of Cairo. According to archeological experts, the tombs may be the most important historical find since the discovery of Cheops' solar boat near the great pyramids three years ago.

Thus far, 2,200 tombs have been unearthed, many of which are constructed of the limestone common to the first dynasty instead of the mud bricks used in the second dynasty. Experts also consider the find important because it's the first of its kind in the Cairo area.

Dr. John Otwell, Professor of Old Testament at the American School of Religion had this to say about the discovery: "In my judgment, they will serve to clarify the origin of Egyptian civilization, one of the cultures with which the Israelites came into contact when they entered Palestine in the second millennium, B. C."

U. S. CENSUS BUREAU RELEASES REPORT ON MARRIED MARRIAGES

A further report based on a sampling last year by the U. S. Census Bureau, when it was testing the possibility of including a question concerning religious preference, indicated that six per cent of the married couples in the U. S. have different religious faiths.

The estimate of marital status indicated that there are 1.9 million marriages where both partners are Protestant, 8.3 million Roman Catholic, and 1.2 million Jewish. In mixed marriages, there are 2,255,000 between a Protestant and a Catholic, 57,000 between a Protestant and a Jew; and 41,000 between a Catholic and a Jew.

Contrary to popular belief, the survey showed that Roman Catholic families are not larger than Protestant ones. It indicated that 66.2 percent of the population identify themselves as Protestants and have 68.8 per cent of the children. About 3.2 per cent are Jewish, with only 2.5 per cent of the children.

MOSCOW RADIO COMPLAINS OF RELIGION'S INCREASING INFLUENCE

The Moscow Radio, in a German-language broadcast, complained that young Germans living in the USSR are becoming increasingly influenced by religion. It blamed the situation on the Komsomol, the Communist youth organization, which, it said, fails to provide them with

interesting ways of spending their free time. As a result, the station said, these young people either "drift to drink or allow themselves to be enticed into places of worship where they are diverted into a superstitious religion-ridden way of life."

METHODISTS WAGE EVANGELISTIC CRUSADE IN CUBA

A ten-day Methodist evangelistic crusade was waged in Cuba during February resulting in the addition of 478 new members to Methodist churches and the enrollment of 2,357 others in training classes to prepare for church membership. During the campaign, 126 American Clergymen joined with Cuban ministers, missionaries, and laymen to visit homes and conduct religious services. Total attendance at the services was more than 76,600. There are now more than 9,000 members in Cuban Methodist church. Membership has doubled since 1950.

UNITARIAN CAUTIONS AN INCREASING CATHOLIC POWER

A New York Unitarian preacher took issue with the Roman Catholic Church in a sermon preached recently in his Lexington Avenue church. The Rev. Walter Donald Kring charged that "America's religious freedom is jeopardized by the organized power of Roman Catholicism."

Mr. Kring referred to Bishop Fulton J. Sheen's recent proposal that a large share of the Government's foreign aid program be channeled through the church's foreign mission staff. "What Bishop Sheen really was saying," Mr. Kring declared, "was, let the church's foreign missionary work be subsidized as foreign aid money from the United States Government."

Mr. Kring termed this type of thinking the "most dangerous aspect of organized Catholic power as we now know it on the American scene."

Attacking the Roman Catholic Church on its stand for a cooperative working agreement between church and state, Mr. Kring continued: "Catholicism is seeking a position of special advantage so that the church may be made politically and economically more powerful. It is on the march to tap the seemingly unlimited coffer of public tax moneys."

HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

NO, THIS BEVERAGE IS NOT FILLER—either
this page or for the human body!

The Women's Corner

by Helen Jordan

OUR THOUGHTS, OR SOME REFLECTIONS

"What we think, we say; What we say, we do; What we do, we become; And what we become we are."

IT IS AS ESSENTIAL to control our thoughts, as it is to control our actions. We are careful that our thoughts are good, clean, and gracious, and it is even more important that our thoughts be likewise, for "As a man thinketh in his heart, so is he."

The happiest people in the world are those who have the most interesting thoughts. It was John Ruskin who said, "I believe every right action and true thought sets the seal of beauty on person and face." Why imagine evil intentions against yourself? Can you not see how a thought troubles and disquiets you? In our first paragraph, we said, "as you think, you are." So your thoughts rule your life. Be they pure or impure in the life? As you think, so you are; and you make or you ruin your success in the world by your Thoughts.

The pleasantest things in the world are pleasant thoughts and a great art in life is to have as many of them as possible. How we live with our thoughts makes a great difference in our life. Someone has said we are responsible for the birds that fly over our heads, but we are responsible for those that build nests in our hair. "Whatsoever things are true, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, think on these things." After all, there is nothing good or bad but thinking makes it so. If we guard our thoughts, our actions will take care of themselves.

Remember there is no sin anywhere except man first put it there; before the deed, we had the thought. If we think twice before we speak, many times harsh words would go unspoken.

"Speech is silver, but silence is golden." Let us think of our thoughts; do kind and good deeds; for some day we must all stand before the judgment bar of God to give an account of the deeds done in our body, which are prompted by our thoughts.

Mrs. E. M. Riddle,
New Paris, Indiana.

Laid to Rest

CONRAD. Mrs. Beatrice Conrad, 68, Twelve Mile, Indiana, passed to her final reward, Feb. 1st. Until illness prevented, was active in the Corinth Brethren church since 1902. Survived by four sons, two of whom are officers in the church. Final service conducted by the undersigned with Rev. G. L. Maus assisting.

William E. Boyer.

WITH THE LAYMEN

NORTHERN INDIANA DISTRICT LAYMEN

The Northern Indiana District Laymen met at the County Line Brethren Church for their regular Quarterly meeting. After being served a bountiful meal, the Laymen retired to the auditorium for their business meeting. Brother Otto Dubois extended a welcome to the Laymen, also brought the Devotions using Romans 12:9-16.

One hundred and seven men answered roll call. An offering of \$91.71 was lifted to be applied on the Shipshewana Fund. Next meeting to be a joint meeting of the Northern and Southern Indiana Districts at North Manchester on May 19, 1958.

Rev. Bernard White, a Pastor of the South Bend Baptist Church, was the speaker. He told his impressions and observations of his trip to England, France, Germany, Poland, and Russia. He said the Germans were in sad straits; women work long hours in field along side men; of every four field workers, 3 are women; the lone male a young boy or an old man. Perhaps this is due to their involvement in two Wars and having lost the cream of her manhood of two generations because they eagerly embraced the theory that they were the Master Race and were destined to rule the world. Russia was a paradox; both luxury and extreme poverty existing side by side. On the one hand a sense of frustration on the other a sense of false security.

Meeting was closed by Prayer by Rev. Herbert Gilmer, pastor of the host church.

Everett L. Norris, Secy.-Treas.
N. Ind. Dist. Layman Organization.

Wedding Announcement

RODABAUGH-MEYERS. Miss Marjorie Rodabaugh, daughter of Mr. and Mrs. Arthur Rodabaugh, of Williamstown, Ohio, became the bride of Hannes (Mike) Meyers, Jr., son of Mr. and Mrs. Hannes Meyers, Sr., of Muskegon, Michigan, in the Williamstown Brethren church, Saturday afternoon, March 22, 1958. The double ring ceremony was read by Rev. Clyde Rodabaugh, Terre Haute, Indiana, uncle of the bride. Organ music was played for the occasion by the bride's pastor. The young couple will reside in Ann Arbor, Michigan, where the groom will graduate from law school this June.

W. S. Benshoff, Pastor.

PASTOR WANTED

Full-time Pastor wanted after August 1, 1958. Our present Pastor has resigned to enter Seminary. Please contact:

Joe Dickerhoff, Akron, Indiana.
Akron Cooperative Brethren Church,
per, Mrs. Fred Walgamuth.

DAILY VACATION BIBLE SCHOOL NEWS

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The Brethren EVANGELIST

Official Organ of The Brethren Church

HOLY
BIBLE



Vol. LXXX

April 12, 1958

No. 15

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. On March 15th, Brother Lyle Lichtenberger was discussion leader at the State Hi-Y and Tri Hi-Y Conference of the Y. M. C. A.

WASHINGTON, D. C. Washington's Dedication Day services featured former Pastor Clarence Fairbanks, of Ashland, Ohio, as morning speaker, and Dr. Carl F. H. Henry, Editor of "Christianity Today," from Fuller Theological Seminary, Pasadena, California, as evening speaker.

HAGERSTOWN, MARYLAND. Baptismal services were scheduled for the evening of Palm Sunday.

JOHNSTOWN, PENNA. (SECOND). Pastor Harold Barnett was Holy Week Devotional Speaker over Johnstown Radio stations.

JOHNSTOWN, PENNA. (THIRD). Baptismal services were held on Palm Sunday. Another service of like nature was scheduled for Easter Sunday.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Holy Week services featured as speakers, Brother George Solomon, Wednesday evening; Brother John Mills, Thursday evening, and Pastor N. Victor Leatherman, Friday evening.

AKRON, OHIO (FIRESTONE PARK). Services on March 30th were conducted by the Girls' Gospel Team and the Men's Gospel Team of Ashland College.

LOUISVILLE, OHIO. The public service by the Junior and Senior Sisterhoods, on March 23rd, featured a Gospel Team from Ashland College.

COLUMBUS, OHIO. Brother D. R. Murray notes that Post-Easter Services are in progress with Brother Jerry Flora, Seminarian from Ashland conducting the services.

ASHLAND, OHIO (PARK STREET). Monday through Wednesday Holy Week Services featured as speakers: Seminarian Ray Aspinall, Monday evening; Editor of Publications, W. St. Clair Benshoff, Tuesday evening; and Professor Richard L. Hash, of Ashland Theological Seminary, on Wednesday evening.

WILLIAMSTOWN, OHIO. Mrs. Ida Lindower, Administrative Assistant in the office of the Missionary Board

of the Brethren Church, was the guest speaker at W. M. S.- S. M. M. public service at Williamstown on the morning of March 30th.

NORTH MANCHESTER, INDIANA. Dr. A. Blair Leman was the speaker at the Laymen's public service on March 23rd.

NAPPANEE, INDIANA. The Laymen's "Ladies' Night" banquet was held on March 17th. Former pastor, J. L. Bowman, was the speaker.

SOUTH BEND, INDIANA (ARDMORE). Baptismal services were held on March 23rd.

BRYAN, OHIO. Brother Smith F. Rose writes in his bulletin: "The Father and Son banquet was enjoyed by over 50 men and boys. Mr. Ray Rodgers gave many pointers for fathers and sons."

BURLINGTON, INDIANA. Brother Floyd Siro writes: "We had a very profitable Family Night, March 27th. Roy and Waneta Brubaker visited Old Mexico and dropped Gospel portions as they flew over the mountain villages. They showed many slide pictures of Mexico and a reel of movies. We had a splendid crowd and a wonderful time of fellowship."

STOCKTON, CALIFORNIA. Brother Alvin H. Grubling was the speaker on "Open Pulpit" devotional program over KOAR-TV, on March 25th.

COMING EVENTS

CAMERON, W. VA. Dedication Day Anniversary Homecoming—April 20—Dr. Glenn L. Clayton, Speaker. Rev. Cecil Bolton, Jr., Pastor.

ATTENTION PASTORS:

BRETHREN PASTOR'S CONFERENCE

FAITH AND ORDER

Ashland, Ohio

April 15-17, 1958

Sessions will be held in the Seminary building and in the Park Street Brethren Church.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

The Coming General Conference

THE WEEK OF AUGUST 18-24 of this year promises to be one of the most outstanding periods of time ever experienced by Brethren. It will be the time of the 70th General Conference of the Brethren Church. The meeting place is the campus of Ashland College in Ashland, Ohio.

It will also be the time for the commemoration of the 250th anniversary of the founding of the Brethren Church. Through the pages of *The Angelist*, and other publications of our Church, the news of our anniversary year is being brought to you. The year's emphasis will be brought to a climax during the coming week of General Conference.

We trust that no Brethren will pass off lightly the chance to attend Conference this year. The entire program is being designed to place the right emphasis on the proper things in this anniversary conference.

The rich history and heritage of our Church and faith will be emphasized. This summer, a large group of Brethren, under the direction of Albert B. Flora, Dean of Ashland Theological Seminary, will tour the Holy Land, and much of Europe. Their tour will be climaxed with a visit to Frankfurt, Kassel and Schwarzenau, August 17. There at the cradle of the Brethren Church, the Church's founding will be commemorated. This group will be returning to the States just prior to General Conference. Conference will very definitely feel the fruits of their sojourn to the land of the beginnings of our Church.

A Historical Pageant is being planned. This will be more than a pageant, though, as it will, depicting the beginnings and progress of our Church, also show its present field of activity and its plans for the future.

Throughout the entire week there will be an effort made to reevaluate the whole significance of the Church, and its message for the present

day. Certainly through this Conference, our lives should be made richer in spiritual development, and bring about a more consecrated dedication of self to the cause of Christ.

In preparation for this Conference, it is suggested that we spend more time in searching the Scriptures diligently. In this, to more fully seek His will for our lives whereby we may be more useful to Him. We should seek to develop a deeper prayer life, actually using the personal prayer experience to bring about a better working agreement between our Lord and ourselves. Recognizing that this is the Lord's work in which we are engaged, we surely can do no better in developing His work than to be in constant counsel with Him through prayer.

Thus, in preparing ourselves in this way, the months from now until Conference, will bring to fruition the plans and program of the Church already in progress. We need to have a greater awaking to the blessed responsibilities we have as servants of the Lord. More than that, we need to look beyond ourselves. A self-centered Christianity is one which is dead upon its feet.

Therefore, we are urging each individual and each local Church to take a good, close look at the present picture. Are we fully dedicated to the expanding outreach program of our Church? Is the interest we manifest on the local scene equaled in our support of the Church on the Denominational level?

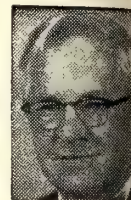
It is our prayer that this year, at General Conference, as we commemorate that which has been done in the past, that we shall be true to our heritage by more fully and completely supporting the Denomination's outreach program. Should the Denominational program fail because of lack of support by the local churches, then the future holds little more than a disintegration into dying, independent churches lacking channels of world-wide, Christ-honoring service. The time between now and August will tell the story. W. S. B.

Make Church attendance a regular habit in your life.



Brethren Church History

by Rev. Freeman Ankrum



The Contribution of a Young Man

--- Samuel Duncan

THERE WAS MUCH PLANNING and extra activity in the Oak Hill section of West Virginia. Clothes had been mended and gone over, and some new ones purchased. Details not normally given attention now became uppermost. There was something out of the ordinary doing in the Rev. Arthur Duncan home. An advanced step was to be taken that autumn of 1890. The two oldest boys of the family were planning to leave home. They were going far away, for those days, to the smiling Valley of Virginia, to Bridgewater. Here was a young Dunkard College. This was somewhat North of the Buena Vista Community in the mountain vale where their father had been born. Boys in those days were very fortunate who received a High School education, let alone a College education.

Knowing mothers, there were days of cooking special viands. There is a possibility that when the family was not around, that the mother's face lengthened and perhaps a tear glistened upon the worn cheek. Time hastens on, as it always seems to do, and then came, the sad day when the mother said good-bye to Will and Samuel.

Samuel was the younger of the two and at that time was just nineteen years of age and a little past, as he had been born June 5, 1871. It is unlikely that the tears could be held back, when the father mounted upon his horse, which was side by side the two other horses upon which his two strong sons were riding. They had their saddle bags in which was to be found their limited possessions. They were riding to the New River town of Thurmond, where they would take the Chesapeake and Ohio train over into the valley of Virginia. By road it is some ten miles from Oak Hill to Thurmond. They had

often walked it and thought nothing of it, but today there was baggage to contend with.

The Duncan family was a musical family. Both father and mother were singers; therefore their major desire was that the two boys might secure a musical education in the music Department of the College. The father was to lead the horses back when he had safely accompanied his sons to Thurmond.

Sam had been born on Blake Hill. He and his oldest brother had traveled extensively for boys of their day. Soon after Samuel's birth, the Arthur Duncan family had moved to the Crooked Run neighborhood. Listening to the call of the West, they had sold out their earthly possessions, loaded their goods, and started for the plains of Kansas. Samuel was just three years of age as they drove day after day into the land of the setting sun. The state where there is no twilight, as the Author found when he took up his first pastorate there.

After some time in Eastern Kansas, the father, Rev. Arthur Duncan, was a victim of the ague. Hoping that a change of climate and a higher elevation would result in a cure, they pulled up stakes, as it were, and drove on to the plains of Colorado, settling near Leadville. Much to their disappointment there was no improvement. Visiting a local Physician, Rev. Duncan was advised to return to his mountain top in Fayette County, West Virginia. He was unable to work, or even drive. Mrs. Anna Sanger Duncan, was a Spartan mother, and hitched up the span of white mules, the best of their breed. Accompanied by the two boys and their limited possessions, including an incapacitated husband, she took up the lines and started on the long journey to the mountains of West



SAMUEL E. DUNCAN playing the piano in the Oak Hill, W. Va., Brethren Church.

—Photo by Freeman Ankrum.

Virginia. She was obliged to drive all the way without a chief driver. Days and days of slow progress, finally ended in their getting back home. They camped at night, and husbanded their limited funds.

Returning to their West Virginia hills, they took up residence on Meadow Fork. Here they lived one year. Leaving out, Rev. Arthur Duncan purchased a farm outside the small village of Oak Hill to the eastward. Little did they realize then that the straggling mud road village would expand to such an extent that in 1923 the farm would be cut up into building lots and considerable profit secured from the investment. This farm today, mainly covered by modern houses, and places of business, is to the casual observer a part of the growing city of Oak Hill. Here Rev. Arthur Duncan farmed and lived, finally moving into the city where he tabernacled until his death.

When the boys went to Bridgewater, Will stayed one year, after which he returned home to marry. The boys knew when they left home that day when the trees were wearing their beautiful colors, that they would not be able to return to the family fireside until the Summer of the next year would come. They could not afford to come home or take the time to come home during the Christmas Holidays. Both took up music. A Mr. E. A. Miller was the Bridgewater principal. Those days were troublesome times for Bridgewater, which has no place in this article. Should any one desire to pursue the matter further, the Author suggests Dr. Paul Bowman's recent book "Brethren Education in the Southeast."

When Will Duncan returned after one year's sojourn in the College town, he opened up a general store in Oak Hill which he conducted for some thirty years. Samuel returned to Bridgewater for the third year. He was intensely interested in music and applied himself faithfully to the study of the same. It may be said that all the Duncan boys inherited music ability from their father

and mother. Sam wrote music as well as shared his talents in singing. The other boys were John, now 83, of Fayetteville, West Virginia; Harry, (Dr.) of Oak Hill, now 80, and still practicing his profession of Dentistry; James, a retired Miner of Oak Hill, now 77; and Samuel, the oldest of the living boys who will be 87 June 5. They also have a sister younger, Mrs. Ray (Sallie) Singer, of Oak Hill. She is also musical and in her beginning seventies.

While at Bridgewater, this was the time when Professor George B. Holsinger, a Descendant of Alexander Mack, was busily engaged on the Faculty in teaching music, singing, preparing hymn books and making musical contributions in general. It was in the year 1891, that Professor Holsinger was working upon his book. Young Samuel Duncan was aiding him.

This was the day of the great preacher and song writer, Rev. Elisha A. Hoffman. Among his poems was the hymn poem, entitled "Leaning on the Everlasting Arms." Rev. Hoffman was born May 7, 1839, and died in 1929, at the ripe old age of ninety. His father was a Minister and preached for over sixty years. His father and mother were both fine singers and made it a practice to sing in the home every day. While Elisha never studied music, he seemed to have a God-given talent. He wrote over 2,000 poems, and tunes to many of them. He preached to thousands in this country and foreign lands. In the interview with Samuel Duncan, we asked him if he ever knew Elisha Hoffman. He replied that he had never met him.

Sam Duncan had three songs in line for the book that Professor Holsinger was editing. They were, "I'm Thinking of a Brighter Home," "I have Something I would Tell You," and "For the Coming of the Kingdom, the Disciples learned to Pray." A. J. Showalter, connected with the musical end of the College did not get the music set to one of Elisha Hoffman's very popular poems, entitled, "Leaning on the Everlasting Arms." In the words of Samuel Duncan to the Author, he states, "I wrote just a plain simple tune and it happened to make a hit. Because it was wonderful words. When you have wonderful words a plain tune is better. We didn't get it ready in time for our new book but it soon found its way in other books. I do not know whether A. J. Showalter knew that I wrote the music. Don't remember seeing him afterwards. We were busy getting the book published and didn't think or care about it." Samuel said to the writer, "I was not even thanked for writing the music for the poem by Showalter." In the hymn books where the hymn is listed, A. J. Showalter is credited with writing the music. It has been printed in nearly five hundred different gospel song books. Samuel Duncan knew Ruebush and Keiffer, music writers and publishers of Dayton, Virginia.

Samuel E. Duncan was just twenty one when he wrote the music for this hymn which has inspired countless numbers over the sixty-six years it has been sung. He told the writer, in our interview on Wednesday night, March 5, at the Oak Hill, West Virginia, Brethren Church, that this hymn is in all the recordings of the United States made by the record companies.

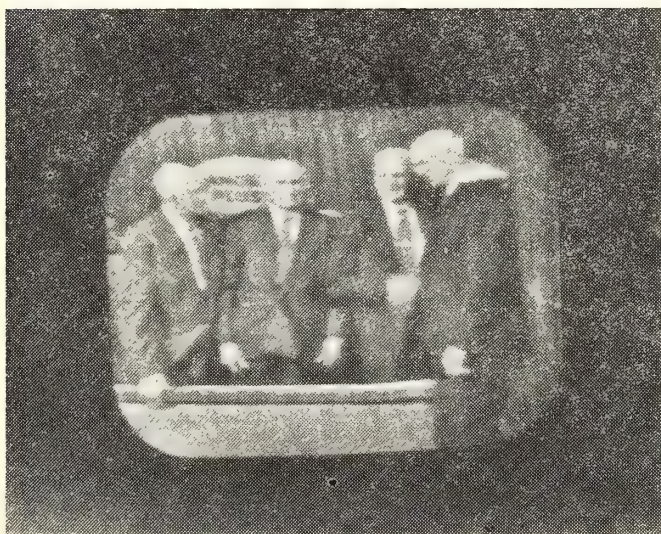
Samuel told the writer, "I taught music classes during vacation in Fayette and adjoining counties. After I quit school I was called to Maryland and taught at Union

Bridge, New Windsor and at Linwood." During our Pastorate there we found some who remembered his music teaching in the community. "Then my oldest brother (Will, Author) wanted me to work for him in his store and I was side tracked from what I was aiming to do except I sang for numerous churches. I trained choirs and sang for revival meetings." He clerked for Will in his store for a long period of years. He would, when he was teaching in Maryland, teach from November until May.

It may be stated here that Samuel Duncan attended the West Virginia University at Morgantown in 1894-1896. It was here that the incident mentioned in the Historical article for December 1957, took place, when the oculist fitted him with glasses inclosed in gold frames. This caused him to be read out of the Chestnut Grove Dunkard Church. It resulted in the organizing of the Oak Hill Brethren Church, by his father, Rev. Arthur Duncan.

Rev. Shirely Donnelly, of Oak Hill, West Virginia, an acquaintance of many years of the writer, and a historian and author of note, recently wrote the Author: "Last summer, West Virginia University honored me by asking me to present my speciality field at the University. I chose to present my Fayette County Collection. This included the Duncan story of the hymn, alongside the hand written copy of the music in his own hand writing." Rev. Donnelly also writes: "This beloved hymn is the Theme Music for 'Night of the Hunter,' quite a distinction."

While the Author was Pastor at Oak Hill, we frequently enjoyed music by the Duncans, father and sons. The old time method of Do, Re, Me, Fa was used. The Duncan Quartet was so famous, and sang together so many years that there were those who felt that a person was not properly buried unless the Duncan Quartet sang at the funeral. There are readers who heard them sing over the air from New York City, the past year while Dr. Harry Duncan was upon the Catagory of Religion program during which he made a nation wide hit, as well as annexing thousands of dollars.



THE DUNCAN QUARTET as they looked on nationwide television program. Left to right: James, Samuel, John and Harry. Photo by Freeman Ankrum, from television screen.

Samuel Duncan shared his talents with churches of a denominations, many times without recompense at a except a great love of music in sharing. Coming back Oak Hill following his music teaching in various states he entered the music business. He is still in the business and steps back for no man when it comes to lifting the end of a piano. He has the health that many a young man might envy. He drives his own car and delivers truck. He tunes pianos, repairs and sells them, and can run his fingers over the ivories, producing music which is the envy of many who are years his junior.

In the early years he was Superintendent of a Methodist Sunday School. For a time he lived in Mt. Hope where at this writing he has his music store. Though approaching his eighty-seventh year he is still looking forward to the future. The writer was accompanied by Charles Schamel, of the St. James congregation where we made the trip for the interview. He told the boys of us, "I am thinking of enlarging my home and displaying pianos here in Oak Hill." A man cannot be adding years to his age, but certainly Samuel Duncan has the secret of not growing old in mind and though

It seems to the Author that there is need for a belated recognition to this man who wrote the music which has inspired so many. Why should over sixty years have pass before the world should be apprised of the contribution that a member of the Brethren Church has made in music? The writer has known Samuel Duncan since 1923, and has found him a man who does not boast of his talents, but shares them and lets the world find out about them from some one else.

At the midweek service which we attended in the Church building, constructed in 1928 during our Pastorate there, we enjoyed a wonderful fellowship. This was just following our interview on March 5. We were invited by Pastor Robert Madoski to speak to the people. This we did as we somehow feel that Oak Hill is one of our Spiritual homes. We asked just one favor, and that was that Samuel Duncan might lead the music for the hymn "Leaning on the Everlasting Arms." It was a thrill to listen to him explain the course of the music, finally terminating in the louder expression of the goal of the Christian, when he would be leaning on the everlasting arms. Samuel Duncan's voice is good, and his eyes gleamed as he led the singing of this grand old hymn. Needless to state that he was followed and assisted by his younger brother Harry, in the singing of the hymn.

The writer feels that it is not out of place to share with the reader, the words of the hymn poems for which S. E. Duncan wrote the music. They were published and are in part:

THE COMING OF HIS KINGDOM

For the coming of His Kingdom,
The disciples learned to pray;
And the words the Saviour taught them,
He would have our lips to say.

CHORUS:

Haste the coming of Thy Kingdom, blest, of peace and love!
Be Thy will on earth, Triumphant, as it is in heaven above.

the coming of His Kingdom,
disciples much did bear;
whoever Him would follow,
submit to toil and care.

the coming of His Kingdom,
would lift our hearts today;
the powers of sin and darkness
from earth, be swept away.

the coming of His Kingdom
our hearts, we plead;
it quickly come, and make us
disciples, Lord indeed.

We also give the first stanza and the chorus of "I'm
Thinking of Home," for which he also wrote the music.

I'm thinking of a brighter home,
Brighter home, brighter home,
Where sin and sorrow never come,
And all is joy and rest.
To meet with loved ones gone before,
Gone before, gone before,
And reign with Christ forever more,
Will be a sweet release.

CHORUS:

I'm thinking of a brighter home
Where sorrows never come
Yes! all in that bright home above,
Is joy and peace and love.

the first stanza and chorus of "Something I Would Tell
You," follows.

I have something I would tell you,
That 'tis very sweet to know.
'Tis about the infant Saviour,
Born to save the world from woe.

CHORUS:

I have something I would tell you,
Of a crown upon the brow.
And a place among the angels!
Do you want to hear it now?

Much of Samuel Duncan's time has been given over
through the years to Orchestra work. He was able to direct
needed lines. His piano work is such as to be an in-
spiration. This he is able to do either by solo work, which
alone in various churches, or to carry his end in other
forms of singing. The writer still remembers an Easter
concert which was put on by the Oak Hill Church while
he was there. Samuel Duncan took the leading part in the
musical end of the play. When we were privileged to speak
to him informally there recently at the mid week service
at the Oak Hill Church we told them how just a few nights
before we had tuned in upon a Nation wide religious pro-
gram emanating from the mid west, when the first number
sung was "Leaning On the Everlasting Arms."

As far as wealth is concerned, consisting of lands and
things, they have passed by S. E. Duncan, as he signs his
name. There are memories and satisfactions that cannot

be placed in safety deposit boxes, for they are such that
could not be contained in walls of steel and concrete. Over
a long life there is the thought, in the days when the shad-
ows fall, of joys brought to untold numbers of those who
have been thrilled, and whose faith has been given a new
outlook on life because of the music of the hymn, old yet
ever new. What is there in life's material possessions that
can even compare with the contributions made by the
young man, S. E. Duncan, so many years ago when he
gave to the world the music freighted the words of the
poem, "Leaning on the Everlasting Arms." Yes, the world
is richer because of the contribution of a young man, who
has for the greater part of a century leaned spiritually
upon those strong and unfailing arms.

St. James, Maryland.

Spiritual Meditations

Rev. Dyoil Belote

OUT OF THIS WORLD-PEACE Isa. 26:3

"Thou wilt keep him in perfect peace whose mind is
stayed on Thee."

PEACE IS NOT CONTINGENT upon outward circum-
stances, but an inward calm. Peace has been the de-
sired attainment of the human heart through the ages.
The Psalmist yearned for the wings of a dove that he
might escape from the trials of life.

The Monastic movement of all ages has been the pur-
suit of peace. Men have felt that the sins and troubles
were so acute that the only way to escape was to flee
from them. The hermit and recluse followed the line of
least resistance. When Jesus prayed for His disciples
He prayed not that they should be taken out of the world
—but that they might be kept from the evil that was in-
herent in it.

In this connection we come to the contemplation of
Christ's meaning of peace. Christ plainly taught that
peace comes from the establishment of right relations be-
tween God and man, and man and man. The declaration
of a theologian that "The soul of man was made for God
and will not rest (or find peace) until it rests in Him,"
gives the assurance as to where peace may be found.

We conclude that Peace is not to be found in this world
or anything it has to offer. Today the rulers and law-
makers of the world—in every land—are seeking to find
the road to peace. But until men learn that it is not in
the hearts of men to have peace save as they experience
the bestowal which Christ announced, we shall not know
the real meaning of the term. He alone, can bestow
peace. He said "Peace I leave with you, my peace give
I unto you; not as the world giveth give I unto you."
Peace, utter, satisfying peace is the bestowal of God
through faith in Christ. "Acquaint now thyself with him,
and be at peace," is the counsel of one of Job's com-
forters in 22:21.

"Hidden in the hollow of His blessed hand,
Never foe can follow; never traitor stand.
Stayed upon Jehovah, hearts are fully blessed,
Finding, as He promised, perfect peace and rest."

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assis

WHITE HARVEST FIELDS

Bob Bischof

"I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

How true these words of Jesus are here in Africa among the Higi people. You can never fully understand how white the fields are to harvest until you meet month after month with the evangelists and hear their inspiring reports of their work and the way the Word of God is spreading out and winning souls to Christ.

Much more can be done. Let us remember the words of our Lord and Savior Jesus Christ, "My meat is to do the will of Him who sent me and to finish His work. Say not ye, there are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest."

The fields here among the Higi people are white unto harvest. You can send forth reapers to make the harvest and take part in the harvest by supporting the World Mission Offering. Just think—for \$733.20 a year these 15 Higi evangelists are preaching the Word every Sunday in their own villages; during the week they are teaching men and women, boys and girls the Christian way of life, besides preaching and spreading the Word of God in many other villages.

More than \$733.20 is needed if this work is to be expanded. The Missionary Board has been giving us \$1,000.00 a year to pay the salaries of the evangelists and to buy the supplies needed by them as well as to provide me with funds to visit the villages. However, more villages are asking for evangelists. This month we are sending an evangelist to the village of Garta. The funds with which to pay him a small salary will be paid out of the offerings of the Higi CRI's. But we need at least

three other evangelists and are praying that the World Missions Offering this year will be increased so that we can have the necessary funds to send forth these evangelists.

Pray for the people of these villages as well as the evangelists and the other Christians who are going about telling the old, old story of Jesus' love for the world. These evangelists wish to thank you for your support, and do the people to whom the evangelists are ministering.

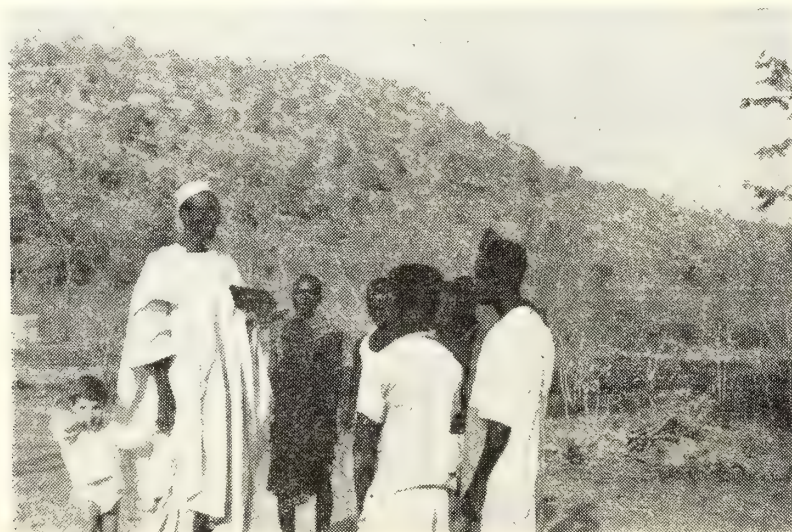
The following is a report from one of the evangelists under my supervision. The villages in this report are future churches among the Higi people.

NEXT STOP—ARGENTINA

Sao Paulo, Brazil
March 14, 1958

... "Bong dias!* This is a beautiful morning in a lovely city of Sao Paulo. Since we arrived Wednesday evening, I have been staying at Sawatsky's. Litwin caught a plane on to Montevideo the same night, since he was anxious to get home and since there was a plane from the States waiting to see him. Since there was no room on the flight for me, I gladly stayed the extra night and saw the city. Peter Sawatsky took me around the city and did some translating which we had to make, getting a plane ticket. I was able to see some of the ways of operation used by the Brazilians.

The city is actually beautiful. I would say that it might even top anything I have seen in the States—the downtown area particularly. The shops were most interesting and thousands of people could be seen on the streets all day—more than one sees in New York or Chicago.



Blind Adam, Higi evangelist, teaching workmen at Mbororo

med to me. We had a good lunch—all we wanted to for about 75 cents. Of course that is expensive for average Brazilian, because his wages may run from 7.00 to \$50.00 or \$60.00 per month.

I will be leaving on a 1 P. M. flight for Buenos Aires and should arrive there about 7 this evening. I'm getting anxious to get to the business of the mission work and see what we can do to get John and Regina down here. I hope I can help with some of the other problems there . . . W. C. B.

(*The office secretary confesses that she doesn't recognize Berkshire's multi-lingual expressions; hence, if she has copied them incorrectly, please excuse.)

ATTENTION:

INDIANA CHURCHES: PLEASE NOTE!

Indiana State Mission Board per capita offering due; please remit to:

Charles E. Smith, Sec.,
220 Marine Ave.,
Elkhart, Indiana.

ATTENTION: OHIO CHURCHES!

Several churches have not yet turned in their annual Ohio District Mission apportionments. The secretary-treasurer would be glad to receive the apportionment payments as soon as possible, inasmuch as the balance in the regular account is a bit low, and monthly obligations must be met.

We will appreciate your giving immediate attention to this matter. Make checks payable to the Ohio District Mission Board, and send them to W. Clayton Berkshire, treasurer, 530 College Avenue, Ashland, Ohio.

SPECIAL ANNOUNCEMENT

OHIO DISTRICT BRETHREN

The Executive Committee is now formulating the program for the Ohio District Conference, to be held in Dayton, Ohio, July 10, 1958.

Any matters relative to Conference business should be forwarded immediately to the Conference Secretary, William H. Anderson, Pleasant Hill, Ohio.

William H. Anderson.

PASTOR WANTED

Full-time Pastor wanted after August 1, 1958. Our present Pastor has resigned to enter Seminary. Please contact:

Joe Dickerhoff, Akron, Indiana.
Akron Cooperative Brethren Church,
per, Mrs. Fred Walgamuth.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE FIRST SUNDAY SCHOOL AND PRINTING PRESS

FOLLOWING THE DEATH of Alexander Mack, Becker realized this could be the scattering of saints. If it could work out as in Biblical times, it wouldn't be so bad. Would it work this way? Becker could not take the chance, so he tried to occupy the same position he did before Mack's arrival—that of leader. This he did very capably. He felt such a gathering as a Sunday School for the purpose of searching out the deep truth's of God's Word could be a great help. Here we see the pupils (in our minds) in the first Sunday School (1738) being taught from cards and materials issued from the Saur press which began operation the same year. This school antedated the Raikes Sunday School by forty-two years. Christopher Saur the Elder at a love feast dedicated his life to printing. He was born not far from Schwarzenau and came from a Reformed Lutheran home. He learned to love Alexander Mack and followed the Brethren to Germantown in 1724.

From 1726 to 1731 Saur lived in Lancaster County. His wife left him to join the Ephrata group. She returned to the family in 1744 after fourteen years absence. In Germantown, Saur purchased six acres of land and built a large house of two stories and an attic. The lower floor was his shop for his many activities, among these, his printing. His house had a large upper floor with moveable partitions so that the room could be used for meetings. Here the Brethren in Germantown met, 1732-1760. In 1738, Saur launched a business that became the outstanding press in Colonial America. Here the first Bible was printed in a European tongue in America, 1743.

Saur was also very interested in education and led the movement to found an academy at Germantown in 1760.

Martin Urner, Sr., was the Moderator of the first Annual Conference held in 1742. Martin Urner, Sr., was a very powerful influence in our early church life. He had come to America with his father from Alsace Lorraine, in 1708. He went to Germantown on Christmas Day, 1723, and heard Peter Becker speak. He was baptized by him as the first member of the Brethren in America. The next year he was made minister at Coventry and in 1729 he was ordained Elder by Alexander Mack, Sr. He called the first Annual Conference in 1742 which was held at his home.

Read your
Brethren Evangelist
every week.

DR. OSWALD J. SMITH

Toronto, Canada,
to address General Conference

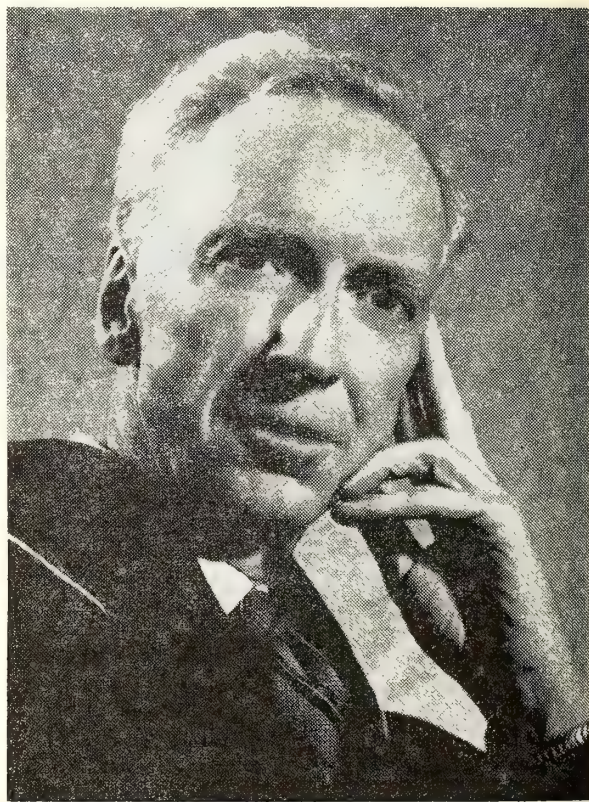
SUNDAY MORNING speaker for the coming Anniversary Conference of the Brethren Church, will be Dr. Oswald J. Smith, of Toronto, Canada. Dr. Smith will be speaking at the 10:30 service, on August 24, 1958, which service will bring to a close the 70th General Conference of the Brethren Church scheduled to meet in Ashland, Ohio, the week of August 18th through 24th.

As a Pastor, Dr. Smith has ministered in Toronto since 1915. Since 1928 he has pastored the great Peoples Church, which has an enrollment of 3,000. As an Evangelist, he has preached in London, Chicago, South Africa, Australia and New Zealand, as well as in other great centers of the world.

As a Missionary Statesman, he has led His Church in a program that has netted over three million dollars for Missions, and is now contributing toward the support of 350 missionaries. More than a score of books which he has written have had a circulation of over a million copies in twenty-five different languages. He has written over 600 hymns, poems and gospel songs. He is also an Editor, Radio Preacher and World Traveller.

Brethren will want to plan to be in Conference for the Sunday morning service to hear the message of God through this dedicated servant, Dr. Oswald J. Smith. Dr. Smith will also speak at the special youth program in Conference on Saturday evening.

This 70th Annual Conference of the Brethren Church will commemorate the 250th Anniversary of the founding of the Brethren Church. A Pageant, announced elsewhere, will be given; many other special features are being prepared, information on which will be released



from time to time by the Executive Committee of the Conference.

*Your time will be well spent
at General Conference this year*

Anniversary Year

Pageant

"Counting The Cost"

Tuesday Evening ---

August 19, 1958

250 Brethren participating

THIS SPECTACULAR will portray the history of the Brethren Church from its founding right up to the present moment, and will also include a resume of plans for the church for the future. As noted above, more than 250 Brethren will be participating in the various scenes to be depicted.

Various local Churches have accepted responsibility for certain segments of the pageant, which will then be put together on the scheduled night in a drama and production which will not soon be forgotten by any one privileged to view it. The week of August 18 through 24th will be a wonderful time for Brethren to be in Ashland.

Commemorating 250 Years of Brethren
progress and service. Plan now to attend
General Conference at Ashland this August.

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

Play Ball . . .

But Play Together !

Rev. Phil Lersch

JUST 15 SECONDS LEFT TO PLAY! . . . our home team has the ball . . . we trail by 2 points . . . the boys work the ball smoothly . . . now the star guard has possession . . . he shoots from the foul circle . . . all four of his team mates gather on the **right** of the basket for the rebound . . . the game depends on it . . . the shot misses . . . ball bounces high . . . the crowd goes wild . . . ball comes down on the **left** of the bucket . . . Hey, nobody there . . . visitors grab it . . . buzzer blares . . . game's over . . . we lost.

"What kind of coaching is that? . . . everyone on one side of the basket for a rebound . . . they were doin' that all night . . . doesn't that coach know how to plan his offense and defense . . . **FOUR GUYS WERE DOING WHAT ONE COULD HAVE DONE** . . . just gettin' in each other's way . . . that's why our team never makes much progress . . . **You gotta plan, man.**"

So it goes—not just on the hardcourt, but in church work too. That's why we need to put into action the program outlined by the Central Planning and Coordinating Committee and adopted by General Conference last August. Here is what other members of this General Conference committee have written earlier to arouse your interest:

Dean Delbert B. Flora: "You Gotta Pay for de Pipin'."

Rev. L. V. King: "Lack of support will retard progress."

Mrs. Helen Fairbanks: "The Brethren Church is in a Changing World."

Rev. Smith Rose: "There are sound reasons for added financial support to General Conference."

I am a member of the C. C. P. C. only because of my position as National Brethren Youth Director. Therefore, these remarks about our planning committee's program are written with the thoughts of young people in mind.

When your church cooperates with the C. C. P. C., what does it mean to your Brethren Youth? Have you ever thought of it this way?

In school and from current events our Brethren Youth are learning several things about sound business principles, progress, successful methods and good planning. Here are some of the messages they are hearing:

1. A wise executive will stress economic measures of both finances and time consuming efforts in production.

2. A business to be growing must have effective planning so that efficiency is emphasized throughout the ranks.

3. Promotion, advertising, coordination, planning and financing are all of vital importance.

4. The world is constantly changing and man's methods and approaches to meet the many challenges must also be flexible.

"If anything is worth doing, it is deserving of our best, all-out efforts." You have heard this statement many times—and your children are also hearing it from the coach, from the music teacher, from the coach of the scholarship team, and from the Senior Class advisor. Have they heard it recently from the Brethren Church and its over-all program?

What I'm getting to is this—when our Brethren young people learn that their church, as a denomination, is taking new strides to build a stronger organization within and establish a greater witness out in the world, they are going to be proud and willing to labor in such a forward-looking and forward-moving work for Jesus Christ.

The General Conference felt that now is the time for the Brethren Church to engage in an accelerated program of efficiency and coordination. Hence, the suggestions of the Central Coordinating and Planning Committee were adopted.

WHAT CAN YOU, and your church, DO? Play your position on the team well. No one else can do your job. Each church must contribute \$1.00 per member (active and inactive) if we mean business for the Lord in this program. Some churches have cooperated wonderfully; others are holding back and hindering progress.

Please send your apportionment payments to:
Rev. Spencer Gentle
213 West Clinton
Goshen, Indiana.

Come on, gang. LET'S PLAY BALL! and let's play together.

***** ☼ OPINION ☼*****

H. A. Gossard

WHAT MEANS THE RESURRECTION?

Had Christ not risen from his grave,
And gone from earth to heaven,
Would we have Faith that God could save
Us through whom He had given?

He lived to show us how to live;
He died that by his death
And Resurrection He could give
More than a Floral Wreath.

If through His Life and Death we die
To sin, and live like Him on earth,
Some day we'll rise from where we lie,
With an Eternal Birth.

To live on earth a Christian Life
Through Him who died to save,
Is God's Assurance that all strife
Ends when we leave the grave.

Easter is not a time to dress
In gay attire for show:
It is a day meant to impress
The SOUL with Heaven's Glow.

Let not the Present pass in gloom,
Since God meant it to be
The Age before we reach the tomb,
In which He set us Free.

----- HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

We Dare do no less than our Best this Year for Brethren World Missions

**HE IS NOT HERE****Matt. 28:6; Eph. 2:6**

"He is not here." 'Twas thus the Angel said,
Beside the tomb on that first Easter day.
"Tell Peter and the rest that on, ahead,
The risen Lord has gone to point the way,
The way that leads from death and pain and loss.
Bursting the confines of earth's narrow room,
He rose to claim the victory of the Cross.
He is not here, Behold, the empty tomb."

I am not here. Beside my risen Lord,
In heavenly places seated far above
The present poverty, the harsh discord
Of grind and greed—encircled by His love,
I rest in Him, O Doubt, and Pain, and Fear,
Ye storm an empty tomb—I am not here.

—Helen Frazee-Bower.

BESIDE THE ELEVEN personal appearances of Christ to His followers during the forty days between the resurrection and the ascension, He made a re-appearance to Paul (1 Cor. 15:8). And beside human witnesses of the resurrection there were angelic witnesses at the empty tomb (Luke 24:5, 6). Also two men in white appeared forty days later as heavenly witnesses at His ascension and announced His return (Acts 1:11).

After the ascension a dying deacon saw the risen and ascended Christ standing at God's right hand (Acts 7:55, 56). In connection with Christ's first re-appearance to Saul of Tarsus (Acts 9:5) there is the testimony of Ananias and Judas (Acts 9:11-20). The second appearance of Christ to Paul was when he was praying in the temple (Acts 22:17-21). A post-ascension appearance of the risen Christ was made to John on the Isle of Patmos (Rev. 1:10-18).

Now make a study of the testimonies of the preachers of the post-resurrection period. Read Acts 5:15; 4:2-10; 5:30, 31; 10:40, 41; 1 Peter 1:3; 1:21; 3:18; Acts 21:22; 4:33; 1 Cor. 15; Gal. 6:14; 1 Thess. 3:10; 4:13, 14; Gal. 1:1; Rom. 1:4; 4:24, 25; 8:11-34; 10:9; 1 Cor. 6:14; 2 Cor. 4:13, 14; Eph. 1:18-21; Col. 2:12; Phil. 3:10; etc.

Thank God for the testimony of an empty tomb (Matt. 28:1-10, 11-15; Mark 16:2-7; John 20:1-10, 11-18).

Prophecy said that Christ would rise from the dead (Psalm 16:8-11; Acts 2:25; 13:35-37). Christ said that He would rise from the dead (Matt. 16:27, 28; 26:60-68; 17:22, 23; 27:63; Luke 9:22; 24:7). The ordinances of Christian baptism and the Lord's Supper are memorials of Christ's resurrection (1 Cor. 15:29; Rom. 6:4-13; Matt. 26:26-29; Luke 22:14-28; Mark 14:22-25). And, look, the risen Christ witnessed that He Himself is alive (John 20:14-17; Luke 24:25, 26; Matt. 28:10; Rev. 2:5). He has to be alive to come again (Rev. 1:18; 21:20).

The flowers in Joseph's garden were abloom,
But Mary saw them not. She sought a tomb.
An empty tomb, she found it when she came,
And, kneeling, wept alone there. Then her name—
The Master spoke it! Clear and plain she heard,
And how she ran to bring the others word!
Her wondrous joy has braved the ages through.
She knew He was alive. She KNEW! She KNEW!

While yet the lilies bloom about the door
Where Jesus rose to live for evermore,
And still the tomb is empty in our day,
From which the mighty stone was rolled away,
I know He lives! He lives today and now!
I do not know the mystery nor the how,
But in my heart of hearts He speaks, and so
I know He lives today! I know! I know!

—Selected.

Sunday School Suggestion.

The Sunday School Board of
The Brethren Church
by Jerry Flora

IT'S TIME FOR V. B. S.

MORE OF OUR Sunday schools should conduct a summer Bible teaching ministry to children and young people in their church and community. How can we challenge those who did not do it last year to try it this coming summer? Here are some challenges of Vacation Bible School.

The Challenge of Opportunity

In every community there are many boys and girls now associated with a church who can be invited into the local Brethren church and taught the Word of God.

Boys and girls and young people in our Sunday school and other church activities can be won to Christ in V. B. S. Just as a series of evangelistic meetings bring deepened conviction night after night in the church, so the V. B. S. brings to its students the challenge day after day to receive Christ. A great harvest of souls awaits an organized effort to win them in V. B. S.

The Christian training of children and young people in the public schools is very limited. The V. B. S. offers an opportunity to double in many instances the religious training received during the year.

Vacation Bible School discovers workers and gives them an opportunity to receive experience that can later be enlisted in Sunday school.

The Challenge to Activity

The disciples did not want to be bothered with children but Jesus rebuked them and said, "Suffer the little children, and forbid them not, to come unto me."

If you do not have a board or committee of Christian Education in your church, appoint a special committee and consider the possibility of a V. B. S. The members of this committee should be people who are interested in children and young people. The pastor also should be of this committee.

workers are a problem, plan your school for evenings when more people are free to serve. If your leaders are away when public school lets out or if local conditions warrant it, plan your school later in the summer. Transportation is difficult, organize an auto brigade or even yet make it a family school and invite the whole family to graded classes they will enjoy. (The Washington D. C., church did this very successfully last summer.)

Pray about the need and opportunity for teaching the Word of God this summer and see what the Lord will do for you.

This is the time for a denomination-wide Vacation Bible School advance. If you have not yet started your plans, start them right away. Plan now for a successful Vacation Bible School this summer.

Adapted from *Tips for Church Bible Schools*, Baptist General Conference)

Lesson

Comments

by

William H. Anderson



Lesson for April 20, 1958

GOD PREPARES A LEADER

Lesson: Exodus 3:1-7, 10-15

LEADERS ARE born, not made, is the adage. God's leaders, however, are **made!** When God has a work to do, He selects the man for the task, then molds and makes him into that instrument He desires. Moses is a perfect example and illustration of how God prepares a leader.

HIS PREPARATION

The life of Moses can be divided into three 40-year periods:

The first 40 years of his life he spent in Pharaoh's court—Acts 7:23.

The next 40 years he spent on the back side of the Arabian desert—Acts 7:30.

The last 40 years he spent leading the Israelites out of Egypt into Canaan.

As can be seen, more than two-thirds of his life was spent in preparation for his work as leader.

Moses needed to be prepared! "His training was divided into three periods: first, in the home of his parents, then at the court of the king, and then in the desert Arabian."*

The first two of these training periods were immeasurably valuable. However, the most important phase of leadership training period was in the desert. Writing in the *International Standard Bible Encyclopedia*, M. G. Easton says:

"God usually prepares His great ones in the countryside or about some of the quiet places of earth, farthest away from the busy haunts of men and nearest to the 'secret place of the Most High.' David was rearing his father's flocks, Elijah on the mountain slopes of Gilead, the Baptist in the wilderness of

Judea, Jesus in the shop of a Galilean carpenter; so Moses a shepherd in the Bedouin country, in the 'waste, howling wilderness.'"

HIS CALL

It was while Moses was in the desert tending his father-in-law's flock that he received his call from God. "God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I."

The voice which came from the bush was the voice of the Lord. Moses realized that he was in the divine presence . . . The place where God manifests Himself is always holy. It should be approached and regarded with reverence.**

God continued to speak to Moses: "Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people the children of Israel out of Egypt." This was God's purpose in preparing Moses—He needed a leader for His people!

HIS VISION

It was Moses' call that gave him his vision. Through this experience Moses saw more than a burning bush. He had a revelation of God Himself!

"And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

The words "I AM" indicate absolute and essential being. They declare that God is a Person, that He is self-existent, changeless, eternal . . . He is the only reality, the only independent Being . . . He is the Deliverer, the Redeeming God . . . The message to Israel was to be that Moses has come as the messenger of a personal, omnipotent God, who did not sit impassive in the distant heavens, but was One who cared for His people, who heard their cries, who was to be their Saviour.***

He who would be a leader for God must follow the same steps as did Moses. He must permit God to PREPARE him; he must hear and respond to God's CALL; and he must have a VISION of who God is, and what He desires to do through men to further the plan of redemption.

*Erdman, Charles R., *The Book of Exodus*, Fleming H. Revell Co., N. Y., 1949, p. 22.

**Ibid., p. 28.

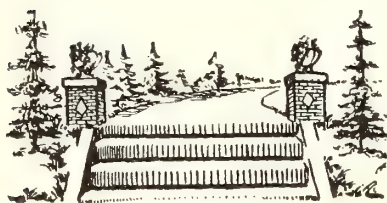
***Ibid., p. 30-31.

Wedding Announcement

HOLLAR-SHILLINGBURG. Miss Peggy Ann Hollar became the bride of Frank Wilson Shillingburg, on March 14, 1958, at 7:30 P. M., in the Maurertown, Virginia, Brethren Church. The officiating minister was Rev. John F. Locke. The double ring ceremony was used. A large company of friends and relatives witnessed the wedding and attended the reception which followed at the church. The bride is a member of the St. Luke Brethren church.

John F. Locke.

Ashland College
News



STUDENTS TEST ELECTRONIC OVEN

An "appliance of the future" is a recent addition to the modern kitchen.

ens of the College's Department of Home Economics.

It's an electronic oven and Ashland College is the only college in Ohio having the use of such an oven. On loan from the Tappan company in Mansfield, the oven was presented to the Department last fall for experimentation on various food products.

Under the direction of Mrs. Jane N. Bogniard, Acting Head of the Department, three senior students worked with the oven and the results of their research have become part of Tappan's records.

Because the electronic oven cooks with amazing speed, new recipes have to be developed, with proportions being especially important. With the cooperation of Tappan, who

listed foods that needed to be tested. Olivia Gandy, Nancy Harrod, and Betty Jo Whitehair worked on cake and egg cookery.

During the present semester, more girls in the department will learn how to use and demonstrate the oven. It has already been demonstrated to high school groups, women's clubs and professional organizations, and more demonstrations have been scheduled for the coming months.

Commenting on the project, M. Bogniard said: "This has been a great opportunity for our girls to learn how to cook with a piece of equipment that is just being pioneered

—“We’re getting in on the ground floor in learning all about the electronic oven. In this respect, we have the jump on other Ohio colleges.

PUBLICATION DAY OFFERING
for 1958

North Manchester Church ..\$	28.76
Main Street Church, Meyersdale, Penna.	25.00
Mrs. Maude Webb, Goshen, Indiana	100.00
Goshen Church	95.41
Mrs. Cynthia Slotter, Tiffin, Ohio	10.00
Mr. Ira Flamm, North Adams, Mass.	5.00
Mrs. Jennie M. Garber, Sapulpa, Oklahoma	5.00
Louisville Church	36.00
Mr. & Mrs. H. E. Dague, Scenery Hill, Pa.	20.00
Mrs. Edith Lamp, Momence, Ill.	5.00
Mrs. E. E. Otto, Wichita, Kansas	1.00
Mr. & Mrs. I. E. Metzler, Plentywood, Montana	2.60
Mrs. Maude Drayer, New Lebanon, Ohio	10.00
Mrs. Ella Miller, Ohiowa, Nebraska	2.00
Miss Emma Aboud, Long Beach, Calif.	1.00
Anonymous	10.00
H. A. Gossard, LaCrescenta, Calif.	10.00
Mrs. Peter Petersen, Lomita, Calif.	5.00
Mrs. S. Loy Moyers, Bergton, W. Va.	2.00
Donald H. Logan, Richmond, Virginia	5.00

Rev. Dell G. Lemon, Portis, Kansas	5.00
Elkhart Church, regular quarterly payment	55.75
Robert H. Phillips, Richmond, Calif.	10.00
Mrs. Nina M. Bishof, Kissimmee, Florida	5.00
Rev. N. W. Jennings, Pasadena, Calif.	5.00
H. P. Wiley, Leon, Iowa ..	2.00
Mr. & Mrs. J. G. Harkcom, Somerset, Pa.	5.00
Tiosa Church	26.00
Mrs. Ida Himiller, Washington, C. H., Ohio .	1.00
Miss Doris C. Stout, Canton, N. Y.	10.00
Mr. & Mrs. Wesley W. Steyer, Kankakee, Ill.	2.00
Corinth Church	36.29
Waterloo Church	200.00
Denver Church	41.45
Burlington Church	36.80
Mrs. E. A. Jullierat, Portland, Indiana	3.00
Mr. & Mrs. Richard Simmons, Tucson, Arizona	5.00
Miss Margaret H. Wilson, Sergeantsville, N. J.	3.00
Center Chapel Church	61.23
Mrs. A. B. Clifton, New Holland, Ohio	2.00
Mexico Church	27.00
Park Street Church, Ashland Rev. & Mrs. W. Clayton Berkshire	15.00
Mr. & Mrs. A. Glenn Carpenter	12.00

Dorothy Carpenter	1	00
Mrs. Ira Easterday	1	00
Mary Alice Daffler	1	00
Mrs. J. F. Newcomb	0	00
Mrs. Ruth Rosenberry ...	0	00
Mr. & Mrs. Robert New- comb	1	00
Anonymous	0	00
Mr. & Mrs. C. L. Anspach	1	00
Mr. & Mrs. Eugene Zim- merman	0	00
Mr. & Mrs. Phil Lersch..	0	00
Mr. & Mrs. Ted Sapyta ..	0	00
Mrs. Esther K. Black	2	00
Anonymous	0	00
Milford Church	3	71
Norman D. Michael,		
Gratis, Ohio	1	00
Gretna Church	11	35
Fair Haven Church	6	00
New Paris Church	6	57
Cameron, W. Va. Church ..	1	00
Ardmore Church	2	24
Raystown Church		
Mrs. Mabel Lanehart.....	00	00
Doris Lanehart	00	00
Mrs. Mary J. Egglen	50	00
Jacob Johnson	50	00
Mr. & Mrs. Elvin Himes..	00	00
Carolyn Himes	00	00
Gatewood, W. Va. Church ..	00	00
College Corner Church	95	00
Maggie Smith,		
Harrisonburg, Virginia ..	00	00
County Line Church	50	00
Rev. & Mrs. J. Edgar		
Berkshire	00	00
Mr. & Mrs. Harlon Jennings,		
Norwalk, Ohio	00	00

an Church	200.00	Pleasant Hill Church	110.00	Miss Lois Jean Wertz ...	15.00
. Isabel Puterbaugh,		Miss Etta Myles,		Mr. & Mrs. W. C. Wertz.	15.00
enver, Colorado	1.00	Cameron, W. Va.	1.00	Sergeantsville Church	14.25
sburgh, Pa. Church	60.17	Peru Church	58.31	Udell Church	8.00
tis Church	60.00	Stockton Church	10.00	Milledgeville Church	128.25
nity Church, Canton	50.00	Carl E. Boone,		Lanark Church	70.60
co Church	240.88	R. 3, Wabash, Indiana ...	2.00	Warsaw Church	93.30
Hill Church	8.25	Maude M. Pearson,		Third Ch., Johnstown, Pa... 150.00	
H. A. Duncan,		Indian Head, Penna	5.00	Mrs. Burl Mackey,	
ak Hill, W. Va.	10.00	Miss Katherine Miller,		Route 1, Cameron, W. Va.	2.00
& Mrs. Jerry Flora,		Indian Head, Penna.	5.00	Mrs. Mabel C. Beachler,	
agro, Indiana	1.00	West Alexandria Church ..	20.00	Eaton, Ohio	5.00
ite Dale Church	23.10	Columbus Church	10.00	Linwood Church	12.00
nford Church	25.23	Louisville Church	58.75	Lorraine Stahl,	
nford Ladies' Aid Society	10.00	Nappanee Church	124.50	Johnstown, Penna.	20.00
& Mrs. Clarence Swihart,		South Bend Church	151.00	Second Church, Johnstown..	61.00
ampa, Florida	8.00	Teegarden Church	11.00	Sarasota Church	39.73
Olivet Church	27.00	Maurertown Church	12.10	Calvary Church,	
y Lebanon Church	150.00	Pleasant View Church,		Pittstown, N. J.	7.00
ley Church,		Vandergrift, Penna.	15.50	Fremont Church	16.50
ones Mills, Penna.	21.00	Berlin Church	146.55	St. James Church	92.55
& Mrs. Dorman Ronk,		Newark Church	18.25	Brush Valley Church,	
oshen, Indiana	5.00	Mrs. Joe Ballinger,		Adrian, Penna.	11.50
noke Church	15.35	Walkerton, Indiana	4.00	Fort Scott Church	7.00
. Grace M. Yoder,		North Georgetown Church .	50.00	Roann Church	39.93
emple City, Calif.	1.00	Conemaugh Church		Flora Church	57.50
yne Heights Church	27.50	Mrs. Elsie Bradley	1.00		
ville Church	50.00	Mr. & Mrs. W. G. Knavel	10.00		
. H. A. McEwen,		Mrs. Arthur W. Stormer..	5.00		
rancis, Saskachewan, Can.	10.00	Mrs. Julia Wertz	5.00		

Total to March 12th, 1958 \$4,200.06



LIQUOR TRAFFIC A PREDATOR

dependent children is New York City's No. 1 social problem and alcoholism is the main cause of it, says the State Commissioner Henry L. McCarthy. New York City has 123,000 of these helpless little victims of alcoholism.

The whole country was shocked some years ago when a drill sergeant led Marines who could not swim into the water over their heads. Many were drowned in the darkness. Later it was revealed that the sergeant had been drinking.

Many years ago a soldier, who was with Major Reno at the time, told the Editor that Reno failed to join General Custer at the appointed time and place because he had been drinking heavily.

Many who have had close acquaintance with armed forces during war have testified to the appalling misdeeds and loss of life occasioned by drinking among officers. The writer has talked with officers entirely unfit for duty. Alcohol impairs judgment and, when used by military men, increases the danger to the men under their direction.

Alcohol is more than a personal problem. It endangers the loved ones of us all. It lays a heavy toll of sorrow and financial loss upon the entire populace. The total loser is not free from its ravages and must pay and suffer in sorrow for the loss of life it causes, and money to help care for its millions of victims.

The liquor traffic is a predator.—Christian Economics.



Round-Up of

WORLD-WIDE

Religious

News Reports

PAWTUCKET, Rhode Island—The management of Radio Station WPAW in Pawtucket has decided not to cancel the religious program, Temple Time Broadcast, as planned. A month ago the director of Temple Time, the Reverend Edward B. Hill, told his listeners that the station was going to change to a new concept of programming which would not have room for Temple Time. The station manager received such a flood of protests from radio listeners that he reversed his decision. Zion Gospel Temple in East Providence has been sponsoring the daily broadcast for 4 years.

GREELEY, Colorado—The Greeley Area Ministers Association threatened to seek voter approval for a ban on Sunday store openings, if grocers do not voluntarily close their stores on Sundays. The ministers appealed to the community not to shop on Sunday but "to observe the day which our nation has respected as a day of worship and rest" and not "make Sunday just another day of the week." The Chamber of Commerce gave its support to the clergymen's plea.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

RALLY RELEASE

A NNOUNCEMENTS of the ALL-INDIANA YOUTH RALLY on May 24 have been sent to all Indiana Churches, printed in the "Brethren Youth Magazine" and here in the "Brethren Evangelist," and discussed verbally in many Indiana locales. And yet, some people have probably not heard about the full program that is planned. It's still over one month away, but the facts will help you now to reserve the date and plan to attend.

Here is the full time-schedule and program of events:
MAY 24 IS STILL THE DATE!

- 1:30 **Registration** at the Warsaw Brethren Church.
- 2:00 **Discussion groups.** These discussions will be led by the members of the Brethren Youth Ambassador Quartet (Marlin McCann, Ray Aspinall, Chuck Huff, and Phil Lersch) on subjects such as personal devotions, life-work, stewardship of life, and prayer. The large group will be divided into smaller groupings so that everyone will have an opportunity to participate. It is hoped that much will be gained individually from these discussions.
- 3:15 **Inspirational Hour.** This period (not a full hour) will again be conducted by the Quartet and will include singing, devotions, and a short message.
- 3:45 **Talent Contest.** Fifteen different churches in the Indiana District are being asked to bring special numbers for this special program. Others may also participate if they so desire. The outstanding specials will then be asked to present their number at the Thursday Night Youth Rally at Shipshewana in June during the Indiana District Conference. This part of the program should be very inspiring as well as a lot of fun.
- 4:30 **Religious Film.** The afternoon program will then be closed with a film of 30 minute duration to round-out the program.
- 5:00 **Time to Relax and Travel.** The young people will have a full hour to travel from the Warsaw Church to Eskimo Inn. This will also provide time to relax and visit.
- 6:00 **Brethren Youth Banquet.** This banquet will be held at the ESKIMO INN at Winona Lake. Tickets will be sold in advance. They are being mailed on April 20 to all Pastors and can be purchased from them after that date. **You must have your ticket before you come to Eskimo Inn.**

The Banquet Program will feature the singing and European Pictures of the Ambassador Quartet.

If any of the Indiana pastors or young people have any further questions, address your inquiries to **Rev. Herbert Gilmer, R. D., Lapaz, Indiana.** Rev. Gilmer is president of the Indiana Youth Board.

ABOUT GIVING TO MISSIONS

Although you are reading this page the week after Easter, it was written the week before. Therefore, giving to the Easter Foreign Missionary offering is still very much in my mind. Perhaps some of you have not given yet; or perhaps you could give more than you did. either be the case, read on.

Most of my writing and talking about a denominational wide offering is confined to our special May Youth Offering, which is still a month away. And yet the fact prevent me from passing over the Easter Offering without saying a few words. Why? because of the close connection between Brethren Youth and our Foreign Missionaries.

When giving to the Easter Offering, we are really giving to the work of grown-up and mature Brethren Youth or to those who have helped with the B. Y. program before leaving the country. The Bylers, Bischoffs, Shanks, Krafts, Rowseys and Miss Liskey have helped our Brethren Youth program in the past and we know that they are doing a good work on the foreign field. We also trust that Brethren Youth has helped them in some ways. Because of this close togetherness I have taken the liberty of urging you to pray and give liberally to the missionaries' work.

A SPECIAL TREAT AT CONFERENCE Dr. Oswald J. Smith

In a combined effort between General Conference and Brethren Youth, Dr. Oswald J. Smith of Toronto, Canada will be speaking Saturday night of Conference Week and also Sunday Morning at the Worship Hour.

As a Pastor, Dr. Smith has ministered in Toronto since 1915 in the Dale Presbyterian Church and the Alliance Tabernacle, and since 1928 in the great Peoples Church, which has an enrollment of 3,000. Dr. Smith is a Presbyterian Minister and he has been preaching since 1908.

Billy Graham has written about him: "The name, Oswald J. Smith, symbolizes worldwide Evangelization. His books have been used of the Holy Spirit to sear into the very depths of my soul and have had a tremendous influence on my personal life and ministry."

NORTHEASTERN OHIO RALLY

APRIL 20, 1958

ASHLAND, OHIO

Park Street Brethren Church

- 2:30 Registration
- 3:00 Singing, Devotions, and Business
- 4:30 Brainstorming
- 5:00 County Fair (Supper included)
- 7:00 Worship Service (Installation of Officers)

Speaker—Professor J. Ray Klingensmith

PLAN NOW TO ATTEND

ELKHART YOUTH CLINIC

Notice has come from Rev. J. Milton Bowman that the ELKHART YOUTH CLINIC will begin on Saturday night, April 12, with a Banquet and program and then continue over Sunday. All of you Elkhart young people and advisors take note.

The Women's Corner

by Helen Jordan

RECENTLY in shopping for a mop, I saw an advertisement which read, "This sponge holds 20 times weight in water."

Then I began to think how often we Christians are like sponges. We regularly attend the worship services and church meetings of the church and absorb the inspiration and life there. But does it ever go beyond us?

It is the nature of a sponge to take into itself all that is around it, and to hold it indefinitely. How often it seems that we, too, hold every drop of that living water like a sponge, unless we are "squeezed" by some social or religious pressure. Thus our aim becomes that of self-improvement alone. God created us not to be sponges but living channels through which His love could flow, not only for our own personal needs but for the needs of all with whom we have contact, near and far.

We can, by daily conscious effort and by God's help, get off the characteristics of a sponge, and take on the likeness of a channel. This, of course, is not a very easy thing to do, because habit is not easily changed and we find it easier to hold on to that to which we are accustomed.

Our goal is to become like Christ who constantly offered the living water to those about Him, as for example, the woman at the well. It is our privilege as followers of Christ to become channels for the living water of life to flow to others.

Mrs. Horace Huse,
Loree Brethren Church
Bunker Hill, Indiana.



What's Doing in the Churches



CUMBERLAND, MARYLAND

Greetings from Cumberland, Maryland, to all our sister churches. Inasmuch as we enjoy reading about the activities of the other churches all over the Brotherhood, we thought perhaps it was about time to put in a word about our local church.

We had a candle lighting service on New Year's Eve, with a goodly number present; from some comments we heard, we believe everyone enjoyed themselves. This is an annual affair started several years ago. We had a

fellowship supper in the month of February, with a short program, and singing by our Junior Choir.

Our church granted a two weeks' much needed rest for our pastor and wife, Rev. and Mrs. L. O. McCartneysmith, during the first part of February. They spent one Sunday with us, just listening.

The first Sunday our pastor was absent from the pulpit, February 2nd, the W. M. S. and Sisterhood had a joint public service. Mrs. F. J. Beachley and Mrs. Joe Shepherd were the speakers. The evening of the 2nd, Harvey Nealis filled the pulpit. The Laymen had their public service on the ninth of February. The evening of the same day, Eugene Abe filled the pulpit.

We as a church set aside one day a month (for the first three months of 1958) for fasting and prayer. The Lord willing, we hope to carry this through the entire year. Because of this service, we have received special blessings and seem to have been drawn closer together as well as closer to our Lord and Saviour. Try it, Brethren.

We have already made plans for a daily vacation Bible School.

Mrs. F. J. Beachley, Cor. Sec.



LANARK, ILLINOIS

It has been some time since we have written and told of what we are doing here at Lanark.

We had a Revival Meeting in October with Rev. L. V. King, from Louisville, Ohio. Our attendance was hindered due to the flu epidemic. But we received many blessings from the meetings. Also, later we received fourteen into our church.

For our Christmas program, we had something quite different. Mrs. Willard Rahn, with her committee, wrote an original play, with colored slides. Pictures were taken of our young people acting out the play, and then shown on the screen. The Theme was "Come Unto Me." We had a very large crowd, and everyone thought it was very good.

On New Year's Eve, our young people had their annual banquet. This has been reported in the Evangelist. We all feel it is a very good place for our young people to be on New Year's Eve. This year their Theme was "Outer Space." Our pastor's wife, Mrs. Dorothy Berkshire, was chosen as their queen.

In February, our Laymen invited their wives to a dinner held at the community room at the high school. Rev. Norman Rostron, Chaplain at Pontiac (Illinois) State Prison, was our speaker. He gave us many things to think about in regards to the criminals.

Our Missionary Societies gave their public service on March 9th. It was a Temperance program, and their theme was, "The Big Lie."

Mrs. Haven Noser, Cor. Sec.

PASTOR DESIRED

The Brush Valley Brethren church, of Adrian, Pennsylvania, is in need of a full-time pastor. If interested, please contact:

Miss Joanne L. Hooks, Church Secretary,
R. D. 1, Adrian, Pennsylvania.

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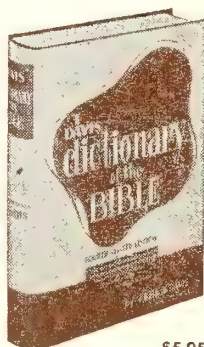
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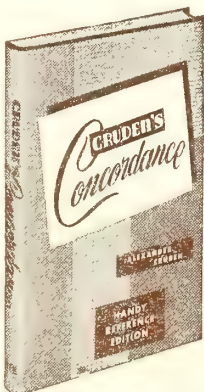
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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

April 19, 1958

No. 16

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

BETHLEHEM, VIRGINIA. The Sisterhood was in charge of the evening worship service on March 30th. They presented an original play.

Pastor John F. Locke notes that the Bethlehem church, on Palm Sunday, voted an extensive improvement program, including a new furnace and new floor.

MAURERTOWN, VIRGINIA. Holy Week services were held in the Maurertown church with Dr. John F. Locke as the speaker.

ST. JAMES, MARYLAND. The Father and Son banquet was held at the Church on April 9th.

The St. James bulletin informs us that Brother John Mills will be the supply Pastor this summer for the St. James church while Pastor and Mrs. Freeman Ankrum are in Europe on the Ashland Seminary Holy Land Tour.

WASHINGTON, D. C. Pastor Joseph R. Shultz reports the reception of 11 new members by baptism, and six by letter, recently.

ASHLAND, OHIO (PARK STREET). The College S. M. M. public service was held the evening of March 23rd; Missionary John Rowsey gave an Argentine Mission Study, and Mrs. Virgil Meyer presented a story of Mary and Martha.

LOUISVILLE, OHIO. The Laymen presented Mr. J. F. Gullette, past State Chaplain of the Gideons, as their public service speaker on April 13th.

NEWARK, OHIO. Pastor William S. Crick writes: "More than eighty different people participated in at least one of Newark Brethren Church's five Easter Worship Services, seventy having attended the Worship Services, more than half of whom were children."

DAYTON, OHIO (HILLCREST). Baptismal Services were scheduled for Easter Sunday evening.

NEW LEBANON, OHIO. The 50th Anniversary Services for the New Lebanon Church were scheduled for Sunday, April 13. Speakers were former pastor, L. V. King, and Dean Delbert B. Flora, of Ashland Seminary.

Scheduled for the afternoon were the Ordination Services for Seminarian, William Curtis, who is a member of the New Lebanon church.

MUNCIE, INDIANA. We note from the Muncie Bulletin that Revival Services, with Brother Harold Garlar of West Alexandria, Ohio, as Evangelist, are scheduled for the Muncie Church, having begun the evening of April 7th.

NEW PARIS, INDIANA. Eight new members were baptized and received into the church on Palm Sunday. The service of baptism was conducted by Brother W. C. Row Immel in the absence of the Pastor, Brother E. Riddle, who is recuperating from a recent illness.

The New Paris congregation has voted "overwhelmingly in favor" of building a new worship sanctuary. A \$40,000.00 edifice is planned, for which more than one-fourth is already on hand in cash and advance pledges.

GOSHEN, INDIANA. The W. M. S. public service, with Mrs. Dorman Ronk as guest speaker will be held on April 20th, at the morning worship hour.

BURLINGTON, INDIANA. Brother Floyd Silbert writes: "We had two record crowds on Palm Sunday. The speaker was Harry Conn, a Christian Layman of Chicago, and a member of Men for Missions."

(Continued on Page 19)

COMING EVENTS

CAMERON, W. VA. Dedication Day Anniversary and Homecoming—April 20—Dr. Glenn L. Clayton, Speaker; Rev. Cecil Bolton, Jr., Pastor.

GLENFORD, OHIO. Special Services—April 18—Professor J. Ray Klingensmith, Speaker; Rev. Ray Spinnall, Pastor.

NORTHEASTERN OHIO LAYMEN'S RALLY—APRIL 25

The First Brethren Church, Ashland, Ohio, will be hosts for the Spring Meeting of the Northeastern Ohio Laymen on Friday, April 25, starting with the banquet at 6:30. The Evening will be filled with good fellowship and spiritual uplifting. Plan now to attend.

Robert Klepser, President

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Your Church and You

OUR ATTITUDE toward our Church, which we should really have, is very well expressed in the words of the Psalmist when he said: "I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1.

Certainly there should be gladness in our heart when we think of our Church. Its services should receive our most loyal attendance. Its program should be taken up by us and worked by us to its fulfillment. There should be no lack of attendance or support of our Church's work because we were anything less than glad to be here and to serve.

The Psalmist calls the Temple the House of the Lord. So should we have respect for our church. This sets it apart from any other building, any other organization. Really it is not an earthly or time-limited project. The Church is eternal, and our attitude and devotion to it should be based on this premise. It is only as we may lose sight of the eternal nature of the church that we are inclined to lose our respect for it and our interest in it.

Speaking of the Church, of course, we can think of it in two ways. The church building and physical organization as we see it here. Also, as the eternal Bride of Christ, made up, not of material things, but of spiritual souls redeemed in all ages through their faith in Jesus Christ as the Son of God. This eternal Church was purchased by Christ through the shedding of His precious blood upon the cross of Calvary. The only way to become a member of this eternal Church is to be born into it by the Spirit—a spiritual new birth.

This sets it apart from the mere matter of joining a physical church on earth by any devious manners of attending, signing a covenant, "going forward," being baptized, or contributing. Such "entrances" into church membership mean nothing unless the spiritual birth has taken place which automatically ushers the individual into membership in Christ's Church eternal.

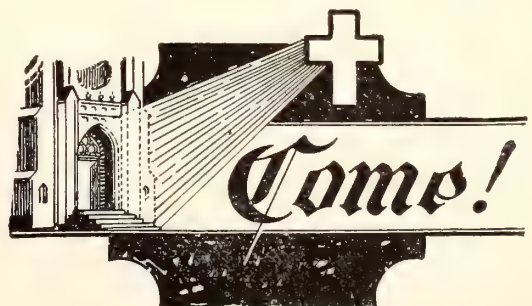
As such, our physical churches should as nearly, as it is humanly possible, present an atmos-

phere of worship and fellowship akin to that which exists in the Church eternal. There should be love, fellowship, trust, compassion, joy, happiness, devotion to duty, and the Holy Spirit's power. In short, there should be the transformation of self from the old prideful, sinful, selfish person to the kind that is ready to sit at the side of the Lord and eat from the same spiritual table.

To accomplish this, it is essential that from the pulpits of our churches, there come the message of the Gospel, which informs people that God is not pleased with sin in any form, no matter how cleverly camouflaged, or extensively practiced among the members. People must be brought to a knowledge that attempted service for Him, except that life be pure and clean in God's sight, is but a mockery and a hypocrisy. The pulpit must flow with the message that Christ saves from sin, cleanses and purifies the heart, and empowers it to do the things pleasing to Him. There must be the challenge of living the separated, dedicated life among men.

Until this takes place, hungry souls go away unsatisfied. Men are not challenged to forsake sin, and to give themselves to Christ. There is little "gladness" in entering the house of the Lord—only ritual and formalism.

Yes, it is the house of the Lord when He is there, honored and worshipped. May our hearts always be in tune with Him, that the whole spirit of our Church shall be one akin to that heavenly fellowship. Then, and then only, are we able to step forth into a world of woe, to serve, lift, and help our fellowmen to find the way which leads to life everlasting. W. S. B.



EVANGELISM

by Rev. J. D. Hamel

Preparation

for a

REVIVAL

I Kings 18

IN ANSWER TO THE QUESTION, "What is a revival?" I would suggest the following definitions from different authors. a. "Renewed interest in religion, after indifference and decline; a period of religious awakening" (Webster). b. "Revival is nothing else than a new beginning of obedience to God. Just as in the case of a converted sinner, the first step is a deep repentance, a breaking down of heart, a getting down into the dust before God, with deep humility, and a forsaking of sin" (C. G. Finney). c. "The greatest event that can ever happen on this earth, aside from the return of Christ Himself, is an old-fashioned, heaven-sent, Holy Spirit revival, when God comes near to the hearts of many men, saving sinners and renewing and rejoicing the hearts of His own people" (John R. Rice). d. "This phrase (namely, revival of religion) is ordinarily applied to the spiritual condition of a Christian community, more or less limited in extent, in which a special interest is very generally felt in respect to religious concerns, accompanied with a marked manifestation of divine power and grace in the quickening of believers, and reclaiming of backsliders, and the awakening, conviction, and conversion of the unregenerate" (E. E. Hatfield, Schaff-Herzog Religious Encyclopedia, Vol. III p. 2038).

In general, REVIVAL is that pouring out of the Spirit of God upon the Church following a time of coldness and spiritual indifference. True revival has to do with the Church and its members; but it may reach out and touch the unsaved, thus resulting in great evangelism. Sometimes it will follow calamity or sometimes the severe judgment of God, but most of the time it will follow or come as the result of one or more of God's servants crying out to God in their deep concern for the lost and for their own spiritual condition.

In this message I am going to use the details of I Kings 18 as a basis for a message on revival and God's method of teaching the Church how to have such an event within her membership.

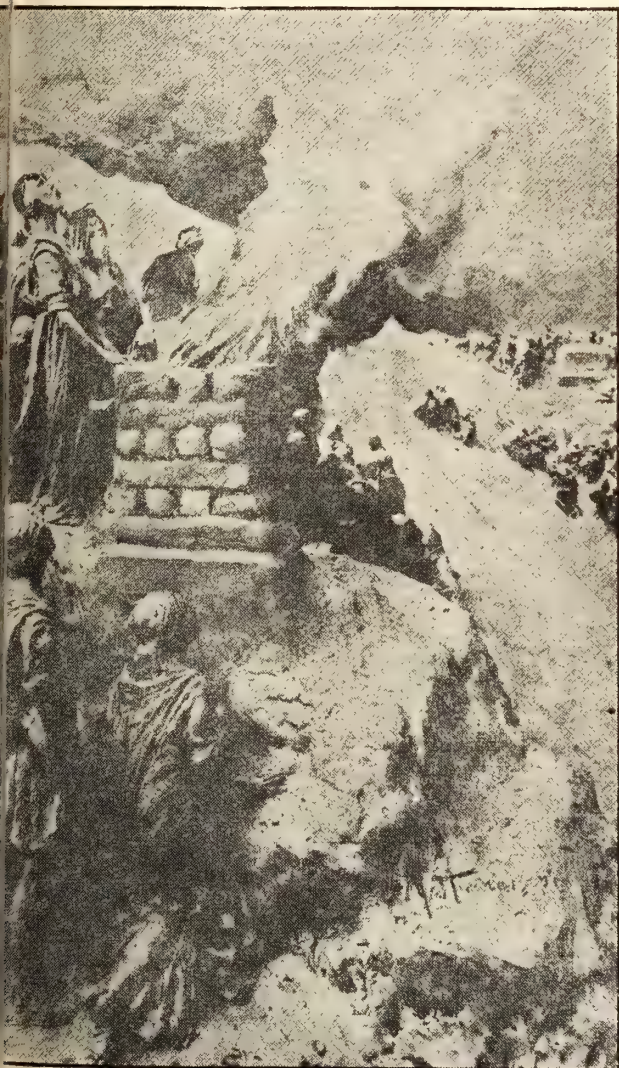
THE NEED OF A REVIVAL. For three long weary years the land of Samaria had been without rain as a punishment for turning away from the true God to worship and follow a false god, Baal. By this time "the famine was sore in Samaria," most of the fountains of water and the brooks were dried up, and it was only by long and hard searching that even a little grass could be found to keep the few remaining horses and mules alive. Drought, starvation, sickness and death were stalking

the victims throughout the land (I Kings 17:12), with signs of help anywhere. But one thing was needed, that was rain. God was withholding this from them, before other dire needs existed which would be supplied if they only had rain.

What is the real need of the Church today? This question has been discussed and answered in many ways, but the need can be summed up in one word, rain. Plans and more plans and more plans are being tried out by Church leaders without any lasting success, as only SPIRITUAL RAIN will meet the need.

THE BASIS OF A REVIVAL: The first intimation the prophet had that it was time to seek rain, came from God Himself, "The word of the Lord came to Elijah in the third year, saying . . . I will send rain upon the earth." This promise gave the prophet a rock upon which to stand and claim the blessing that was needed. Only that which God promises can be confidently expected by His people.

God is not slack concerning his promise, "but 'there will the Lord wait, that he may be gracious unto you' (Isa. 30:18). He longs to enrich His inheritance 'to show himself strong in the behalf of them whose heart is perfect toward him' (II Chron. 16:9a).



He is giving many of His people this vision in these "last days," just as He did to Elijah, of a great rain, and that which He places upon the hearts of His people for intercession; He is longing to fulfill exceeding abundantly above all that they ask or think. Elijah had one promise of God, "I will send rain," he acted upon it, and "there was a great rain" (I Kings 18:45). We have many promises for spiritual rain. May He help us to act upon them, and obtain that which He has promised.

THE REQUISITES OF A REVIVAL: In this chapter we have three conditions that must be met before we can expect God to work and send His revival upon His Church.

I. OBEDIENCE

Elijah had not only a promise of God to claim, but he had also a command of God to obey. God not only said, "I will send rain," but also, "Go, show thyself unto Ahab." Disobedience to the command of God would bring disappointment in the fulfillment of the promise of God. God's command to Elijah was no easy task to perform, as Ahab had been diligently seeking the prophet's life. "To obey is better than sacrifice, and to harken than the fat of rams" (I Sam. 15:22).

Is the revival that multitudes of God's people in all lands are praying for today, hindered by this one thing, disobedience in the praying heart?

PRAYER FUTILE WITHOUT OBEDIENCE: "In those days there was no king in Israel: every man did that which was right in his own eyes" (Judg. 21:25). This verse might be used to describe the condition of much of the Church and all of the world today. Therefore God's call to His people is, "If ye love me, keep my commandments" (John 14:15). "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46). Prayer without obedience is like faith without works. It is dead, and that kind of praying will not bring revival. We read, "And Elijah went to show himself unto Ahab." It may mean death for him, but better death in the way of obedience to God, than a life powerless because separated from Him by disobedience. Let the Church put its Lord to the test today by a wholehearted obedience to His revealed will, and see if He will not open the windows of heaven and pour out a blessing that there will not be room enough to receive it.

II. CLEANSING

Obedience to His Word will soon bring a vision of the need for cleansing in the heart and Church. Samaria at the time of the events of this chapter, was under the dominion, religiously, of "Jezebel the daughter of Ethbaal, king of the Sidonians," whom Ahab had married and permitted to destroy the prophets and the worship of God, substituting for it the idolatrous worship of her own people, of the sun-god Baal. She had brought into Samaria hundreds of the prophets of Baal, so that through their teaching and her influence, practically the whole of the land had turned from God to this false worship. In the book of Revelation (2:24), the name of Jezebel is used as the type of corrupting influences and false teachings in the Church. Elijah knew that God would

never give His blessings to Israel as long as they continued in this condition. He had a jealous God who would not give His glory to another. Therefore the land must be cleansed.

MODERN BAAL WORSHIP: Jezebel, with her Baal worship and its prophets, are rampant in the Church today with Modernism, communism, atheism, Unitarianism, intellectualism, and worldliness, destroying the true worship of God and replacing it by forms and rituals that "have a form of godliness, but deny the power thereof." The prayers of God's people, and even obedience, will not bring the desired revival as long as idols are permitted in the heart or life that drag Him and His Son from the altar and the throne, and replace them by other gods. Elijah's method of cleansing the land may be our method of cleansing our hearts and the Church of Christ, if we will only humble ourselves before our God and follow Him in these things as He opens up the way before us. Space will permit mentioning only a few of the things Elijah did.

WHAT ELIJAH DID: (1) He took an open stand against Baalism. "Obadiah feared Jehovah greatly" and helped the prophets of God when Jezebel was seeking their destruction, but we do not read of him taking a definite open stand against this evil. Again there were in Israel seven thousand who had not yet bowed their knees unto Baal, or kissed him (I Kings 19:18), but we hear of no open protest from them against this invader of the land of God. Is this not true of thousands in the Church today—true followers of Christ, but indifferent to the conditions that call for cleansing of their own lives and the Church? "For the time is come for judgment to begin at the house of God"; "For if we would judge ourselves, we should not be judged" (I Peter 4; I Cor. 11:31). (2) He challenged Baal's prophets to a contest. Let the faithful seven thousand, more or less, in any community or even Church, put aside all that hinders their fellowship one with the other, then give themselves to one year of intensive soul-saving, Bible studying, and world-evangelizing work, and see if the results will not glorify God. (3) "He repaired the altar of Jehovah that was thrown down." The altar was God's appointed way of approach unto Himself, but was only sanctified in His sight by the blood of an animal designated by Him. God gave man no choice in this matter. If he wanted to come into His presence to worship, to beseech pardon or blessing, the blood was his only protection from that consuming holiness of the living God. This altar had been thrown down, therefore God would have no fellowship with His people nor hear their pe-

titions for rain. Elijah repaired the altar before he asked God to manifest Himself.

WHERE IS THE ALTAR? The Church's altar and way of approach to this same Holy God, even though He manifested as Father through the Lord Jesus Christ, the bleeding Lamb of God that taketh away the sin of the world, has been thrown down and swept out of memory of the modern Church's life and teaching in recent years. Is it any wonder that the heavens are as brass to the Church and they cry for help? The altar must be repaired. The Church of God as the Lamb of God, giving His life a ransom for many, must again become the theme of His Church, otherwise no help will be found for the present deplorable condition of Church and world. (4) "He built an altar in the name of Jehovah." This seems to be another altar that he built to make this special burnt offering to God. This second altar needs to be built, as well as to repair the first altar, if His blessing is to become a reality. To many of God's people have self on the throne today, and they serve Christ as their servant, but revival will never come until He is placed on the throne, and they become His servants. "He cut the bullock in pieces and laid it upon the wood of the altar." The offering must be complete without any mental reservations of recalling it if things do not go just as we want them.

GOD MUST BE VINDICATED: After having done the things mentioned above, from the beginning of the contest, he is now ready to call upon God to manifest Himself. When he did call upon Him, it was for only one purpose. He did not seek to vindicate himself, or to be restored to the favor of the king or people. He wanted God and Him only to be vindicated and glorified. He was willing to be known only as God's servant and mourner. (5) He slew Baal's priests. Even though God had revealed Himself in such a way that the people "fell on their faces: and they said, The Lord, He is the God of Israel," the land was not yet cleansed from the things that hindered God's blessing. Much blessing is lost because we do not go all the way with the work of cleansing. The cause of sin and failure in the individual life and in the Church must be dealt with in no uncertain terms before the fruit of the Spirit will cease to appear.

III. PREVAILING PRAYER

"And Elijah went up to the top of Carmel; and he bowed himself down upon the earth, and put his face between his knees" (v. 42 R. V.). We have seen that obedience and cleansing are necessary in order to obtain a revival, but these alone will not prevail. They must be followed by prayer that will hold on to God until the rain comes. Elijah had seen, together with the people, the manifestation of God in fire from heaven. He could have easily been satisfied with that, but God's promise had not yet been fulfilled. He had promised rain. The people's great need was rain, and only rain would keep the people and cattle from death. "And Elijah said unto Ahab, Get thee up, eat and drink; for there is the show of abundance of rain." Elijah had faith to believe that the rain was coming, but this did not make him indifferent to the need of prayer. God's promises should stir us to lay hold upon Him until His blessings are again being poured out upon His people. Obedience and cleansing without prevailing prayer will never bring in a revival.



prayer can never become prevailing prayer unless it has first been obedience and cleansing.

GREAT RAIN: "And it came to pass in a little while, the heavens grew black with clouds and wind, and there was a great rain" (v. 45 R. V.). Beloved, May our Lord raise up Elijahs in these needy days, and also a band of people in the Brethren Church who will follow them in obedience to God's revealed will regardless of what the world may be, who will cleanse themselves of "all filthiness of the flesh and spirit," and then covenant to continue in prayer and supplication until God's many promises for spiritual blessing may be abundantly fulfilled. The rising tide of crime in our country, the spread of Communism, the godlessness of many of our leading universities, the subtle and powerful influence of modernism in our churches, the unmorality and immorality of our contemporary literature, the declining influence of the church, the very noticeable decline in spiritual things, testify to the pre-eminent need of a return to God, confession of sin, and the acceptance of Jesus Christ as our Lord. So Brethren, we see the need for revival. Psychology will not satisfy the situation. Neither will science. We will take a return to God.

South Bend, Indiana.

Spiritual Meditations

Rev. Dyoll Belote

OUR INTERESTS MOLD US

"The fear of the Lord is the beginning of wisdom: and knowledge of the Holy is understanding." Prov. 9:10.

INTERESTS are the index of life." These things which you incorporate into your life are the prophecy of what you will become. Our interests, if we have the courage to study them, are a startling self-revelation. If we had one wish, knowing that it would be granted, what would you consider the one thing most worthwhile?

I believe God has a plan for every life, and the wisest thing is to seek to learn what that plan is, and then cooperate with the Almighty in realizing that plan. This, I think it is supreme wisdom. But our following of God's will must be from personal choice; God will not force His plans upon men. No man can follow two blue prints in building a house—if he does he will not have a home but a curiosity.

If we have our hands full of weeds we can scarcely give a bouquet of roses. To manage a house or business, to train children, to exert a right influence among our fellows, who can manage these things in his own strength? Man needs a wisdom greater than his own to accomplish these things.

The observance of a "Quiet Hour" each day, wherein we may gain an understanding heart as to what the spirit directs for the day shall be—this is daily wisdom. It is the greatest satisfaction and the highest success to see only those interests that are in accord with God's

Anniversary Year Retrospections

Rev. PERCY C. MILLER

PERSECUTION BY AMERICAN AND BRITISH ARMIES

STANDING SIDE BY SIDE are two close friends, Christopher Saur, Jr., and Alexander Mack, Jr. Christopher Saur, Jr., was a very devout man. He was able to restore his mother to the family circle in 1744. He led the Germantown Church to new life and devotion. He, with Mack, Jr., edited and sent out free the first religious magazine in the country. Alexander Mack, Jr., grieved intensely upon the death of his father in 1735. In 1738 he joined the Ephrata group where he remained for ten years. He became dissatisfied there and returned and was reinstated by the church. Then he and Saur, Jr., became ministers, and later, Elders of that church.

Christopher Saur, Jr., was persecuted by both the American and British armies. The British felt that he was disloyal because he would not take an oath to the King and to the state of Pennsylvania. The British used the church to stable their horses, destroying the many pages of Bibles stored in the loft of the church. When the British left in 1778, the American soldiers took over and arrested Saur because his two sons had joined the loyalists. His land, home, and all personal property were sold illegally. Saur was not allowed to return to Germantown; so, he went to the home of Conrad Stamm at Methacton and lived there the remaining four years of his life.

He was able to repay all the loans and gifts that had been made to him after his losses at Germantown. The church sent him on a mission to visit the churches. With Martin Urner, Jr., he visited Great Swatara, Little Swatara, and White Oak. He held meetings, ordained ministers, installed deacons, and conducted love feasts. It was similar to the missionary tour of sixty years before. His father had been known as the Good Samaritan of Germantown, and he was known as the **bread father**, first because of his charities and now because he was able to spend his days dispensing the living bread.

During and following the Revolution, Brethren moved into Virginia, Maryland, and the Carolinas. The Migration was brought about by persecution of the Brethren because they would not take an oath of allegiance and because they would not bear arms. Among the families that went into Virginia were the Florys, Neyers, Millers, Bowmans, Neffs, and Glicks. Many of these people were destitute—their property had been confiscated.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assis

BERKSHIRE AT CORDOBA

March 24, 1958

... We have been here in Cordoba since Thursday evening and have been enjoying the hospitality of the people. Friday, Saturday and Sunday evenings we had meetings at which I spoke. Sunday afternoon a young father was baptized in the private pool of a family that attends the services. The young man seems very fine and is capable of assuming some leadership in the church. He has taken this step in spite of the opposition of his family; so the price is great.

On Sunday evening the communion service was held here, and I was overjoyed with the privilege of participating. There were approximately 25 communicants, and it was a blessed time, for the general spirit was excellent. At the Sunday school session held just prior to the communion (many evangelical churches meet only in the evening for Sunday school and worship) there were 52 present. About 20 of these were children and the rest were men and women, of which a goodly number were young married people.

The group of believers here shows a very fine spirit, one of self-sufficiency. They have discussed with me the possibility of expanding their worship area which is slightly crowded at times. They have a very good plan and will carry the burden themselves. Norman Roman-enghi is quite influential in the group here. The quality of the people in this church is very good. They have some influential people attending and some on their membership rolls. This is a distinct advantage, and with proper pastoral leadership will pay off. The church itself is well located and the building is very acceptable. There is an excellent opportunity here to build a strong church, and we hope this is already under way.

Today we are going to visit the camp. I'm anxious to see what they have, since there seems to be quite a bit of enthusiasm for the project ...

ENOUGH

Marianne Michael

OUR WOMEN'S FELLOWSHIP in Garkida can ways use a bit more money, as can any group, particularly since we were in a church-building project. Some suggested the fairly simple solution of using some of the money from the women's treasury to buy grain just after harvest when it was plentiful and cheap, holding it until the price was high and selling it in the market at a profit.

An old grandmother, whose spiritual development would consider in the kindergarten class compared with the similar opportunities of American Christians, in her ragged blanket, her wrinkled face serious as considered the ethical implications of such a move, said, "The church is not created as an organization trading to make money. We will give what we have with God's blessing it will be enough."

And it has been enough. Out of pennies and the pences which would look like a mighty small budget to many of us, they have been able to put their shoulders to financial loads which amaze the onlooker year after year.

And yet, as a person travels about in America, it is interesting and sometimes appalling to see the financial schemes which are dreamed up in an effort to fill the treasury. The pleas that others are doing it and that end justifies the means have caught a good many Christians napping. Spiritual poverty rather than material poverty has depleted the treasury of many American churches and must pain the heart of the One who came poor that we might become rich.

O, God ... help us so to know thee that we may truly love thee, and so to love thee that we may truly serve thee, whose service is perfect freedom ... Amen.

(Reprinted from Gospel Messenger)

Higi CRI'S supported in part or wholly by Brethren Church Funds

Name Under Mbororo	Teacher	Sunday Attend.	Boys, Girls	Baptized Christians	Taking Covenant	Prep. for Covenant	Evangelist Salary
1. Futu Les	Usuman	48	30	1	2	25	\$4.48
2. Humci	Nggida	65	15	1	11	12	\$4.48
3. Kuda	Bitrus	67	15	6	8	12	\$4.48
4. Lidle	Bugi	72	20	7	13	22	\$4.48
5. Mbrezhiwe	Inuwa	52	12	1	4	11	\$3.78
6. Nggiki	Mbugwa	66	10	11	2	12	\$4.48
7. Mbororo	Usuman	82		13	10	13	

(Thirty cents a month of the salaries is being paid by the Brishishiwa or Area Church treasurer. This money comes from Sunday offerings at the CRI's and Brishishiwa.)

CHILDREN, GRANDCHILDREN and

GREAT GRANDCHILDREN OF DR. YODER



THE ACCOMPANYING PICTURE will be of great interest to many of our Brethren people who knew and loved Dr. Yoder. On the left, in front of the tree, is Mrs. David Powell (Elsie Romanenghi)* and her two girls and two boys; in the center are Mrs. George Powell (Myriam Farre)** and her three little boys; to the right is Robert Yoder and his wife, with their two youngest daughters. The photographer who held the attention of these nine little ones long enough to get this fine picture is to be congratulated.

The Powells are grandchildren of missionaries on both sides. You may be sure Grandpa Yoder would have been so proud of all these children, grandchildren and great grandchildren. We trust that many or all of them shall follow in his footsteps of consecrated Christian service.

* Daughter of Eleanor Yoder Romanenghi
**Daughter of Grace Yoder Farre

DIED OF IMPROVEMENTS

The following is told of a patient, a German woman, who, taken seriously ill, was sent to the hospital. In the evening her husband inquired how she was getting along, and was told that she was improving. Next day he called again, and was told she was still improving. This went on for some time, each day the report being that his wife was improving. Finally, one night when he called he was told that his wife was dead. Seeing the doctor, he went up to him and said: "Vell, doctor, what did she die of—improvements?" There is a moral here for many churches. We know of a church that died of improvements. The first improvement was to get a "new theology" minister. The next

was to get a highly trained but godless quartet, with one or two opera singers in it. The next was to change the prayer meeting into a weekly literary debating society. The next was to give up the pulpit prayers, the minister saying that God knew far better what the people needed than he could tell him. The church building is large and beautiful; its location is sightly and convenient, surrounded by thousands of well-to-do people; the congregation belonged to a large orthodox denomination, and had itself an honored history. But the church is dead—dead as a door nail, and that is as dead as anything can be. Recently the church building was sold at auction to satisfy a mortgage, and the few remaining members had disbanded. Dead—as can be. Now, if some one wants to put up a tombstone over its grave, we suggest these words as a truthful and appropriate epitaph: "Died of Improvements."

BRETHREN BELIEFS

by Rev. Woodrow B. Brant

It is the express opinion of this writer that there can be no variation in Brethren Beliefs and Practices IF we believe The Bible, The Whole Bible and Nothing but The Bible, as Brother Leatherman points out in the following article prepared for this writer to help us to become of One Mind and One Faith, One Doctrine,

One Practice, and One Belief. Too many are doing what they think to be right in their own mind and disregarding the one true Guide—The Inspired Word. We trust that the following article by Brother N. V. Leatherman will unite our minds and practices in Christ Jesus. Woodrow B. Brant, Brethren Beliefs Departmental Editor

What is "The Message of the Brethren Ministry?"

Rev. N. Víctor Leatherman

THERE ARE SEVERAL ANSWERS that may be given to the question in this caption. It can be said first of all, that it is a forgotten instrument. That immediately reveals, it at least has been thought of as an instrument. And it has been. It was an instrument drawn up by the ministers of the Brethren Church in the teen and early twenty years of this century. It was a statement of beliefs, which our ministers then agreed to emphasize. That sounds like it was a creed. It was a creed. Any other statement would be false. And such a statement is taken by some as tantamount to waving a red flag in the Brethren Church. It should not be so. This is an assumed attitude, growing out of several experiences in the history of our church.

In our first General Conference at Dayton, Ohio, in 1883, it was very dramatically demonstrated that the Brethren were not prepared to agree upon any other statement of creed than that the New Testament is our creed. In fact that has been the position of the Brethren fraternities since 1708, at the very inception of the church. But the sorrow of the eighteen eighties was brought on largely for our folks, by pressuring the order of the church. As a result our brethren were fearful of any instrument, that might be used as a fulcrum to force people into a mold or pattern. This position of taking the New Testament only as our creed has been

followed through all the seventy-five years of our history. This writer desires here to affirm that he who heartedly supports this position so far as conference and church disciplinary actions are concerned.

But it may be asked, how is it possible to support the idea of taking the New Testament only as our creed and at the same time support the creedal statements of the Message of the Brethren Ministry? To some of our good brethren this seems like an impossible position. This writer holds that it need not be considered an impossible position. Our problem comes in our failure to differentiate between a creed adopted by our churches and conferences, to be used as a disciplinary instrument, and a creedal statement of beliefs agreed upon for the sake of emphasis and culture of our position.

The seventy-five years history of our church reveals a great fear and dread of any semblance of church discipline when it comes to doctrine. And paralleling that it would seem also that we have lost much the sense of moral discipline as well, other than teaching and emphasis. In other words, we have assumed the attitude of hands off, regardless. This assumption is based upon fear of injustice, and little faith that the people of the church will be led by the Holy Spirit. The results of this position are written all over the pages of our history. What the other side of the page would record, I

been better disciplinarians, none of us can tell. Before the Brethren were organized in 1708 Alexander Mack and Christof Hochman pondered the question as to whether the people should be organized at all. Hochman illustrated the issue by saying, that all the troubles occurring in the churches had their origin because of organization. But Mack proposed, the people must be organized to observe the ordinances and to keep the discipline. It is interesting to read the history of the church in the light of these two positions. The Message of the Brethren Ministry is not a disciplinary instrument from any legislative viewpoint whatever. It was never designed to be used. Any attempt to make it so has definitely been defeated. We know of no mind to ever try it again.

However the Message of the Brethren Ministry did serve our brotherhood in unifying our teaching and emphasis for a number of years. It, or a system of statements after its pattern, is needed in our church now. For like in the days when it was first formed we have a tendency to become like the Israelites during the days of the Judges, "Every man did that which was right in his own eyes." This is particularly true, since we have such a shortage of ministers, a number of our congregations are compelled to look elsewhere than our own seminary for supply and pastors. These new men will be the first to agree, and are actually asking, what after all do Brethren believe. Too frequently they have had

(Continued on Next Page)

The Message of the Brethren Ministry

THE MESSAGE which Brethren ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the members of the National Ministerial Association of the Brethren Church, hold that the essential and constituent elements of our message shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible and nothing but the Bible.

2. The Authority and Integrity of the Holy Scriptures. The ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.

3. We understand the Basic Content of our Doctrinal Preaching and Teaching to Be:

(1) The Pre-existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God;

(2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;

(3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His own Blood;

(4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;

(5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead; the judgment of the world, and the life everlasting of the just;

(6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;

(7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait and pray;

(8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";

(9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) The Lord's Supper; (d) The Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

WHAT IS THE MESSAGE OF THE BRETHREN MINISTRY?

(Continued from Previous Page)

to search, long, diligently and in various corners for their answer. Sometimes their answers are not very consistent, particularly when they have to go to school to our laity who themselves have not been too consistently trained for the occasion. Consistency and the welfare of the church demands that we should have something we could place in their hands and say, this is what Brethren believe. It is what we have agreed to teach and emphasize among other things from the New Testament, our creed.

This message is not an instrument of General Conference or any other conference or congregation. It is a position taken by our National Brethren Ministerial Association in 1922. It has never been deleted, expunged or repudiated. It has just been neglected and in many ways forgotten. It is not an agency for discipline. It is plainly an agreement for teaching and emphasis. Practically all our leading pastors, teachers, and laymen agree orally in the beliefs so catalogued. What we say with our tongues let us write with our pens, and publish with our press, for the good of the church. (The Message appears on previous page.)



What's Doing
in the
Churches



MASONTOWN, PENNSYLVANIA

It has been quite some time since the Brethren have heard from the Brethren Church at Masontown. Although we have been without a pastor for nine months, we still have been very active in our work. The pulpit has been filled every Sabbath by our neighboring ministers, thanks to the effort of our Pulpit Committee—especially Brother George Fagan for his untiring efforts.

All of our organizations are busy in church work. We have installed a new heating plant in the janitor's home, and redecorated our Parsonage in preparation of a new pastor. In January this year, we called Reverend David Ramsel to come and serve our church. We are looking forward to having a minister to serve us. His first service will be on Sunday morning, May 4th.

Our attendance has been somewhat below normal, I think because of the absence of a pastor.

On the 22nd of June, we are planning to have with us the Epply Sisters. They are five sisters who have consecrated their lives in gospel song and music in His service. They have traveled in several foreign countries as well as in all of the States. I would recommend them for

any of the Brethren Churches who might have the opportunity of having them some time for a service.

The folks here send along our prayers for Brother Clayton Berkshire as he travels to South America. May I bless you, Clayton, and keep your family safe in your absence.

May all the best be with the Brethren in their work.

George Ted Beal, Moderator.



SARASOTA, FLORIDA

And The Rain Came!

Sarasota, Florida, had another first last Sunday when we rose to find Palm Sunday drenched with rain. This was the first time we had been called upon to start to church in the rain. But we were met by the faithful group and enjoyed the usual fine service together. Many of our winter guests have returned home and another group are aged and not able to brave such weather. In spite of this we had about eighty present for the service.

At the Evening hour our pastor, Rev. Lichtenberger, preached for the Bay Shore Mennonite church to an overflow crowd. Also he gave the devotional hour over Radio at the early morning hour.

He has been conducting three pastor's classes each week beside the regular prayer service but they are also paying well for a number are ready to unite with the church on Easter Sunday.

Plans are in the making for the visit of the Youth Director and family following Easter and we trust that other plans will be made at that time for summer activities.

Helen Vanator, Ch. Cor.



HOLY WEEK SERVICES CAMERON, WEST VIRGINIA

Being guest speaker for the five community-wide Holy Week Services at Cameron was an experience I shall not soon forget. The planning was well done by the Methodist, Presbyterian, Christian and Brethren Churches and all worked well together.

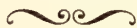
The hospitality of Rev. and Mrs. Cecil Bolton of the Cameron Brethren Church was wonderful during my stay and very much appreciated. In addition to providing room and board, arrangements were made by them for visits to the local milk processing plant and pottery works which proved very interesting.

Besides speaking each evening, other duties of the week included speaking to the local high school, speaking to the Brethren W. M. S., showing European pictures after one evening service, and assisting with the Thursday night Communion Service. On one other day pictures were shown to the students at a small school eight miles from Cameron where Rev. Bolton is teacher and principal.

The entire week was an enjoyable one and full of blessing for the speaker. Many thanks to all the people in Cameron who made it so.

Rev. Phil Lersch

Ordination Services
for
CARL H. PHILLIPS
held at
Highland Brethren Church
November 3, 1957



THE WRITER owes an apology to brother Carl Phillips for being so dilatory in making report of the ordination service for him, which was conducted at the brother's home church—the Highland church, in Washington county, Pennsylvania. The service was held on November 3, 1957, with Brethren J. E. Faust—who had just closed his pastorate of the Highland church, and Harold Barnett, pastor of the Second Brethren church, of Johnstown, Pennsylvania, assisting. The service was conducted in the presence of an audience that comfortably filled the church edifice. Personally the writer had been brought into participation in this occasion by the fact that he had served a five-year pastorate with the good people of the Highland congregation. During those five years Brother Phillips was a member of the congregation, together with his father and mother and 11 other brothers and sisters. It was Brother Phillip's testimony that it was during that five-year pastorate that he decided to dedicate his life to the Gospel ministry. So it was with a peculiar gladness that I accepted Carl's request to officiate at this service.

At 3 o'clock the principals for the service had assembled and the service began. Music was furnished by

the choir of the church, leading the congregation and providing special numbers through the program. The invocation for the opening was pronounced by Rev. Faust, who also read the scripture lesson.

The action of his local congregation (The Highland Brethren Church) calling for Brother Phillip's ordination, was read by Mr. Frank Shrontz, moderator of the church. The ordination sermon was delivered by Rev. Harold Barnett. The Ordination Hymn, "Jesus Shall Reign," was proclaimed by the entire congregation, after which Rev. Faust read the Scripture charge to the applicant. The Charge to the candidate was then administered by the writer. Following this was the Ordination Prayer, with the Laying on of Hands by the three elders in charge, with each offering prayer for God's blessing and empowering of Brother Phillips for service in His kingdom here on earth. The setting apart as an Elder and the Declaration of Authority as such was conducted by the writer. At the close of the solemn service of committal the title of Elder was conferred on Brother Phillips and he was welcomed into the Brethren Ministry by the writer.

Rev. Phillip's wife had wished to be set apart as a minister's wife and as a Christian worker, and so hands were also laid upon her in dedication, and she was set apart for such service as she may be able to render as a minister's wife.

The weather being threatening, and the service being rather long, the writer closed the service and called upon Rev. Phillips to pronounce the benediction; the service was closed with his many friends and relatives wishing him God's richest blessing in his future service in God's kingdom.

Brother Phillips is at present pastor of the Brethren church at Fremont, Ohio, and from all reports, his labors at that point are being blessed.

Dyoll Belote,
Brethren's Home, Flora, Indiana.

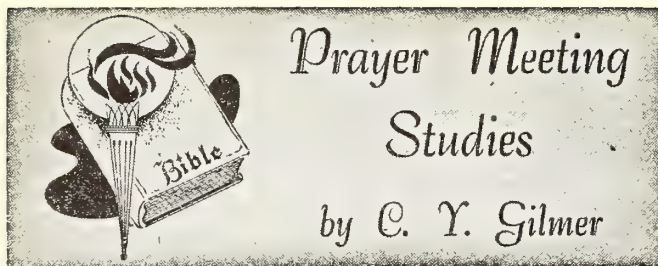
Seventieth General Conference of the Brethren Church
August 18-24, 1958 --- Ashland, Ohio

Plan

now

to

attend



WHOM GOD CHOOSES

When God wants to drill a man,
And thrill a man, and skill a man,
When God wants to mold a man,
To play the noblest part;
When He yearns with all His heart
To create so great and bold a man
That all the world shall be amazed,
Watch His methods; watch His ways.
How He ruthlessly perfects
When He royally elects!
How He hammers him and hurts him,
And with mighty blows converts him
Into trial shapes of clay
Which only God understands;
While his tortured heart is crying,
And he lifts beseeching hands!
How He bends but never breaks
When His good He undertakes.
How He uses whom He chooses,
And with every purpose fuses—him;
But every act induces him
To try His splendor out . . .
God knows what He's about.

—Selected.

THUS GOD straightened to His purpose, Abraham (Rom. 4:20, 21), Jacob (Gen. 32:27), Joseph (Gen. 45:5-8), David while a fugitive (Psalm 59:1-7), Job from his self-righteousness (Job 42:5, 6, 10). We are in God's hand as clay in the hand of the potter (Jer. 18:2-6). The dross must be taken from the silver (Prov. 25:4; Isaiah 1:25). God's children are all to be partakers of His chastisement, because He wants them to amount to something (Heb. 12:5-10).

"At morn I chose a little verse,
It scarce took up a line
In God's Big Book, yet 'twas a gem
From His eternal mind.

At noon a cutting sorrow came,
And through that dreadful hour,
I held my gem quite steadily
Against its grinding power.

At eve I pondered on the verse
The while I sat alone,
And lo! imprisoned beauties burst,
From out the perfect stone."

We have to learn that regardless of the cost of discipleship it pays to serve God (Matt. 6:25-34). Mary was not to fear to become the virgin mother of the Lord's Christ (Luke 1:30, 31). The angel of the Lord gave the

troubled Joseph understanding for the taking of Mary and the rearing of the child Jesus (Matt. 2:20-23). The wise men hazarded their lives to bring their gifts in worship to Christ (Matt. 2:1, 2). The shepherds forsook their sheep to see the Holy Child, and did not return to their sheep until they had testified to everybody they could (Luke 2:15-17). The Hebrew children in the bosom of Daniel had to go through the fiery furnace for their loyalty to God (Dan. 3:19, 20). Daniel was vindicated for fearing God more than a den of lions (Dan. 6:26-28). Peter and John did not hesitate to pay the price of bodily punishment and imprisonment for preaching the gospel (Acts 4:19-21).

The ancient worthies obtained a better resurrection through suffering (Heb. 11:35). There is a great reward for persecution endured (Matt. 5:12). Faith tried brings great glory (1 Peter 1:7; 2 Cor. 4:17).

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

WHY SUMMER CAMPS?

SCHOOL WILL SOON BE OUT and one thousand Brethren young people will head for a summer camp sponsored by the Sunday School Board. Have you ever asked yourself, "Why have camp? Why spend thousands of dollars every year to give these kids a week in the wilderness?"

Let's ask the young folks themselves to answer the question. Here are a few words from campers telling what Brethren summer camp means to them.

"Camp has meant many things to me . . . but never have I felt so close to the Lord as I have in many of the camp sessions." (Connie Hawkins, Milledgeville, Illinois)

"At camp I not only learn to appreciate God's wondrous beauty in nature, but study and gain knowledge of His Word. For one week I learn to live in a Christian manner with newly made friends." (Nadine Goll, Johnstown, Pennsylvania)

"It was at camp that I accepted the Lord as my Savior. To me, this is the outstanding memory of camp." (Lois Berkshire, Tyner, Indiana)

"Through camp, a young person learns more about God in that he has a closer daily walk with Christ brought forth by 'morning watch.' These first few moments of the day, when our minds are yet uncluttered, bring Christ and the church closer to our hearts." (Lois Shanhol, Linwood, Maryland)

"One of the things I value most about camp is the excellent opportunity you have to meet and make many new friends from all over the state." (Joyce Byler, New Lebanon, Ohio)

"I think I like vespers in the evening best of all. There we fellowship together and actually feel His presence." (Judy Chepes, Masontown, Pennsylvania)

"God blessed my life through camp experience and I am thankful for it. If it were not for such an opportunity

might not be in His service today." (Charles Huff, Waterloo, Iowa)

To me camp means more than just having fun. It is a place where you can feel closer to God than anywhere else." (Tom Grisso, Tucson, Arizona)

It was while I was attending a Brethren camp that I began to understand and love the basic teachings of the Brethren Church. I first realized the call of God into ministry while attending camp." (Richard Kuns, Milan, Ohio)

These are the reasons for Brethren summer camps—transformed lives of high school and college young people, young people who will lead the church in the coming decades. The future of the Brethren Church is decided in these camps. Encourage your young people to attend. Help them financially if they need it. But above all, give them this unique opportunity for a personal encounter with the living Lord in the outdoors He loves so much.

Lesson

Comments

by

William H. Anderson

Lesson for April 27, 1958

"LET MY PEOPLE GO"

Lesson: Exodus 11:1, 12:23-28, 14:27-31

MARQUISE DE SEVIGNE, the French Socialite who lived from 1626-1696, said: "Fortune is always on the side of the biggest battalions." Not so at all! God is on the side of righteousness and justice. History confirms the fact that the majority is often wrong. **But the minority and GOD is always a majority!** The children of Israel found this to be true.

THE PLAGUES

God had repeatedly warned Pharaoh and the Egyptians: "Let My people go!" When this would not work, Jehovah then sent a series of devastating plagues upon Egypt. The water became blood; frogs, lice, and flies overran the land; the cattle died; loathsome boils broke out upon man and beast; hail and fire ruined the crops and trees; swarms of locusts devoured the remaining crops; and a darkness stretched over the land for the space of three days and nights.

In spite of all these things, Pharaoh and the people refused to obey God. Then God brought upon them the most terrible plague of all—the plague of death! In every Egyptian home, from "the royal palace to the meanest hut" the firstborn son died. When this occurred the Egyptians not only permitted the Israelites to leave, they begged them to go at once!

God had a purpose in permitting the plagues. Because of them the Israelites were to be released from captivity, the Egyptians were to see and "know that I am the LORD, when I stretch forth Mine hand upon Egypt, and I might bring the children of Israel from among them" (Ex. 7:17).

THE PROTECTION

To protect His people from the plague of death, God commanded them to observe the first Passover. The blood of a slain lamb was to be sprinkled over the door posts and lintel of every Israelite home. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt" (Ex. 12:13).

The Believer's protection has always been the blood! The Passover foreshadowed the coming of Jesus Christ, God's Sacrificial Lamb, who was to "take away the sin of the world."

Man's only protection from the wrath of a holy, righteous, just God, who has pronounced judgment upon sin and the workers of iniquity, is redemption through the precious blood of Christ!

THE DELIVERANCE

The children of Israel, having escaped the death angel, were now safely out of Egypt and on the way to Canaan. But, alas, they found they were not so "safe," for the Egyptian troops and six hundred chariots were pursuing them. To make matters worse, the Red Sea loomed up before them, cutting off their escape! **What should they do? Where should they hide? Which way should they turn?**

But God had not forsaken His people! "Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which He will shew to you today . . . The LORD shall fight for you, and ye shall hold your peace" (Ex. 14:13-14).

Then Moses, at God's command, lifted his rod over the sea, and the waters parted, and the Israelites passed over on dry ground through the midst of the sea!

When all were safely across, Moses again "stretched forth his hand over the sea, and the sea returned; . . . and the Lord overthrew the Egyptians in the midst of the sea."

How can we doubt the Lord when He has done so wonderfully for His people? The Great Deliverer is still able to deliver! Will we trust Him now?





IDLEWILD CHAPEL SEEN AS PROTESTANT WITNESS TO THOUSANDS

The Protestant chapel to be erected at New York's Idlewild Airport will be, according to the Rev. Allen E. Clayton, chairman of the committee in charge of the project, "A Protestant witness to thousands." The chapel is being sponsored by the Protestant Council of the City of New York.

Speaking of the chapel recently, Mr. Clayton said: "The Chapel at Idlewild Airport is not to be just another church. It is the establishment of the Protestant Witness at one of the world's great crossroads. It will provide a place of worship for a community of 20,000 people and for as many of the millions who pass through this airport, as may be led to pause and pray. It will provide counselling service to meet the present demand and will be a Center of religious training and social service under the direction of trained ministers."

"Land for the Idlewild Protestant Chapel is being provided by the Port of New York Authority at an excellent location adjacent to Jewish and Roman Catholic chapels. The kind of Chapel we shall have and its cost will be determined by the vision and generosity of the Protestant People of the Greater New York Area, as they see its importance and make funds available to the Protestant Council for this purpose."

TIDAL WAVE OF JAPANESE CONVERTS TO JUDAISM PREDICTED

A recent decision by Israel's Chief Rabbinate is expected to pave the way for a tidal wave of Japanese converts to Judaism. The Ministry of Religious Affairs in Jerusalem has predicted that by 1968 there will be as many as 100,000 Japanese Jews in Israel.

The recent decision provided that Japanese converts to Judaism be recognized as bona fide Jews, and that they be permitted to enter Israel under the "Law of the Return." This law guarantees every Jew in the world automatic Israeli citizenship and emigration to Israel at the expense of the Jewish Agency.

Jewish Agency officials confirm that large-scale immigration of newly converted Japanese Jews is expected to begin early in 1959. A Special immigration and naturalization mission of Jewish Agency officials is preparing to leave for Japan.

There are now about 8,000 Jews in Japan, organized into a group called the Union of Jewish Japanese. The group is led by two university professors, an atomic

scientist and a prominent naval engineer, both of whom took part in the 1941 attack on Pearl Harbor.

Union members speak only Hebrew among themselves, circumcize their children, and attend services in their own synagogues. They also bombard the Israeli Legation in Tokyo with repeated requests for immigration visas.

The two professors have also organized a "back to Judaism" movement and are attempting to convert thousands of Japanese to the Jewish faith. Among other things, they expound the belief that the Japanese are descendants of the Dan Tribe, one of the so-called Ten Lost Tribes of Israel.

One reason offered for the increasing interest in Judaism in Japan is the shattering effect the World War II defeat had on the aspects of Shinto that preached the supremacy of the Japanese people and the semi-divinity of the Emperor. Since 1945 many visitors to Japan have observed that the Japanese seem a people in search of new spiritual values.

Most of the Japanese converts to Judaism are said to be professional men and women—scientists and technicians—and business men. These are the type of immigrants Israel welcomes and needs, and the newcomers from Japan are expected to receive a warm welcome from the Israeli Government.

MORE RELIGIOUS LITERATURE WANTED BY THE BLIND

There is need of more religious literature to satisfy the desires of the blind, an official of the John Milton Society for the Blind told the society's annual meeting. He said that last year the Milton Society distributed more than 83,000 pieces of Braille devotional literature, compared with 76,300 pieces in 1956.

In addition, the Society published the quarterly John Milton Talking Book Magazine, with a yearly circulation of 20,000 copies, and over 40,000 other records. The items, for blind people who cannot read Braille, are sent free of charge to individuals in 35 countries.

A blind pastor from St. Louis, Missouri, spoke at the society's annual luncheon meeting. He told how he went blind in 1953 but continued to serve his church, and how the John Milton Society had helped him. He said he did not go blind before he could fully appreciate the importance of the society's work. Helen Keller, world-famous leader in services to the blind, was re-elected president of the society for her 27th one-year term.

POLL FINDS "OLD-TIME RELIGION" IN MODERN MAJORITY

Almost three out of every four Protestant ministers classify themselves as "conservative" or "fundamentalist," according to a recent poll conducted by Opinion Research Corp. of Princeton, New Jersey, for Christianity Today magazine.

The figures were based on interviews conducted with ministers last October and November. According to the findings, 39% of American Protestant clergymen say they are "conservative" in their theological position, while another 35% consider themselves "fundamentalist." The survey showed 14% of interviewed ministers in the "liberal" category and the remaining 12% "neo-orthodox."

Tabulations were made from answers to the question, "Just how would you generally classify your theological position: Fundamentalist, Conservative, Neo-Orthodox, Liberal, or some other category?" It was left to the ministers to classify themselves on the basis of their own understanding of the terms. The surveying agency said a poll of ministers was "thoroughly representative." Of the ministers interviewed, 33% said it is not essential to preach and teach the doctrine that the Bible is verbally inspired by God in original writings. Nevertheless, the large majority of these clergymen said that on the whole they accept most of the basic tenets as follows: God as creator of man, literal resurrection of Christ, Christ as Saviour and Lord, one sovereign God, Bible as authoritative rule, Christ, as the Son of God, Bible verbally inspired by God in original writings, virgin birth of Christ, vicarious substitutionary atonement of Christ, eternal return of "second coming" of Christ, unity of all believers in Christ.

The survey found 89% of all clergymen in favor of preaching and preaching the doctrine of the unique deity of Christ as Son of God.

Some 27% felt that working for organic church unity was a "very important" task of the church.

REPORT SHOWS 71,000 ISRAELI IMMIGRANTS LAST YEAR

Israel received more than 71,000 Jewish immigrants from all parts of the world in 1957, officials reported recently. Included in the total were about 30,600 from Poland, 13,000 from Egypt, 12,000 from elsewhere in North Africa, 7,400 from Hungary, 1,400 from the Soviet Union, 960 from South Africa, 188 from Britain, 180 from the United States, 75 from South Africa, six from Ireland and one each from Norway and Aden.

RELIGIOUS NEWS FROM WASHINGTON

by Donald H. Gill

SAINT CHRISTOPHER AND THE VANGUARD. Last March 17 the Vanguard missile roared off into the blue from Cape Canaveral, Florida, and soon its satellite was declared to be in orbit. When it was clearly a success newspapers were notified by a spokesman for the Martin Company, which developed the missile, that an image of St. Christopher had gone along for the ride. Christopher is the patron saint of travelers, and a faithful Roman Catholic would likely tell you that the medal was responsible for the success of the project.

In Washington, a Navy spokesman said that the addition of the medal was entirely the project of the Martin Company, although he admitted that it had the approval of a Navy official at the launching site. No approval from Washington was considered necessary. The idea was originated by F. Paul Lipinski, an engineer with the Martin Company at Cape Canaveral.

In Baltimore, a spokesman for the Martin Company emphasized that the medal could not have gone aboard the Vanguard without Navy approval, and that the approval had come from a Protestant. Other company engineers signing the authorization included Catholic, Protestant, Jew and Greek Orthodox. The necessary pa-

pers, giving "addition of divine guidance" as the reason, were signed one week before the launching, and the medal was attached at that time.

Will similar medals be attached to subsequent missiles? No, the Navy man said, not unless the company decides to do it over again. The Martin official agreed that the answer would be "no"—unless the Navy decided to give the approval again.

Both men declared that similar medals had not been attached to previous missiles which had been unsuccessful.

"Was there any feeling that the satellite success was due to the medal?" we asked. No comment. "No one factor was responsible for the success," the other man said, but he thought it might have helped.

* * *

THE SNEAK PITCH. Suppose a dyed-in-the-wool Presbyterian gets up one Sunday morning and for reasons entirely unknown to himself goes over to the Methodist church and establishes membership. His action could be the result of "subliminal perception" advertising, a new technique which is still in the early development stage. Just how effective it will eventually be is not yet certain, but it seems to be effective enough that Congress is concerned already.

The new technique is sometimes called the "sneak pitch." It has received wide attention since it was reported that experimental use in some New Jersey theatres had resulted in a large increase in the sales of items like peanuts and popcorn available in the lobby.

A message is flashed on a television or movie screen while a show is in progress, but it lasts for such a short time that the viewer is not conscious of it—something like one-three-thousandths of a second. According to reports, this message "infiltrates the viewer's subconscious and is all the more effective because the viewer does not realize that he is being subjected to salesmanship or propaganda."

While the Federal Communications Commission is reviewing the situation from Washington, members of Congress are pressing for early regulation. The FCC has been assured that the technique will not be used on the major television networks.

An independent TV station in Hollywood planned to begin the subliminal ads but postponed the project indefinitely due to a heavy negative mail response to the announcement, and the lack of a clear position by the FCC.

One member of Congress, objecting to the idea of a sneak pitch, put it rather forcefully by pointing out that "exercising buyer's resistance is as much an American tradition as the advertising industry itself."

OTHER LATE NEWS

TOKYO—For the fourth year, missionaries of the Tokyo area joined their efforts in a New Year's tract distribution campaign to coincide with the annual visits to the Japanese shrines by non-Christians. This year over half a million gospel tracts were distributed and very few of the copies was thrown down. This, together with the fact that about 50 people per day are seeking a better understanding of the Christian life as result of the tract distribution, was called a testimony of the hunger for spiritual help that remains in the hearts of the Japanese people.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

SOUTHEASTERN DISTRICT

HERE'S THE LATEST RALLY NEWS

BILLY BOOTH, and all of us here at Brethren Youth, just received the latest information on the **May 10th Rally** from Mrs. John Locke and Rev. George Solomon. Here we go!

THE PLACE IS CHANGED. The date of May 10, as previously announced, is correct. But the rally will be held at **THE TURNER ASHBY HIGH SCHOOL** in **DAYTON, VIRGINIA**. This is just a few miles south of Harrisonburg and about three miles from the Bethlehem Brethren Church.

LOOK AT THIS PROGRAM:

- 3:00 Registration
- 3:30 Singspiration
- 3:50 Business Session (conducted by Pres. Terry Litton)
- 4:30 Recreation
- 6:00 Supper Hour (\$1.00)
- 7:00 Evening Devotional Program

SPECIAL FEATURE: \$400.00

Each B. Y. group will be given an opportunity during the business session to present their contribution toward the Southeast District **GOAL** of \$400 for the **NATIONAL B. Y. PROJECT OF \$4,000** to "X-PAND SUMMER CRUSADING."

It looks as though a lot of planning has already been given this program and more details are being worked on now. May 10th is going to be a big day at the **TURNER ASHBY HIGH SCHOOL, BRETHREN YOUTH WILL BE THERE!** Will you join them?

X-PAND SUMMER CRUSADING

\$4,000 is our GOAL

On the Youth Director's desk in the National Youth Office are two large folders. One contains correspondence and applications from those Brethren Youth who want to become Summer Crusaders this year; the other lists those churches that will be using these Crusaders in their Bible Schools. In the letter file are many pieces of correspondence to and from California and Arizona—necessary in planning for two of the Crusaders to make the trip out west to assist with the camps and Bible Schools there.

YOUR SUPPORT OF THE NATIONAL PROJECT WILL PUT THESE PLANS INTO ACTION. How much has your B.Y.C. saved thus far? The time is drawing nigh and money for God's work doesn't just drop out of the sky. His servants must work for it and save and then **GIVE.**

To raise \$4,000 will require the help of every church in every district. But we can do it, if you help!

THE LAST WORD FOR OHIOANS

"Come ye to zee County Fair"

JIM ROWSEY, Youth Director of the Park Street Brethren Church, says that all last minute plans are being cared for in the expectation of a big crowd for the

N. E. OHIO RALLY

on Sunday, April 20
in Ashland, Ohio.

REGISTRATION BEGINS AT 2:30, COUNTY FAIR at 5:00, and **REV. KLINGENSMITH** will speak at 7:00. See you there?

SPECIAL ANNOUNCEMENT

The next Miami Valley Youth Rally is scheduled for June 8th in West Alexandria. This word is from **Re "Bill" Anderson** who reminds you Ohioans from the South to keep the date open.

NATIONAL YOUTH CONFERENCE

August 18-24, 1958

Ashland, Ohio

PROGRAM HINTS: Special instruction will be given this year by five Brethren Pastors on Brethren doctrine and ordinances. This special feature is in special observance of our 250th **ANNIVERSARY OF THE BRETHREN CHURCH.**

Dr. J. Oswald Smith of Toronto, Canada, is the Saturday night and Sunday morning Conference speaker. An Evangelist, he has preached in Spurgeon's Tabernacle and Westminster Chapel, London; the Moody Church, Chicago; and other centers in Great Britain, the United States, South Africa, Australia and New Zealand.

MAY YOUTH RALLIES

MAY 3—KENTUCKY YOUTH RALLY: Krypton, Kentucky. Each group attending will contribute a special number to the program and several students will engage in a speech contest.

MAY 10—SOUTHEASTERN DISTRICT: Turner Ashby School, Dayton, Virginia. (see details above)

MAY 18—EVERYWHERE: Youth Sunday in every Brethren Church . . . Special offering for National Brethren Youth.

MAY 24—ALL-INDIANA RALLY: Warsaw, Indiana. Registration at the Warsaw Brethren Church at 10:00 DST. . . Banquet at 6:00 in the Eskimo Inn . . . Program by the Ambassador Quartet.

OLD CHINESE PROVERB

If there is righteousness in the heart,
There will be beauty in the character
If there is beauty in the character,
There will be harmony in the home,
There will be order in the nation.
There will be peace in the world.

—New Lebanon Remind

The Women's Corner

by Helen Jordan

THE RICHES IN CHRIST

My grace is sufficient for thee: for my strength is perfect in weakness." II Cor. 12:9.
 As thy days, so shall thy strength be." Deut. 33:25.
 If any of you lack wisdom, let him ask of God, that he will give it unto all men liberally, and upbraideth not; and it shall be given him." James 1:5.
 My God shall supply all your need according to his riches in glory by Christ Jesus." Phil. 4:19.

He giveth more grace when the burdens grow greater.
 He sendeth more strength when the labors increase.
 He addeth affliction He addeth His mercy,
 He multiplies trials, His multiplied peace.

When we have exhausted our store of endurance,
 When our strength has failed ere the day is half done,
 When we reach the end of our hoarded resources,
 Father's full giving has only begun.

His love has no limits; His grace has no measure.
 His power, no boundary, known unto men.
 Out of His infinite riches in Jesus,
 Give, and give, and give, and give, again.

J. E. Myhill.

Holy God, in whom is all goodness, Whose mercy
 Thee descend down into this world, forgive us all
 sins that we have done, thought and said. Send us
 oneness of heart and purity of soul; comfort us with Thy
 Holy Spirit, and fill us with grace and love. Grant us
 dear Lord through Jesus Christ Thy Son. Amen.

Mrs. Milton Robinson,
 Manteca, California.

Laid to Rest

RODABAUGH. Harvey H. Rodabaugh, 84, was born near Williamstown, Ohio, Jan. 14, 1874, and departed from this life, Mar. 25, 1958. Life-long member of the Williamstown Brethren church. Survived by three sons, two daughters, one sister, 18 grandchildren and 22 great-grandchildren. Services from the Church, in charge of Rev. Clyde Rodabaugh, son of the deceased, and Rev. I. B. Miller, of New Bedford, Ohio, and the Pastor. Interment, Williamstown Cemetery.

W. S. Benshoff, Pastor.

INTERESTING ITEMS

(Continued from Page 2)

SOUTH BEND, INDIANA. A series of eight Thursday evening Bible Studies are in progress in the South Bend church under the direction of Rev. Philip Newell, of the Moody Bible Institute. The series will continue through May 29.

The South Bend church has set up and put into operation a Transportation Committee for attendants who do not have their own transportation to services.

Four new members were baptized and received into the church on Palm Sunday.

SPECIAL ANNOUNCEMENT

OHIO DISTRICT BRETHREN

The Executive Committee is now formulating the program for the Ohio District Conference, to be held in Dayton, Ohio, July 10, 1958.

Any matters relative to Conference business should be forwarded immediately to the Conference Secretary, William H. Anderson, Pleasant Hill, Ohio.

William H. Anderson.

Ashland College News



MAY DAY

Saturday, May 17

PLAN TO COME

CHOIR COMPLETES TOUR, PRESENTS HOME CONCERT

Several weeks ago, shortly after completing its highly successful tour through 12 midwestern cities, the Ashland College Chapel Choir presented its traditional home concert in Memorial Chapel.

Delighting the audience with a program of variety, the 40-voice choir began its home concert, Sunday, March 2, with selections of sacred music, including four Lenten hymns in keeping with the season. Next the Choir, under the direction of Professor Calvin Y. Rogers, chairman of the Department of Music, sang a group of spirituals and two college songs.

They concluded their program with selections from musical stage show hits.

Performing brilliantly as guest artist for the program was Elizabeth Pastor, Instructor in Piano.

While the Choir was on tour, from February 16-23, they performed in Brethren Churches, schools and at meetings in seven Indiana cities, three in Illinois, and one city in Iowa and Ohio. Professor Rogers has been tagged as responsible for a job very well done. The select group of choir members represent all departments of the college.

DAILY VACATION BIBLE SCHOOL NEWS

These

Materials

are being

used by

The

Brethren

Youth

Summer

Crusaders.

*make this
your **VBS** theme
for 1958*

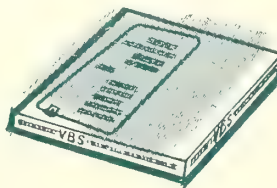


"Exploring God's Wonders"

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The Brethren EVANGELIST

Official Organ of The Brethren Church

HOLY
BIBLE

THE HEATHEN'S PLEA



If you had been born in a country dark,
And I in a Christian land,
And you did not know of a Savior dear,
Reaching out a nail-pierced hand,
Writing to come "whosoever will,"
What would you think I should do?
Truth so precious were mine to impart,
And you were I, and I were you?

If I could read the precious Word
Which teaches of the Way;
If I could hear the church bells ring,
And I knew of a Sabbath Day,

And a Father dear, Who answers prayer,
Would I be loyal to Him, and true
If the message were not carried to all,
If you were I, and I were you?

Two thousand years have passed away,
The story to us is untold;
Men, women and children dying each day.
May we not be sheep of His fold?
O haste with the message, precious, sweet,
Is His mercy but for the few?
To us, the heathen in darkness—do
As you'd have us do to you.

Vol. LXXX

April 26, 1958

No. 17

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. The Church at Sarasota was in charge of the "Church of the Air" program on WSPB, Sunday morning, March 23rd.

There were 47 mothers and daughters present at the banquet held on March 26th in a local cafeteria. A program followed the banquet.

WASHINGTON, D. C. Dr. and Mrs. Joseph R. Shultz have announced that they adopted a baby boy, on March 6th. This welcome new resident of the Shultz home has been named Timothy Randolph Shultz.

HAGERSTOWN, MARYLAND. Brother George W. Solomon writes: "A Total of 13 new members were received into the fellowship of this church during the Easter season."

LINWOOD, MARYLAND. Members of the Linwood church, and Pastor Bruce C. Shanholtz, conducted services at the County jail, Sunday afternoon, April 13th.

ST. JAMES, MARYLAND. Brother Freeman Ankrum reports an attendance of 59 at their recent Father and Son banquet.

BETHLEHEM, VIRGINIA. Brother John F. Locke is speaking each Saturday morning during April on the weekly feature known as "The Sunday School Lesson," programmed over radio station WSVB. Brother Locke, incidentally, is the faithful "Lesson Application" writer for the Brethren Adult Bible Class Quarterly.

MARIANNA, PENNA. (HIGHLAND). Jessie Phillips, secretary of the Highland church, writes: "Rev. Judson E. Faust, having faithfully served as pastor of the Highland Brethren Church, Marianna, Penna., since November 1952, resigned recently. Rev. Arthur Rummel, of Natrona Heights, is now serving as pastor."

The Ambassador's Quartet of Ashland was scheduled to conduct the morning service in the Highland church on April 20th.

CANTON, OHIO (TRINITY). The Trinity Brethren, in contemplation of the erection of their new edifice on 55th Street, N. W., in Canton, have sold their building at 7th and Gibbs, and are now worshipping in the Plain Center Grade School, just off North Market Avenue on 55th

Street, N. E. Construction on their new place of worship is to begin this summer.

A new spinet organ has been purchased and is now service with Trinity Brethren in the school location.

BRYAN, OHIO. Brother Smith F. Rose has the following to say concerning their recent Revival Services with Brother Virgil Ingraham as Evangelist: "The meetings were very well attended with an average of over 100 for the entire series. There were nineteen public rededications of life. We are certain that there were many others. We feel that all of our hearts were stirred and that we will continue in a revival experience."

NAPPANEE, INDIANA. Mrs. Dorman Ronk was the scheduled speaker for the W. M. S. public service April 13th.

Brother Virgil Ingraham notes in his bulletin that "The 250th Anniversary observance . . . will be celebrated in our church, Sunday, April 27th. The day's activities include a special morning service, a carry-in dinner at noon, followed by an afternoon service, and concluded the evening with the showing of the great new Motion picture, 'Red River of Life.'"

A communion attendance of 210 is reported from the Nappanee church.

SOUTH BEND, INDIANA. Two new members were received by letter recently.

The evening worship service on April 13th was in charge of the Edelweiss Class.

MUNCIE, INDIANA. The Ladies Gospel Chorus of over 30 voices from the New Castle State Hospital was scheduled to sing at the Muncie church the evening of April 13th.

MILLEDGEVILLE, ILLINOIS. The Milledgeville Bulletin for April 6th informs us that Dr. W. S. Bell was in the Community Hospital, Sterling, Illinois. Dr. Bell, for many years was very active as a denominational leader and pastor in the Brethren church. In recent years, for reasons of health, he has been living semi-retired at Milledgeville. Let us remember our brother and his wife in the throne of grace that God's special blessing and healing might be made manifest.

TUCSON, ARIZONA. Brother Vernon D. Grisso reports the addition of sixteen new members recently.

Brother Grisso reports 211 in Sunday School and 212 in the worship service on Easter Sunday.

(COMING EVENTS LISTED ON PAGE 19)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

The End of the Dog House

THE RUSSIAN SPUTNIK II has now returned to the earth from whence it was blasted a months ago. How supreme the Russians' achievement when it was announced they had successfully orbited their second satellite, this one containing a dog. Since the demise of this second Russian moon there remains in "outer space" an assortment of baby moons which have been blasted from our own launching pads. At the present moment, we are the "supreme masters" of outer space."

How great are the accomplishments of man? We do not doubt nor mean to belittle the great scientific intelligence, nor overlook the billions of hard-earned taxpayers' dollars which have gone into these moons. We do not even wish to tone down the actual fact that man is even able to launch such objects beyond the earth's atmosphere.

But, in the eyes of God, and in the light of His great over-all program for the universe, how truly great are man's accomplishments? The Russian moons have now returned to earth, this is a great accomplishment to join the ranks of the wanderers of the world." Our own moons are actually to return to the earth.

In the ancient world, there was the tower of Babel—a mighty project in its day, but because it was man-made, it had its limits. The great city of Jericho fell at the voice of the Lord. Babylon, great and mighty, the pride of its inhabitants, fell in the dust, as did Rome, the Apennine Way, and the great viaducts which carried traffic to the city of Rome. The other great wonders of the ancient world have crumbled to the dust, or are on their way. Yes, the pyramids, the Sphinx, and even the Colosseum of Rome have endured longer than some of the others, but all man-made achievements have their destiny.

What is the significance of the end of this earthly kennel? Simply this, that no matter how great are man's achievements, they are, in the final analysis, only temporal. They may be spectacular, beyond our most vivid imaginations, and ominous and dangerous, yet they are limited.

Floods and storms, pestilence and drought still

get the upper hand and many of man's achievements often fall victim to these forces. Man's efforts to control these things or to minimize their effect upon man, is commendable, yet we find that against the laws of nature we humans seem pretty puny.

Expiring satellites, crumbling pyramids, floods, storms, etc., all point up that fact that the greatest part of man is not found in things temporal. Out of the dust of this earth, God made man. Into that fashioned body God breathed the breath of life—an eternal soul resulted. Destiny decrees that man's body, along with his temporal achievements, shall return to the earth from whence they came. This is the picture of the past, the present and the future.

In the light of this, then, it would be well for us to turn our attention away from the attention-getting rocket programs of today and center on those things which matter most—the welfare and destiny of the eternal soul, ours and those of our fellowmen.

The programs of men will perish in the dust, but not the souls of men. It is therefore expedient that we first of all give attention to the condition of our own soul. Is it right with God, would we be able to meet Him face to face and not feel ashamed because of unconfessed sin, or hatred towards others? Are we then doing all we can to spread the message of salvation through Christ to all the ends of the earth, and next door? Is the spiritual welfare of our children of more importance to us than their rating in the the sin-infested social world?

Proverbs tells us that "He that winneth souls is wise." (11:30). Daniel, in his prophecy, (12:3) gives a promise which goes far beyond the brightness and achievement of any rocket program when he says, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Our work is cut out for us, Christians; after all of man's accomplishments have vanished, the soul-winner and the ones redeemed will still be around, praising God and rejoicing. God has promised that this will truly come to pass. W.S.B.



An

Anniversary Year

Feature

INHERENT THEOLOGY

in

BRETHREN RITES

THE THEOLOGY OF BAPTISM

Part One

FOLLOWING the public confession of faith, the believer must be instructed in the meaning and necessity of baptism. He may have been enlightened by the preaching of the word, like the Eunuch under the teaching of Philip and be ready for the water. However, the more he receives of the truth which is set forth in the symbolism of baptism, the more he will be able to know and experience the mystic power of the rite.

A very important phase of the subject of baptism is, without doubt, the attitude and understanding of the minister to whom is entrusted the sacred oracles. He must

be "apt to teach" as Paul charges, and this writer is wondering if other ministers too, have felt the inadequacy of their knowledge or ability to convey to the new convert the necessary information and inspiration. Have we looked upon baptism merely as an initiatory observance, or obedience to an arbitrary command? Or have we been led to see in the rite a whole galaxy of spiritual truth, and have we a burning desire to be the instrument through which the Spirit to open up to the candidate for baptism, an extended vista of benefits and joys?

And, likewise, does the laity of our Brethren fellowship ever look upon our mode of triune immersion as a troublesome practice and hard of explanation to the new converts whom they meet in their work of witnessing? Or do our deacons ever feel that the effort necessary in preparing the candidates and baptisteries for baptism is arduous and unnecessary?

Or, on the other hand, have all of us at times approached the matter in an attitude of embarrassment?

Rev. Albert T. Ronk

apology? If there is a tradition in all of Christendom that should know the spiritual import of her doctrines, and practices, it is ours. We must become so imbued with their high nature, and deep content, as to overflow with enthusiasm and zeal. We must come to know we have an apostolic practice; that we are commissioned of the Lord to teach its mysteries; and that we are able to "convince the gainsayers." The very fact that we have not grown in numbers beyond our present status seems to testify to our small thinking in the matter, and to self-satisfaction. This may be in a measure responsible for the condition wherein some of our people, yes even some of our ministers, appear ready to cast aside our historic traditions and biblical background, to the large group of other evangelicals and receive people into our communion on any interpretation of the sacraments.

Evidence on every hand assures us of a widespread dissatisfaction with the present day status of evangelical Christianity. A feeling of failure and boredom exists and there is a heart hunger for the true and genuine. The ministry as well as the laity feel it, but they know not how to stem the tide. Many are burdened, but are looking from the bottom of a rut. Weary from the multitudinous activities of the congregations they serve, they fail to grow. As Halverson in his recent book, *CHRISTIAN MATURITY*, says, "They become professional in their spirit, which in turn generates professionalism in their congregations. Unable to resist the constant drag of a multitude of petty things, the pastor may yield to their enticements and become encumbered and preoccupied with the minutia and mechanics of the ministry. Being so busy 'for Christ,' he has little time 'with' Him. His devotional life is so crowded into a corner that he has only token interest, on marginal time, probably at the 'fag end' of the day. His life dries up, hardens and becomes a vocational life. Christian experience loses its lustre and freshness for him. Jesus Christ becomes a mere ideal—a doctrine instead of a living reality in his life. Such things can happen to any minister."

On the other hand the heart hunger has led many to do something. We see in print and on the stage, much talk about "The Man Upstairs," which, in itself borders on the sacrilegious—the dragging of God down to man's level. Then there is the introduction of religious songs which are popular and oft hilarious Radio and TV programs which even degrade the songs to Rock and Roll. They will sing in syncopation, "I want to be in that number when the saints go marching in," and do nothing about it in their inner life. They degrade the "Lily of the Valley, the night and morning star," to the level of acrobatic dancing and contortionistic vocalizing to the tune of the banging Bong drums of the jungle.

The Brethren Church never had a greater challenge than this, nor better opportunity to be the medium of revelation to the world in such dire need. If she knows she feels the spiritual meaning and import of the rites, which she practices, and with burning zeal and deep humility witnesses it everywhere, truly the Holy Spirit will work for her ministry.

What means, now, this Rite, or Ordinance, or Sacrament of Baptism? What theological truths are represented in its symbolism? Shall we become academic and use our terms as used herein? Webster says, *Theolog-*



ical refers to the science which treats of the existence, character and attributes of God and His laws and government."—"Symbolism is the use of visible signs or representations of ideas, truths or qualities, by reason of natural aptness, or association." How, then, does baptism symbolize the existence, character, attributes, truths and government of God? We pray the word shall be our basis and the Holy Spirit our guide as we search for the doctrines.

When the "earth was waste and void, the Spirit of God brooded over the waters," when the plan was in forming to bring order out of material chaos; for the earth had been beautiful and orderly before the cataclysm of ruin. Now again the Spirit of God brooded over the waters of the Jordan in order that there might be initiated a plan to bring spiritual order out of spiritual chaos. Man had failed God spiritually in the garden; the Patriarchs had failed Him spiritually under conscience; and the nation had failed Him spiritually under law. Man was a complete failure. Sin had alienated him from God, but God had created man in His own image because He wanted persons with His own likeness to love and to love Him in return. He must now reveal Himself anew to wandering humanity. The only adequate way was to become incarnate. The plan was formulated "from the foundation of the world."

God sent His Son to execute the plan, "And His name is called 'THE WORD OF GOD'" (Rev. 19:13). The WORD became flesh and dwelt among us." "This incarnation was no mere presence of God in a man; no mere mode of mystical indwelling." As R. L. Ottley remarks in a Bible Dictionary, "It was a real, permanent, indissoluble union of two perfect natures, divine and human; an assumption of manhood into personal unity with a divine being, so that the Godhead employs the manhood as an organ, and wears it as a vesture; so that all the acts and sufferings of the human nature properly belong to the Godhead." The Incarnation was a momentous event in the Eternal life of God. The selfsame person who had existed in the form of God, "descended" from heaven (Eph. 4:10) and submitted Himself to a fresh series of experiences in the sphere of human life and history, without ceasing to be in essence what He ever had been, the Son, or Word of the Father. When the time came to initiate the plan, Jesus the Incarnate Son, began His min-

istry. His first act was to come to John who was baptizing in the Jordan river.

For centuries, the Jews had practiced a threefold immersion called proselyte baptism. This signified the cleansing of the clothes, the body, and the head, according to the Jewish Cyclopaedia. Every Gentile who had been won to the teaching of Judaism was so baptized. It was a baptism for CEREMONIAL cleansing. To this Jesus referred when He said, "Woe unto you Scribes, Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

But in the fulness of time, John the Baptist came preparing the way for the Incarnate Lord and introduced something new. It was a baptism unto **repentance**. This was for a MORAL cleansing. It was a calling of Israel to make ready for her King, and as later suggested by Jesus in Mark 11:30, "was from heaven." Jesus knew that Israel would not make ready and would reject Him, therefore, when He came to John for baptism, He brought something new to baptism. It was the heralding of a new order, the preparation for a baptism which was to be for **Believers**. This baptism was to be for SPIRITUAL cleansing.

John recognized the difference between his baptism and that for which Jesus was preparing, saying, "I have need to be baptized of Thee." The reply of Jesus contains a revelation of theological import. Said He, "Suffer it now, for thus it becometh US to fulfill all righteousness." The reply was made in the IMPERATIVE. It was an immediate command. The time was expeditious. God's business moves with His time clock. "PERMIT IT NOW," said Jesus, "For thus it becometh." To become is to pass from one state to another by assuming or receiving new properties or qualities. The Greek word suggests, that which is obvious, or plainly necessary. Paraphrasing then, "For thus it is obviously needful for us to fulfill all righteousness." "FOR US," that is for Jesus and John. Jesus was ready to be made manifest for His work, and John was divinely sent as a prophet to "Prepare the way of the Lord," and to be one of the US. He was to administer the act that would "SET FORTH" Jesus.

Jesus and John were to fulfill all righteousness. But what righteousness were they to fulfill? Not man's righteousness in any sense of the word. That is but "filthy rags." It was God's Righteousness, and God's righteousness is the self respecting quality of His holiness, that reaction of His nature against sin, which must find expression in condemnation of it. Jesus came to suffer the condemnation. By the baptism at the hands of John, He was set to that purpose.

The apostle John follows the theme in his first Epistle 1:9, "... He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. The thought of John sets forth the faithfulness of God and His inherent truthfulness, therefore, His righteousness must be the personification of faith, and truth, and justice. The Publicans and people recognized what the righteousness of God was, as we see when Jesus later referred to John, (Luke 7:28-30) saying, "Among them that are born of women there is none greater than John: ... and all the people when they heard, and the Publicans, JUSTIFIED GOD, being baptized with the baptism of



John." When they "justified God," they in the full sense of the expression declared Him righteous.

John was sent on a very special, double mission; to declare the Messiah to Israel, and to participate in the "fulfilling of all righteousness." That mission was explained by Jesus in Matt. 21:32, "For John came unto you I THE WAY OF RIGHTEOUSNESS and ye believed him not"; a part of John's work "in the way of righteousness" was to help Jesus "fulfill all righteousness." Man has proven through the centuries that he could not by his own efforts rise to a condition of righteousness or justification, as Paul states in Romans 3:20, "because by the works of the law shall no flesh be justified in His sight."

John's baptism was a baptism unto repentance for Israel, but he could not baptize Jesus "unto repentance" since Jesus had no sin of which to repent. There was a way, however, for him to baptize Jesus "to fulfill all righteousness." Let us note in Matt. 3:13, "Then came Jesus from Galilee TO THE JORDAN unto John to be baptized of him." Jordan has been traditionally associated with death. It is used in the song "There's one more river to cross and that's the river of Jordan," and in the song "On Jordan's stormy banks I stand, and cast a wistful eye to Canaan's fair and happy land where my possessions lie."

The Jordan parted to let Israel pass into the promised land. A people dead in slavery passed through the Jordan to its heritage. This occurred near the very spot to which Jesus came to John to be baptized. John was baptizing repentant sinners in the Jordan. Jesus must, with the assistance of John, become identified with the lost humanity. He must be SET ASIDE for the work of the cross; anointed to do what John had told his disciples concerning Him, "He shall baptize you in the Holy Spirit." He was the one of whom we read in Rom. 3:21 and following, who would "manifest the righteousness of God through faith in Jesus Christ unto all them that believe and thus become 'justified freely by His grace, through the redemption that is in Christ Jesus, whom God SET FORTH to be a propitiation, through faith, in His blood ...'".

Jesus knew no sin, but was made sin for us, and Hisism at the hands of John declares it. Thus they, filled all righteousness" and "Jesus went up straight-from the water, and lo the heavens were opened Him and He saw the Spirit of God descending above and coming upon Him, and lo, a voice out of heaven, saying, "This is my beloved son, in whom I am pleased." The believer is not baptized to fulfill all righteousness. Only Jesus, the Incarnate Son could do. Paul in Rom. 3:21-22 said, "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and to all them that believe." Jesus began to fulfill the righteousness of God in His baptism by John, and finished it on the cross when He said, "It is finished," that He made the righteousness of God available to man through imputation by man's belief in the work of Christ. The law and the prophets witnessed to that same righteousness of God. Man's only part in the righteousness of God is "manifesting" it by his faith in Jesus Christ and being the object of the imputation.

Why is the Believer baptized? He is baptized in obedience to the Christ in whom he believes and who said, "that believeth and is baptized shall be saved." The believer is baptized to "put on Christ" by being "united with Him in the likeness of His death" and thus enjoy the washing of regeneration and the renewing of the Spirit.

There, then, in the baptism of Jesus, was something different than John's baptism. Jesus was thus authorized to "SET FORTH" to enter upon His work of grace. He was given the power and authority to institute a baptism of Believers, which He did, and passed it on to His disciples to be practiced in perpetuity while He is building His church.

On the day, or the hour, of the first Christian baptism are not certain. May we raise the question of when the disciples received Christian baptism? And the one hundred and twenty? and the five hundred? It is reasonable to believe that it occurred before Pentecost. And who baptized them? We read in John 3:22, "After these things, (that is, His talk with Nicodemus about the new birth), came Jesus and His disciples into the land of Judea; and there He TARRIED with them, and baptized." The word "TARRIED" in the Greek means to while away some time; in amusement, serious employment or a waste of life. We may be sure that Jesus occupied the time in serious employment. Is it not possible that He at that time taught the disciples the mysteries of the baptism and baptized them? Then is it not possible that the disciples baptized the 120 and the 500 with Christian baptism in preparation for Pentecost?

In John 4:2 we learn that, "Jesus Himself baptized not, but His disciples," that is, He baptized not of the multitude who followed Him. A question naturally projects itself here. How could Christian baptism be administered if not by the crucifixion and symbolize death, burial and resurrection? May not a part of the "fulfilling of all righteousness" in the baptism of Jesus be the setting up of the symbol by His burial in the river of death and His rising forth? Either the disciples had a special dispensation in baptism before Pentecost, or they received the gift of the Holy Spirit with the group on the day of

Pentecost without Believer's Baptism. We do know from John 20:19b that when Jesus appeared to the disciples after His resurrection on the "evening of that day," He said unto them, "Peace be unto you: as the Father hath sent me, even so send I you." And when He had said this, he breathed on them, and said unto them, "Receive ye the Holy Spirit": That was His enduing for service by the Holy Spirit before Pentecost. May they not have been given Believer's water baptism before Pentecost, also?

This we are assured of, at least, that the disciples were properly instructed in the rite of baptism and could quickly organize themselves and in an orderly manner, baptize three thousand believers on the day of Pentecost, taking care of the business of baptizing the converts, "As the Lord added to them day by day those that were saved."

(To be continued)

There Will Be NO Christians in Hell

I was much struck by hearing of a young man, in Switzerland, the son of a Christian mother, expressing himself as "sick and tired of Christians," or of hearing them or talking to them. So one day he decided to take the train to a lake where he could be out of their way.

So he bought his ticket, and took his seat in the train. No sooner had the train started than two gentlemen began an earnest conversation about the Bible. "Oh, dear," thought the young man, "I'm not going to stay here."

So as soon as the train stopped, he got in with some old ladies. To his dismay he found that the topic of their conversation was the coming of the Lord Jesus. He was greatly annoyed, and on reaching the next station, he could see the boat.

"Ah, there is the boat," said he. On looking again he saw, going on board, a number of happy young men and women.

"At last," said he, "I have found what I want." But as soon as the steamer had started he found that it was a Christian school outing.

Poor boy! He wandered downstairs to the saloon, where he saw the captain writing.

"Good morning, Captain," said the young man. "Where can I go to get rid of these cursed Christians?"

The captain, who was a worldly man, looked up with a laugh and said, "To Hell!"

The answer so struck the young man that he could not forget it, and God used it to speak to the young man, and to the captain also, and both became Christians.

"The wicked shall be turned into hell, and all the nations that forget God."—Ps. 9:17.—United Evangelical.

MISSIONARY DEPARTMENT

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530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

Missionary Prayer Calendar

(Put this in your Bible and use it daily.)

Subjects for prayer each week, beginning on Sunday.

- May 4. Mission Board meeting (Budget preparation)
11. Susan and Regina Rowsey (11)
18. More volunteers for the Christian ministry
25. Our College and Seminary

OUTVILLAGE EVANGELIST AT MBORORO Chuck Kraft

The motor road ends at our station here at Mbororo. You can come around the hill and down into Bischof's yard in the Volkswagen pickup truck, but you'll have to park it there. Very few of the many villages in the surrounding hills can be reached in any four-wheeled vehicle. So we follow the myriad footpaths either by foot, bicycle or motorcycle.

Each Sunday finds 25-30 of these nearby villages reached with the Gospel, however. About half of those who do the preaching are paid evangelists; the others are volunteers who work as laborers or on their farms during the week.

A few weeks ago I went on bicycle with our cook, David, to a village named Minkisiy, about two miles from here. We went to the level place where the village dances are held and blew a whistle off and on for about half an hour. When a fairly large group had collected we began singing some of the native Higi songs to which the Christians have put Christian words. Soon

there were about 200 people gathered and David brought them a message from God's Word.

Three weeks ago, David and I again went out. This time we went by motorcycle to a village named Garta—about five miles away. We went first on Saturday, the market day, to let the people know that we would be coming to preach on Sunday. Many of the people, including the chief of the village, seemed to be anxious for us to come, although there were some who tried to keep the people from listening to our announcement. The following day, Sunday, David preached to sixty-seven, including the chief and some of his elders.

The past Sunday found me taking Veruwa—who works as a gardener and washman during the week—to Kama, eight miles from here. We found ourselves well-received by the 52 people who came out to hear the sermon, and Veruwa plans to return each week.

In this same way more than 1,500 Higi people hear the Gospel every week from the lips of other Higi who find that the Good News is too good to keep to themselves.

The missionary's role in this is primarily one of supervision—as it should be. The native Christians can speak much more effectively to their own people than we ever could hope to. Our task is rather to train the people who are carrying the Gospel message to do their work more effectively. To this end we are devoting the last week of February to a sort of Bible conference for the outvillage evangelists. They will be studying books of the Bible and various aspects of their work in taking the Gospel to those who have never heard.

We trust that you'll not fail to pray for David and Veruwa, and Daniel and Zira and Adam and Bugi and the many others who are the advance arm of the work here in Higiland as well as for us their supervisors.



Carpenters working on residence at Mbororo

BERKSHIRE AT ROSARIO

... We had a meeting at the church until quite late night, and guess why—I was speaking on STEWARDSHIP; they were all very attentive. I plan to go on the subject with the pastors and workers also at Buenos Aires on April 14 and 15. Tonight we have a 10th meeting here at Rosario at which I will be speaking. The young men whom we met last night impressed very well.

They seem to have a fine class of people in our churches—one a newspaper man and his family—but we are very lacking in trained leadership. They seem to take new hope regarding the work here, when I tell them it ought to happen in the future and what we recommend for the churches. Tomorrow (Sunday) we are to have a baptism service, a communion and a preaching service all in the afternoon and evening. I'm wondering if John (Rowsey) is coming with everything. I do hope that everything is clearing on that end for him...

BERKSHIRE AT BUENOS AIRES

... Since returning to Buenos Aires, we have had services every night, because this is Passion Week. We had a baptismal service one afternoon; 7 were baptized, some from Nunez and some from Florencia Varela. We also had a communion service here in Nunez with 29 communicants, some visiting from Gerli and Florencia Varela. Some of the members ride 45 minutes to an hour to get services. The obstacles that one has to cope with here are innumerable. It is part of the answer to the slow growth of the church; however, I am finding that we are the only ones who have problems, for it seems the problems are no respecters of denominations.

Last night we had a service at Gerli. It is about an hour's drive right through the city. The traffic and the noise—"Que fenomeno!" When we arrived, Benjamin Herrera, the pastor, wanted me to dedicate his baby; we did. (More impromptu things here than I can make a stick at.)

We are scheduled to go to Bragado Mennonite Bible School next Wednesday-Friday. It is about 150 miles south. We are going to Colon for Sunday, 13th, then back to B. A. for Commission Directive meeting on the 14th and a workers' meeting 15 and 16th.

The building at O'Higgins is moving along pretty well. They build differently here; so it is difficult to describe how far along they really are. They are now ready to run the walls up with brick.

They have been well impressed with the work that our churches have done with so limited leadership and all the other problems. The work has undoubtedly counted more than can be put down on paper...

Anniversary Year Retrospections

Rev. PERCY C. MILLER

WESTERN BRETHREN MEET EASTERN BRETHREN

THE WAR CLOSED with the treaty of 1783. By it the colonies were made free and independent. It also gave the Colonies possession of what is known as the Northwest Territory. In 1787, Continental Congress passed an ordinance for the government of the territory. By its provisions slavery was prohibited—which was hailed with delight by the Brethren.

About 1790, Brethren from Virginia and the Carolinas settled in Eastern Tennessee, others from Virginia settled in Muhlenberg County, Kentucky. Also Brethren from Pennsylvania and Virginia settled above Cincinnati in what is now Clermont County, Ohio, in the Miami Valley, now Preble and Montgomery Counties. Some from the Kentucky settlement went down the Ohio and settled in Cape Girardeau County, Missouri, as early as 1795.

From Kentucky where his father, Elder George Wolfe, had settled, George Wolfe, Jr., pushed on further west into Illinois, settling in Union County about 50 miles north of Cairo. This was in 1808. In 1809, the Elder George Wolfe died while on a preaching mission in Illinois. In 1812, George Wolfe, Jr., the circuit rider, was baptized by Elder John Hendricks and the next year he became an ordained Elder.

It is said that George Wolfe in his missionary travels crossed the Ohio River on the same ferry at the same time of the year for 25 years. He made a great impression on Abraham Lincoln, who knew him well. The seal of Union County, Illinois, has on it a figure of Elder George Wolfe shaking hands with a Baptist Minister of that day (1817).

The church after its settlement of the midwest was distinctly rural. There were no salaried ministers. They did much of their studying of the Scriptures and preparation while at work in the fields.

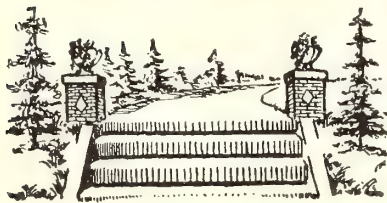
Adam Paine delighted in preaching to the Indians of Northern Illinois. He could always be found with Bible in hand. His plea for peace with the Indians was carried and the council rejected the proposal made by Black Hawk for a federation for war against the white man.

It certainly would not do to leave Elder Jacob Leath-erman out of the picture. He was known as the walking preacher. There is no record that he ever rode on horseback to fill his appointments. He filled appointments at 5 mission points in Maryland for 56 years. He did more preaching than any other man in Maryland during his life time. It is estimated that he walked 20,000 miles in his preaching ministry.

Seventieth General Conference of the Brethren Church

August 18-24, 1958 --- Ashland, Ohio

Ashland College News



LOCAL PASTOR PRESENTS HOLY WEEK MEDITATIONS

During Holy Week at Ashland College, Rev. Clarence Fairbanks, pastor of the First Brethren Church of Ashland, presented a four-day series of Holy Week Meditations at Memorial Chapel.

With the general theme being "The Christian Way," Rev. Fairbanks' first topic was "There Is A Way." He commented that "every life, to be worthwhile, must have a goal that reaches beyond this life. No life will ever really succeed that believes that it will come to a dead end."

"The Way of Humility," was the pastor's second topic of discussion in which he said that pride is the parent of all sin. "The words of our Lord—'Everyone that exalteth himself shall be abased and everyone that humbleth himself shall be exalted'—have been proved over and over again," Rev. Fairbanks pointed out.

Other lectures included "The Way of Holiness," in which the Reverend said that "holiness means purity of heart and maturity of character," and the final speech "The Way of Obedience." On this subject he commented, "Every life that is lived without a master is like a wheel without a hub or a train that has jumped the track leaving its wreckage and death behind it. Freedom can be attained only by having a master."

FEDERAL LOAN APPROVED FOR DORM

COLLEGE STUDIES BUILDING NEEDS

The Board of Trustees has approved a detailed study of the future needs of the College in the light of the ten-year program and additional development after 1960. Increasing demand for housing is partially satisfied by the completion of a new dormitory for women. However, present trends indicate that still more housing will be needed by 1960 for both men and women.

Plans are moving forward for additional classroom and laboratory space in the form of a new science building and for more adequate library facilities to be housed in a new library building.

A small service building with shops and storage space is becoming a necessity and is included in present plans for the future.

Also under consideration are enlarged physical education facilities. The existing gymnasium is inadequate for present needs and must be renovated to provide modern lockers, additional playing floors and gymnastic equipment. More land is being sought to provide space for outdoor classes and intramural work. This should include tennis courts, a track, a baseball field and a practice field for football and soccer.

Important, too, is a fund to assist in faculty training and to provide funds for leaves for research and graduate study.

In its incomplete form, the study indicates the need for considerable amounts of money in the immediate future if Ashland College is to keep abreast of its opportunities.

To assist in this phase of the planning, the Board has asked for the counsel of Cumerford, Incorporated, of Kansas City, Missouri as to what action to take. When this report is received, the Board will decide as to procedure in the implementing of at least a portion of its needs.

Approval of a \$325,000 federal loan to Ashland College for the construction of a 142-capacity women's dormitory was recently announced in Washington.

Bids on the building have been advertised and opening of bids and proving a contract should come within a month, Dr. Glenn L. Clayton said.

Continuing, Dr. Clayton commented: "The new structure has been designed, specifications are complete and the project was merely waiting for final approval of the funds from the Housing and Home Finance Agency in Washington."

McGregor Instrumental

Instrumental in hurrying the approval was Rep. J. Harry McGregor, 17th District congressman from Ohio, the president pointed out.

The College has had \$100,000 deposited for the project for more than a year. Of that amount \$50,000 was donated to the College by the late Mrs. Kate Moore Myers, for whom the new women's dormitory will be named.

Trustees To Meet

Formal approval of the best plan will be required by the Board of Trustees who will meet in May, and construction will be started as quickly as possible, Dr. Clayton said. "We hope to have the structure completed and ready for use at the opening of the fall term, 1959," he stated.

The building will be located south of Allen Hall on the campus and will be similar in architectural design to Jacobs Hall, new men's dormitory, with the exception that it will have a flat roof.

The loan is a long-term one, to be repaid from income derived from student usage of the building over a 40-year period.

*Your time will be well spent
at General Conference this year*

After Death ---

What ?

Rev. George E. Drushal

HIS question seems to be quite common in this day and time of intense world tension. Recently, one of our larger Southern Daily papers had three people write on this question.

The first was an actress. She did not know, but thought there should be some kind of life after death; that death did not end it all. We can find nothing inspiring in the thought that "there should be, but we do not know if what should be

The second answer was given by a scientist who said "Science knows nothing after death." They can believe that one particle of cosmic rays has the inconceivable power of 10 million billion electron-volts, which is 50 million times the energy of the uranium atom in an A-bomb. They acknowledge that they are only beginning to discover the amazing forces of the universe about it. Yet they fail to acknowledge the spiritual forces and powers which have only been touched by man, which make life after death not only possible but absolutely necessary. When a student at Ashland, a scientific-minded physician told me, "My experience at death beds have proved to me without a doubt, that there is life after death."

The third answer given by a senator was: "There must have been some kind of special creation, so there must be some kind of life after death." All three answered the question from a worldly viewpoint. Not one quoted Scripture, which is our only source of information.

Well, IS heaven a real place, and what kind of bodies will we have there? Will we know each other? Will we talk with one another? Will we have real bodies there?

Let us examine the Word and see that "Yes" is the answer to each question. First, we WILL have a real body of flesh and bones, for we will be as was Jesus after His resurrection. In Luke 24:39, Jesus said, "Behold my hands and my feet, that it is I myself, handle me and see, for

a spirit hath not FLESH AND BONES AS YE SEE ME HAVE." When He had thus spoken, He showed them His hands and feet, a real body of flesh and bones. Can we exegete this away or doubt it? In Philippians 2:21, we read, "Our conversation is in heaven, from whence we look for the Savior, the Lord Jesus Christ WHO SHALL CHANGE OUR VILE BODY THAT IT MAY BE FASHIONED LIKE UNTO HIS GLORIOUS BODY." Even far back in Job's age, (Job 19:25), we read, "For I know that my Redeemer liveth and He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my FLESH I SHALL SEE GOD."

These quotations clearly state that in our flesh we shall see God, with a real body of flesh and bones. There will be no blood, for the Spirit of God is the vitalizing element.

If one wants more evidence, Jesus talking with Moses and Elijah on the Mount of Transfiguration hundreds of years after they had been in glory, standing there with Him in real bodies, should be all we want. The Disciples, who of course had never seen them, recognized them at once, having been given the spiritual discernment which we will all have in our glorified bodies. WHEN THE TRUMP SHALL SOUND, and the dead in Christ go up first, then we who are alive and remain shall be caught up in the clouds to be forever with the Lord.

As we look over the world today and see what is going on and then look into the Word of God, and see what He has in store for His redeemed, our hearts are filled with gratitude for what He has done, is doing, and will do for us in the future when our vile bodies are changed for the new ones. Can it be long now until the trump will sound and the saints go up, changed in the twinkling of an eye?

Lost Creek, Kentucky.



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

CHURCHES TAKE NOTICE ---

MINISTERIAL VACATION A MUST

Robert B. Crocker,

Park Forest, Illinois

MINISTERIAL VACATIONS are a must. Though this appears as quite a dogmatic statement, nevertheless it is true. It holds up under the most careful scrutiny. No minister who really wants to do a superior job in his church can ignore the necessity of deliberately planning for a vacation. No church which wants and expects top service and effectiveness from its pastor can achieve this desired result unless it provides adequately for a vacation period. Within the church we have long been concerned about the proper kind of parsonage, a modern and well equipped office, and improved support through increasing salaries.

Many churches have somehow failed to realize that providing for a ministerial vacation is also an important element in assuring the church an adequate ministry. Strangely enough, there are even many ministers who do not sense the importance of a pastor's vacation.

A minister's life is a taxing one. He is in his office or study by the same hour that the men of his congregation are in their offices or shops. In the morning hours he must handle a multitude of administrative responsibilities as well as reading, studying, and preparing the weekly sermon. Practically any minister would agree in saying that the morning pressure is so great that he never really catches up on the job.

Afternoons are filled with calling. In the evening when the majority of other men can join their families, the minister still faces more hours of work. His calls are never completed, and in the evening, calls can be made which will reach the entire family. These are the most effective calls and the minister feels the necessity of giving as many evenings as possible to the calling program. Even though he does not call every evening, still he finds that he cannot call the evening his own. Many of the important committees of the church hold their meetings in the evening. Many of these groups require his attendance. Entirely too many days consist of twelve

to thirteen hours of hard going rather than the flaunted eight hour day. Everyone, of course, knows that within the week end the minister finds little or no time for the day off that his laymen know. Oh yes, we have heard of the minister's Sunday being Monday and that Monday is supposed to be his day to get a rest from it all. In my thirteen years in the ministry I have heard a lot of talk about Monday off, but I have known one man who consistently had the day.

If a minister is going to continue a creative preaching program, if he is going to be an adequate administrator, if he is even going to keep his physical health so that he can continue in the whirlwind race of the pastorate, he needs "the pause that refreshes."

Some years ago in discussing the necessity of an adequate vacation with certain ministerial acquaintances, I was told, in a very pious tone, "The devil never takes a vacation. If we ministers are going to maintain opposition, we had better not vacation either." There is certainly no question concerning the fact of evil's persistence. If the minister is going to be equal to the battle, however, he needs to be fresh, on his toes, eager and ready. He definitely needs his vacation to fortify and strengthen him for the momentous task he faces.

The minister's vacation is a necessity. It gives him an opportunity to slow his pace. It gives him a chance to live as a family man, and any ministerial household that has known the yearly vacation knows how eagerly anticipated is this time of family solidarity. A minister will return to his job refreshed. He will have new vigor. His sermons will have a new lift. He will be eager to promote the program of the church. An adequate minister's vacation (at least a month) will do tremendous things for the minister, his ministry, and for the church which he serves. Yes, ministerial vacations are a must.

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What's Doing in the Churches



NEW PARIS, INDIANA

Eight precious souls were baptized and received into the First Brethren Church of New Paris on Palm Sunday. Two of them had confessed the Lord Jesus the first day of the new year. Reverend Woodrow Immel baptized and received all of them on Palm Sunday while the pastor was absent for a needed rest.

This church is undertaking a building program and before many months a new worship auditorium may be added to the present building. The old auditorium will be rebuilt for Sunday school purposes.

This church has suffered some heavy losses by death within the past three years, but it continues to carry its responsibility which has been assumed for years.

Our continued prayers for the entire church and all missionaries.

E. M. Riddle, Pastor.



REVIVAL AT TIOSA, INDIANA

Recently the writer was privileged to conduct a revival and evangelistic campaign at the Tiosa Brethren Church. This rural church, a few miles northeast of Ellettsville, Indiana, is a church with great possibilities and a church which has taken some considerable strides forward in recent years.

The congregation was well prepared for this meeting, having spent several evenings in special prayer for the services. The weather throughout the meeting was ideal, and this was reflected in the attendances from night to night. Each evening found the sanctuary at least three-fourths full, with an encouraging number of children and young people present each night. The attention manifested by the congregation was enough to warm any preacher's heart. In addition to the evening messages we brought a special message each evening to the children. The services were well-blessed with special music, each evening finding two or three "specials" on the program. The song services were very capably led by Brother Richard Swihart.

Inasmuch as the pastor, Brother Wayne Swihart, was unable to be present each day, several of the men of the church took turns in driving the evangelist about the community calling on the unsaved, inactive, sick, etc. The writer was very comfortably housed in Brother Swihart's trailer which adjoins his own home. Meals were enjoyed in the homes of various members of the congregation, and the Tiosa ladies proved again what we have maintained for a number of years, that there are

no better cooks to be found anywhere than those found in the Brethren Church!

On several evenings, following the regular service, the visiting preacher conducted a Bible Study course, as he has in other churches where he has been privileged to hold meetings. This study, designed especially to give folks a better understanding of the overall picture of the Old Testament, proved to be quite popular with the folks at Tiosa. Each evening found between twenty and thirty Sunday School teachers, youth workers, and other interested people devoting the hour after the service to this type of study.

We have often suggested that evangelism is everybody's business, and is not limited to a visiting preacher nor to a short period of time. With this thought in mind we have from time to time suggested that if the regular members of any congregation could be revived it would not be necessary to have special "evangelistic" campaigns, for the people would be doing evangelistic work all of the time. Our messages during the time we were at Tiosa were geared to the double purpose of reviving or revitalizing the present members, and of winning the unsaved to Jesus Christ. We were blessed throughout the meetings in seeing folks step out for rededication, for confession of faith, and for transferring of membership.

The people presented the visiting evangelist with a wonderful love offering on the closing day of this meeting. We take this opportunity of thanking the Tiosa Brethren for the many kindnesses which they showed us, and also to commend this fine church to the Brethren in Christ.

Henry Bates.



CHEYENNE, WYOMING

It has been some time since our last report, so I shall try to give a rundown on the work here.

Our Sunday School gave a very nice program and treats at Christmas time. On January 19th, we held our annual business meeting, which I think was one of our very best; unity seemed to reign throughout the meeting, and much was accomplished. Officers were elected for the year. The present pastor was recalled for another year. Albert Curtright was elected as assistant pastor.

In February, the pastor and wife left for California on a vacation, with the assistant pastor taking charge of the work here. One of the very much appreciated recognitions, by the pastor and wife, was a fellowship dinner on March 30th celebrating their return. More than 60 participated in the occasion.

The Church at large is going forward, both spiritually and in numbers. The morning worship services have gained about 15%, while the evening services have gained about 300%. A choir has been organized, made up mostly of members from our senior youth crusader's class. This adds greatly to our worship services. The Sunday School continues to grow in numbers and we are looking forward to the annual Bible School in June. We hope to top last year's enrollment, which was over 100. Our Ladies' Missionary Society of 20 members is engaged in several projects, one of which is the installation of a

(Continued on page 16)



RUTH AND NAOMI

They gathered round the two in Bethlehem.
 "Is this Naomi, come to us again
 From Moab?" But she answered bitterly,
 "Nay—call me Marah; Full I went from thee,
 And have returned with empty hands. Have fled
 That land of desolation. All are dead—
 My sons and husband—they lie buried there."
 "But who is this with thee, this damsel fair?"
 Naomi's stern face softened. "God forgive
 My hasty words! Good neighbors, I shall live
 From this day forward for this maiden here,
 Who left her home, and all her heart held dear
 To follow me. The treasure of her love
 Can scarce be measured save by heaven above.
 I shall be sad no longer. Nay, in truth,
 I should rejoice. Behold! My daughter Ruth."

—May Allread Baker.

NAOMI, whose name means "pleasantness," was a woman in Bethlehem, in the days of the Judges, whose history is interwoven with that of her daughter-in-law, Ruth. She, with her husband, Elimelech, and two sons, Mahlon and Chilion, moved into the land of Moab because of famine (Ruth 1:1, 2). There Elimelech died, and his two sons married Moabitish women named Orpah and Ruth (1:3, 4), the latter becoming the wife of Mahlon (4:10). This was about 1070 B. C. Upon the death of her two sons (1:5), Naomi decided to return to her own country, Judah, to her own kindred (1:6). Ruth resolved to accompany her despite her wishes to the contrary (1:8-15). Ruth's earnest words of noble purpose prevailed over Naomi's plea (1:16, 17). They arrived in Bethlehem at the beginning of the barley harvest (1:22).

Providentially, Ruth, in order to support herself and her mother-in-law, went to glean in the fields of Boaz, a relative of Naomi (2:1-3). When Boaz learned that she had come with Naomi from Moab, he spoke kindly, permitting her to glean among the sheaves and to eat with his own reapers (2:4-16).

"Thus she stood amid the stooks
 Praising God with sweetest looks."

The kindness of Boaz induced Naomi to advise Ruth to apprise Boaz of the claim she had upon him as the nearest kinsman of her deceased husband (3:1-7). Thus the family name would be continued, and the possessions of her father-in-law would be redeemed and restored to the family (Deut. 25:5, 6). Ruth followed Naomi's advice, and Boaz promised to fulfill her request provided a nearer redeemer would not perform his duty (3:8-13). This was all according to the Jewish customs of that time. As the nearest relative was indisposed to marry

Ruth since such a marriage would mar his own inheritance, Boaz obtained a release to allow his marriage. Ruth and the redemption of the patrimony of Elimelech (4:1-13).

"Sure, I said, Heaven did not mean
 Where I reap thou shouldst but glean;
 Lay thy sheaf adown and come,
 Share my harvest and my home."

In due time Ruth became the mother of Obed, father of Jesse and grandfather of David, and thus became an ancestress of Christ in the flesh (4:13, Matt. 1:5).

Orpah, lacking in faith, turned back to her own people; Ruth, in spite of Naomi's plea to the contrary, cast her lot with the people of God (1:14-17). Life is made up of decisions.

"Ruth chose both well and wisely,
 Her choice was well repaid;
 I find in my life daily,
 That choices must be made."

Sunday School Suggestions

The Sunday School Board of
 The Brethren Church
 by Jerry Flora

(The following is part of an editorial written for "The Tie" by Dr. Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Kentucky.)

SILENCING THE BIBLE

Herein We Fail . . .

1. Reading little capsules of the Bible, like taking vitamin tablets, is a mighty poor substitute for sitting down with time, energy, and purpose to find out what God would say to you through his revelation. The reading of a handful of verses as a morning devotional is not condemned but it is no substitute for asking such a question as, "What was God's message to the Ephesians through Paul?"

2. The piecemeal handling of the Bible by verses, common in both private devotions and Sunday school lessons, material and sermon text, contributes to the notion that the Bible is a jig-saw puzzle to be put together by clever men in conformity with their ideas regarding what God should have said. The division of the Bible into verses has probably kept more sincere Christians from discovering what God really said than any device invented by the devil.

Imagine reading the newspaper like we read the Bible—start with the third paragraph in the middle column of the first page, add to it the ninth paragraph in the left-hand column of the fourth page, and conclude with the first and second paragraphs of the right-hand column of the last page of the newspaper. Even if by skillful selection such reading of the newspaper produced a coherent story, it would not be what the reporter wrote. Why not let the reporter of God's revelation in the Bible

your attention in the same way that you let the newspaper reporter give his account of the launching of Sputnik. The former is even more important than the latter.

How many Sunday school teachers and preachers appropriate the authority of God's message for their own ends? That is, they tell their audience that this is what God has said when they are reporting their own ideas, which indeed may be true. What is most desperately needed is not good advice on current problems (important as that may be), but an understanding of what the inspired biblical writer actually said.

Let's Teach the Bible


Could anyone dare to point out that the problem is that Sunday school teachers and preachers are deliberate distorters of the revelation of God nor do they consciously appropriate the authority of the eternal for their own sage advice, but that—tragedy of tragedies—simply do not know what the Bible has to say except on a few important subjects. As a denomination (Methodists) need more desperately than any other one an enlarged and adequate program of teaching, realizing that the multitudes who come to our churches do not only see the Bible but also hear it. These teachers must be trained under the conviction that the authority of God's revelation makes it so important that glibness before an audience is sacrilege as compared with accurate transmission of God's message.

Lesson

Comments

by

William H. Anderson



Lesson for May 4, 1958

GOD'S LAW IN A NATION'S LIFE

Lesson: Exodus 19:3-6, 20:1-4, 7-8, 12-17

WHAT IS THE secret of the success of our country? J. B. Brokhoff has the answer:

The United States of America is today second to none among the nations of the world. How did it reach this summit? It became supreme because it placed itself second to One. That One was God . . . as long as we place our nation second to One, we will all be second to none.

God is always the secret of success. The Nation of Israel was slow to learn this lesson.

Our lesson takes place some three months after the Israelites were miraculously delivered from Egyptian bondage. They are encamped at the foot of Mount Sinai. God has a message for the people which He delivers through His servant Moses.

God reminds them, first of all, of His past protection and blessing: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto Myself" (Ex. 19:4).

How often God's people need to be reminded of what good things the Lord hath done! How prone we are to forget! The only assurance we have for the future is in the accomplishments of the past. The Israelites were assured that God who graciously led them to Sinai would carry them safely into Canaan.

Next, God reveals to the Jews His future plans and purpose for them: "Ye shall be a peculiar treasure unto Me above all people . . . And ye shall be unto Me a kingdom of priests, and an holy nation." Wonderful indeed are God's promises to Israel! But wait—we failed to see that God prefaced His promises with this condition: "If ye will obey My voice indeed, and keep My covenant . . ."

"It all depends on their obedience," says Frank S. Mead. "We overlook that aspect of it when we allow ourselves to become overwhelmed by the thunderous voice of the Mount. It is as important as the promise! A covenant is a two-way proposition; it takes two to make a holy bargain—God and man."

After mentioning in general terms His requirements for obedience, God speaks more specifically in Exodus 20 what is known as the Ten Commandments. In reviewing these, we notice that first place is given to Man's duties toward God.

This is to teach us the importance of always putting God first in our lives!

But God did not forget Man's responsibility to his fellowmen. The last five commandments cover this phase of life. No man can live right with God who fails to live right with his fellowmen!

Though the Ten Commandments were first given to Israel, they represent to all generations the character of God and His demands upon all people for righteous living.

Down through the centuries man has broken the law of God, and in turn has been broken by the law and revealed a sinner. There is a way, however, whereby man can keep the law. Ezekiel prophesied of that day when Christ would come making it possible for man to obey God.

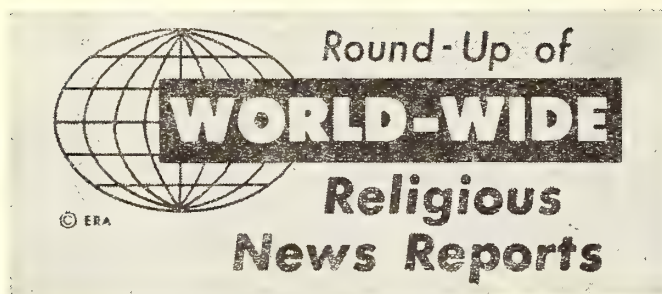
"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments, and do them" (36:26-27).

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A LOST CALL

At Princeton, New Jersey, Aaron Burr came to the president of the university and said, "Mr. President, I have made up my mind to consider the claims of Christ. Now, Mr. President, what would you do?" And the old president of the university gave him this advice: He said, "Burr, if I were you, I would wait until the excitement of the revival is subsided, and then I would think it out carefully." Aaron Burr bowed his head a moment, and then he said, "Mr. President, that is exactly what I will do." Never again did he desire to be a Christian, and he died Christless.

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RELIGIOUS NEWS FROM WASHINGTON

by Donald H. Gill

FLIGHT TO MECCA. The Director of the International Cooperation Administration, James H. Smith, Jr., is making it a point to answer all criticisms of the foreign aid program. One of the criticisms has to do with the use of American funds to fly Moslem pilgrims from Beirut to a point near Mecca, the holy city of the Arab world. After all, the critics say, if public funds cannot be used to assist religious groups in the U. S., why should they be used to assist in a Moslem pilgrimage?

Appearing before the House Foreign Affairs Committee, Mr. Smith explained that U. S. military planes furnished the transportation when regular commercial transportation "broke down" in 1952. The payment for this assistance was later turned over to a Moslem charity.

A file over at State Department gives more specific information. The problem was evidently caused by over-scheduling of airlines serving the Near East. Thousands of transient Arabs were squatting outside the airport at Beirut. It began to appear that they would miss the ceremonies at Mecca.

At this point the matter was brought to the attention of the American Ambassador in Beirut, who made quick arrangements for U. S. assistance. Some 1500 pilgrims travelled on American planes.

A spokesman for the State Department viewed the action as a "strictly humanitarian gesture." He pointed out that no similar emergency has occurred since that time, and that the United States had won favorable attention by the action.

* * *

DEARTH OF DISCIPLINE. Secretary of the Army, Wilber M. Brucker, delivered some sober observations to the meeting of the Association of Military Colleges and Schools. He said that lack of parental authority and deficiency in educational discipline have produced a "moral softness" among the youth of the nation.

"Lack of definite motivation" and "absence of self-discipline" characterize too many of the upcoming generation.

"These deficiencies of character are reflected in the increase of juvenile delinquency which has become one of the most alarming domestic problems of our times." He also said that there is "reluctance of young men to undertake the jobs which have to be done."

The situation today demands real sacrifices, he added. In concluding his message to the association he called on the educators to "exalt the eternal sovereignty of ideals over the material things of life."

Secretary Brucker believes in practising what preaches. Besides being an active member of International Christian Leadership he is one of those leaders in Washington who have not bowed the knee to the cock glass. He refuses to serve liquor in his home.

In another recent address at the Chevy Chase Presbyterian church he said that "if it were not for the solace in coming to the mercy seat once a week and renewing that indwelling feeling of relationship with God, I do not know what some of us would do."

* * *

HID BEHIND THE TRUTH. The police force in the nation's capital evidently has all due respect for the Bible, if you can go by an incident which occurred recently. It seems that a man was assaulted and sent to the hospital with serious head injuries. The detective investigating the case started by questioning the injured man's roommate, a 69-year-old—who was sitting in a chair with a Bible in hand. The detective asked could he have made the assault and was sent to about different places before he got the straight story.

"The Bible sort of threw us off. We just figured the man with the Good Book in his hand wouldn't do a thing," the detective said. He said he realized that he had been going around in circles in his investigation when he learned from a neighborhood woman that the elderly roommate could not read.

* * *

REPORTER'S VIEW. Marquis Childs of the *St. Louis Post Dispatch*, one of Washington's foremost political servers, recently said that he fears "religious controversy may rise to plague the Democratic party in 1960 as it did in 1928." He made reference to the possibility of Senator John Kennedy of Massachusetts, Roman Catholic, possibly being nominated for the Presidency. In the Democratic candidate, Al Smith, also a Catholic, was overwhelmingly defeated.

Childs also made mention of Governor Robert Meyner of New Jersey, another possible Democratic candidate. He was born a Roman Catholic but is now considered an active Protestant.

NEWS FROM THE CHURCHES

(Continued from Page 13)

tile floor in the basement. The Laymen are working on other improvements in the basement.

Our Easter was an outstanding day. The Ladies gave an Easter breakfast to 97 attendants. Attendance at morning services was 147; four presented themselves for membership and were baptized. We are thrilled with the advancement of the work here under the leadership of the Holy Spirit. Will you pray for the work here? Satan will not be able to slow the advancement of the cause in this place?

Frank W. Garber, Pastor

WILL THE TAIL WAG THE DOG?

CHRISTIAN people will be greatly disturbed by official rulings in some communities that expression of thanks to God can be given before children eat their school lunches.

In one instance 98 per cent of the people were polled to be in favor of having grace said for their children. Nevertheless, the legal ruling was against it.

The official view is that there are some non-Christians in the schools in question and that it would be a violation of their freedom. Their case is extremely weak. Isn't it enough for the tail to wag a part of the dog and to have full freedom and respect in wagging as much as it wishes without trying to wag the dog?

The writer has been present in religious exercises of which he did not approve and in which

he could not take part. Nevertheless, he felt no curtailment of his liberty in being physically present among those to whom the exercises were significant. He respected the right of the overwhelming majority to engage in such exercises and remained through them as a respectful observer.

It seems to us that non-Christian minorities in our schools should expect no more and that it is very wrong for legal authorities to block Christian exercises, such as singing Christmas carols, reading the Bible, and praying to Almighty God just because a tiny minority does not wish to participate. Let the minority be respected and have full right of freedom of conscience and expression, but let it not significantly curtail similar rights of the overwhelming majority.—Christian Economics.

HOW TO CONVERT NOBODY

Too much modern preaching is designed to please everybody, offend nobody and send people home feeling that "day by day in every way they are getting better and better." Such preaching never converted a single soul nor changed or transformed a single life.

The great Evangelist Charles G. Finney must have known many demagogic pulpiteers in his day. One day when his soul was burdened with the ineffectiveness of current preaching, he sat down and wrote this ironic classic which applies to our day with remarkable aptness:

Ten Rules For Converting Nobody

1. Let your supreme motive be popularity rather than salvation.
2. Study to please your congregation and to make a reputation rather than to please God.
3. Take up popular, passing, and sensational themes to draw the crowd, and avoid essential doctrines of salvation.
4. Denounce sin in the abstract, but pass lightly over sins that prevail in your congregation.
5. If asked, "Is it wrong to dance, play cards, attend the theatre?" answer very pleasantly, "No, that is a matter for private judgment. It is for me to say you shall or shall not."
6. Preach on the loveliness of virtue and the

glory of Heaven, but not on the sinfulness of sin and the terrors of Hell.

7. Reprove the sins of the absent, but make those who are present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

8. Make the impression on worldly church members that God is too good to send any one to hell, even if there is a Hell.

9. Preach the universal Fatherhood of God and the brotherhood of man so as to show that no second birth is really needed.

10. Do not rebuke the worldliness of the church, but fall in with the amusement policy. Instead of meeting for prayer, let the people "sit down to eat and drink and rise up to play."

Another, speaking under inspiration of the Holy Spirit once said: "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn their ears from the truth and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—Selected.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

ELKHART YOUTH CLINIC

A Report

BILLY BOOTH (the Brethren Youth) and your Youth Director traveled to the Elkhart Brethren Church on April 12 and 13 to lead a Brethren Youth CLINIC for young people and adult workers. This is a new plan which the National Youth Board hopes to expand to help strengthen B. Y. Crusader work in each local church. To get an idea how it works, here is what happened at Elkhart.

SATURDAY EVENING: About thirty youth and advisors met at the church for a carry-in supper around some beautifully decorated tables. The tables were arranged in an "A" (for Ashland) and this helped us visitors feel at home. Also several figures of Billy Booth were on the tables as a part of the Brethren Youth theme.

Billy and I took over for the program after supper and this consisted of some fun with peanut butter and crazy songs, a look at the National Youth Work, singing of hymns, viewing a film strip about our church history (this is our 250th Anniversary), and considering the future needs of our church.

SUNDAY MORNING: The Youth Director attended one of the youth Sunday School classes and then brought the morning message.

SUNDAY AFTERNOON: At 2:30 eight youth workers met for two hours to view film strips, talk about their own local organization, and discuss the contents of the films. This was a very valuable session and one thing it is hoped will result will be the organization of a local church Youth Board with a Youth Director responsible for all the youth activities.

SUNDAY EVENING: Nearly thirty young people gathered for our 6:30 B. Y. C. meeting which followed the theme of using our talents for the church in this, our 250th Anniversary Year.

Thus went the Elkhart Youth Clinic. Will your church be ready for such a session next fall or spring? It is only by examination of present conditions, thought about the future, and prayer that our Brethren Youth will grow.

KENTUCKY YOUTH RALLY

May 3, 1958

Krypton, Kentucky

Bring yourself and a friend
Program begins at 10:00 A. M.

SARASOTA BOUND

Yours truly, Phil Lersch, and his family left Ashland on April 20th to travel to Sarasota, Florida, for a 5-day YOUTH CLINIC from April 23rd to 27th. There will be something at the Sarasota Brethren Church every night

that is pertaining to the youth program there now and in the future. It is hoped that a good groundwork youth work might be laid so that the youth might grow as the entire church continues to grow.

Returning home we will stop at Krypton, Kentucky for the Youth Rally there with Miss Margaret Low on May 3rd. More details about this trip and the results of these efforts will be forthcoming upon our turn.

SOUTHEASTERN RALLY

May 10 Turner Ashby High School Dayton, Virginia

—Program begins at 3:00 P. M.

—Supper at 6:00 P. M.

—Evening Worship at 7:00 P. M.

BRING CONTRIBUTION FOR NATIONAL PROJECT

SPEECH CONTEST COMING

One outcome of the National Youth Board Meeting on April 14 in Ashland was talk about a BRETHREN YOUTH SPEECH CONTEST. This contest will be introduced at National Youth Conference, August 18-24.

Contests will be held on local, district, and national levels with very rewarding prizes being given for winners. It will really be worth your time to enter. Watch for more details as Conference approaches. Come yourself and find out about the whole thing first hand.

ALL-INDIANA SHINDIG

May 24

WARSAW, INDIANA

1:30 DST—Registration (Warsaw Church)

6:00 DST—Youth Banquet (Eskimo Inn)

This whole program, outlined in a previous issue of the *Evangelist* on PAGE 18, is lining up to be quite a big affair. Tickets will be on sale soon in each local church, so get yours early and then come for a lot of fun—and also times of inspiration and prayer.

NATIONAL YOUTH CONFERENCE

AUGUST is going to be here before we know it—and that means Youth Conference is just around the corner. "Counting the Cost" is this year's Conference theme.

The entire week is full of plenty to do—activities that are helpful to the young Christian's life.

Dr. Oswald J. Smith of Toronto, Canada, will be Saturday Night Youth Speaker. As a Radio Preacher he has been on the Air since 1930, for a while over 42 years. This man of God has inspired millions of people. Don't pass up this chance to hear him. COME TO CONFERENCE.

JUNE RALLIES

JUNE 7—JUNIOR N. E. OHIO RALLY—Fremont, Ohio

JUNE 8—MIAMI VALLEY RALLY—West Alexandria, Ohio.

SPOT ANNOUNCEMENT

DON'T FORGET that Ashland College MAY DAY is / 17 this year. We would welcome back any "old / s" plus you Brethren Youth who can come that day / sit the campus.

The Women's Corner

by Helen Jordan

THE PREACHER'S WIFE

You may think it quite an easy task,
And just a pleasant life;
But really it takes a lot of grace
To be a preacher's wife.

She's supposed to be a paragon
Without a fault in view,
A saint when in the parsonage,
As well as in the pew.

Her home must be a small hotel,
For folks who chance to roam;
And yet have peace and harmony,
The perfect preacher's home.

Whenever groups are called to meet,
Her presence must be there,
And yet the members all agree,
She should live a life of prayer.

Though hearing people's burdens,
Their griefs both night and day;
She's supposed to spread but sunshine
To those along the way.

She must lend a sympathetic ear,
To every tale of woe,
And then forget about it,
Lest it to others go.

Her children must be models rare
Of quietness and poise,
But still stay on the level
With other girls and boys.

You may think it quite an easy task,
And just a pleasant life,
But really it takes a lot of grace,
To be a preacher's wife!

—United Brethren.

COMING EVENTS

STOCKTON, CALIFORNIA. Revival Meetings—May 1-11—Rev. C. Y. Gilmer, Evangelist; Rev. Alvin H. Grumb-ling, Pastor.

JONES MILLS, PENNA. Valley Brethren. Revival Services—May 5-18—Rev. William Fells, Evangelist; Rev. Elmer M. Keck, Pastor.

BE THOU SUPREME, O JESUS

Be Thou supreme, O Jesus Christ,
Nor creed, nor form, nor word
Nor holy church, nor human love,
Compare with Thee, my Lord.

Be Thou supreme, O Jesus Christ,
Thy love has conquered me;
Beneath Thy cross I die to self,
And live alone to Thee.

Be Thou supreme, O Jesus Christ,
My inmost being fill;
So shall I think as Thou dost think,
And will as Thou dost will.

Be Thou supreme, O Jesus Christ,
Thy life transfigure mine;
And through this veil of mortal flesh,
Lord, let Thy splendors shine.

—J. Temperley Grey

THE CHEROKEE NEW TESTAMENT

A REPRINT of the Cherokee New Testament for the Cherokee Indians in this country has just been completed by the American Bible Society. The first Testament was published in 1862. The new publication is the sixth printing of the Cherokee Testament which, according to information sent the Bible Society, is still read by many of the Cherokee people.

Cherokee is the only American Indian language to have been reduced to written form by one of its own people, Sequoia or George Guess, who lived all his life among his people and quite ignorant of English was early impressed with the power and value of the written word, thinking "that if he could make things fast on paper, it would be like catching a wild animal and taming it." He discovered that 86 symbols would represent the sounds necessary to reproduce this dialect. Among these symbols were several letters from the English alphabet, taken from a spelling book he had.

The New Testament was translated by Missionary S. A. Worcester of the ABCFM, aided by Boudinot and Stephen Foreman, an ordained Cherokee.

Cherokee is but one of seventeen dialects printed by the American Bible Society for the American Indian.

DAILY VACATION BIBLE SCHOOL NEW



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your **VBS** theme
for 1958*

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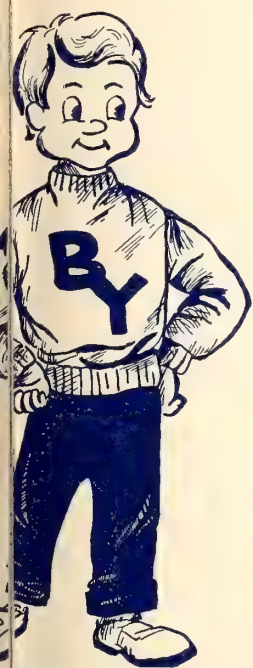
Name.....

Address.....

City.....Zone.....State.....

Church Position.....

THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio



Billy Booth,
Brethren Youth

HELP DEVELOP OUR NATURAL RESOURCES

We did not manufacture our youth.
GOD CREATED THEM!

We did not buy our youth.
GOD GAVE THEM TO US!

Brethren Youth are our
NATURAL RESOURCES!

But until they have found their place
in God's plan with Christ as their Director, they are still
"jewels in the rough," in need of direction to give them a
lasting purpose and usefulness in life.

MAY IS YOUTH MONTH

MAY 18th IS YOUTH SUNDAY

Items of General Interest

HAGERSTOWN, MARYLAND. Brother George W. Solomon notes that "Family Night" was held on April 23rd with the Homemakers in charge of the program. Getting acquainted with the new members of the church was a part of the evening's fellowship.

ST. JAMES, MARYLAND. Brother Freeman Ankrum was the guest speaker at the Fahrney-Keedy Home at San Marr, Sunday evening, April 20th.

JOHNSTOWN, PENNA. National Laymen's Organization President, John Golby, was taken ill on the way to Church the evening of April 13th. At this writing, he is confined to his bed, and would appreciate the prayers of the Brethren. His address is 358 Beatrice Ave., Johnstown, Pennsylvania.

MASONTOWN, PENNA. The speaker for the W. M. S. public service on April 20th, was Mrs. Elmer Keck, of Jones Mills.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett has been recalled as pastor for another two-year term, beginning September 1st.

The Second Church is scheduled to care for the services at Levittown on the evening of May 18th.

ADRIAN, PENNA. (BRUSH VALLEY). Brother David L. Ramsel reports nine new members; these were

baptized on March 30th and received into the Church on Easter Sunday. Two additional converts are reported since then.

Brother Ramsel reports his communion attendance as 71.

NEW LEBANON, OHIO. Brother John T. Byler notes in his bulletin: "Our 50th Anniversary is now history. We had one of the finest audiences we could wish for, even larger than on Easter Sunday. Then, for the noon meal, we had not far from 200 people. The afternoon program, likewise, was well attended when the ordinary service was held for William Curtis." The date was April 13th.

MANSFIELD, OHIO. Brother Kenneth Howard, of Ashland, was the speaker at services in the Mansfield Church on April 13th.

FALLS CITY, NEBRASKA—MORRILL, KANSAS. Brother Robert Holsinger reports the baptism of ten at the Falls City Church on April 13th.

COMING EVENTS

DAYTON, OHIO. Hillcrest Brethren. Dedication for new Chapel and Auditorium—May 18, 2:00 P. M. Rev. Percy C. Miller, Pastor.

ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

Third Quarter Order Blanks have been mailed. If you fail to receive one, please notify the office.

BE SURE TO RETURN THEM AS SOON AS POSSIBLE to insure receiving your Sunday School supplies on time. ORDER NOW, AND AVOID DELAY.

The Brethren Publishing Company,
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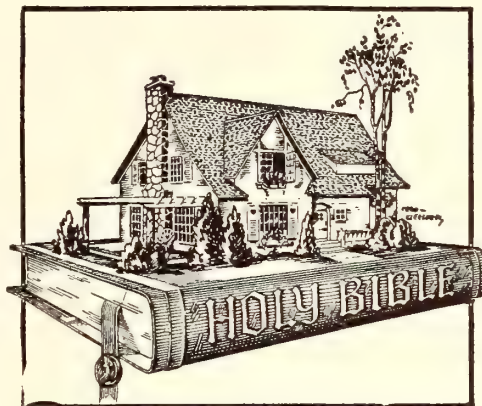
The Editor's Pulpit

The Home and Our Youth

RECENTLY, THIS WEEK, we are presenting emphasis on the home and on the work of our youth. The association is significant, as young people are the products of our homes. These words will be read by most of our readers a few days ahead of Mother's Day. Father's Day, and Children's Day will follow in another month. Each year, at this time, we find these special points of emphasis upon the home, family life and the relation of each member of the family to the others. One can scarcely overlook the importance of home and family life to our society, culture and way of life. Disruptions which have come to family life have but served to crack and tear on our basic society.

The formation of the family in the plan of God is no accident, nor afterthought. God, in commissioning Adam and Eve, told them to "be fruitful and multiply and replenish the earth." In this plan, there was to be father, mother and offspring. The children were to grow up, and "leave father and . . . mother," (Gen. 2:24) and establish their own homes. So has it been ever since, through the ages of sin, debauchery, immorality, vice and adultery. The family has remained the basic unit of society. The united family becomes the bulwark of any stable society or nation.

There is no substitute for the home as a place of security or refuge for children. It may be a place of poverty, privation and humble surroundings, but to a child who is loved there, and is nurtured there, it is a place from which everything stems, as the spokes of a wheel from the hub. Though the location may change from time to time, yet home is home, and thus shall it always be as long as life shall last. That is, for homes, we said, where the child is loved and wanted. Our homes, to truly fulfill their mission, must necessarily be Christian homes. As the family of God is made up of those who have acknowledged Christ as the Son of the living God, and have accepted Him as their Lord and Saviour, born into that family through the new birth, so do our families here fulfill their highest mission when steeped in Christian love, grace and worship.



We are told that a nation can rise no higher morally than its mothers. This responsibility, we feel, must be shared by the fathers. No society can rise higher than the spiritual tone of its family life. Therefore, we shall do well at this time of emphasis on family life and upon our youth, to look to the condition of our family life. Where is the emphasis being placed in day by day activities? In short, is the spiritual relationship of the family member to God being kept in its rightful place? Are activities and plans operating in accordance with God's will for each individual member? Is God being honored in the lives of each one? Children and young people need the example of parents who will make decisions in the light of whether or not that which is done is pleasing to God.

Once a song writer wrote words which, in part, go something like this, "Backward, turn backward, oh time in your flight; Make me a child again, just for tonight." Impossible to go back from the standpoint of years, but let us never forget that every one of us "goes back" in thought, not once, but many times, to the days of youth. There we pick up again the tenets, the principles, the lessons taught and learned. By them we determine our actions today. As was that teaching, so is society today; as we teach children today, so will their lives, and ours, too, in the years ahead, be a blessing, or a curse.

Let Christ be the Head of the Home, the unseen Guest at every meal, the silent Listener to every conversation. W. S. B.

Together We Kneel

A special

Family Week Message

Mrs. Milton Bowman

DURING THESE DAYS of stress and strain in the various relationships of life, it is good to know that there is a place of calm and peace. This condition can be found within the heart of the individual and also within the heart of the home. The family altar has sometimes been described as the heart of the family circle for "families that Pray together Stay together." There is

nothing that does more to unite a family group than kneeling together in the presence of God. When parents and children join in their prayer requests for a certain person and then can see the answers revealed through the working of the Holy Spirit, there is a happiness and joy that is beyond description.

Prayer was a very important factor in the life of Christ. He spent many hours daily and often a whole night in communion with God the Father. When problems were especially pressing for Dwight L. Moody, he would often arise an hour or two early in the morning and seek God's guidance and wisdom. In this same way the power of prayer was felt daily in the family circle of Susanna and John Wesley as they gathered their nine children around them to pray. Susanna also spent a half hour each week with each child personally to listen to and advise him.

Madame Chiang Kia Chek fondly remembers the faith of her mother and the attic room where she spent hours in prayer during times of stress. The Scriptures plainly tell us of the family faith of Timothy, taught by his mother Eunice, and his grandmother, Lois. There is wonderful power in prayer for salvation from sin, for healing during sickness, for strength during suffering, and for guidance in daily needs.

There is a pitiful lack of power within our churches today and it can generally be traced



lack of prayer. Recently in a statistical report of our church we found that 2% of our membership attend the place of prayer each week. If the prayer meeting is the pulse of the church and the place of power, it is small wonder that we lack power. The same thing is true in the family. Many heartaches, divorces and tragedies could be avoided if families would kneel together. Prayer changes things and prayer also changes people. Prayer will also change the life of a family. Let us consider some phases of family worship and the place that it serves in the home.

WHY should we have family worship?

If our children are to have a firm faith in God and depend upon Him daily for help, they must see "Christianity in Action" in the home. The child who has heard his parents pray and read the Bible has a priceless heritage. Many parents feel that they are too busy or that it is not important and so they neglect the spiritual growth of their children. John H. Styles, Jr., says:

"I have worshipped in churches and chapels,
I have prayed in the busy street;
I have sought my God and have found Him
Where the waves of the ocean beat;
I have knelt in the silent forest,
In the shade of some ancient tree;
But the dearest of all my altars
Was raised at my mother's knee."

There are really three reasons why families should have family worship.

1. The child needs it. These are days of turmoil and unrest throughout the world. Group prayer within the home brings a feeling of security and safety to the hearts and lives of the children. They feel that they are **wanted and loved**, not only by the parents but also by God Himself. All this helps in the spiritual growth and development of true Christian character.



Seek
GOD
Early



2. The family needs it. Prayer time is sometimes called the "pause that refreshes." It is the quiet time when the family is drawn closer together and shares in the deeper things of life. It is the tie that binds, welding them as a unit. A college boy away at school was asked what he missed most. Remembering the morning devotions he said, "It is the handclasp at the breakfast table—if I could only feel my father's warm grasp and repeat with them the Lord's prayer, it would start the day off right and then nothing would matter. The memory of those mornings at home stands between me and many a temptation: it keeps me straight." Truly this welds a family together in fellowship and love.

3. The nation needs it. Someone has said that "no nation can rise any higher than its homes." They are truly the bulwark of our civilization. Everyone is not a graduate of a college or a university but everyone is a graduate of a home. America needs Christian homes if she is to remain a Christian nation.

WHEN should we have family worship?

This question has kept many parents from installing the altar as a part of daily home life. However, it can be solved if all will sincerely try and work together as a unit, realizing the importance of the altar.

In The Morning—Undoubtedly the best time for communion with God is in the morning when one is fresh for the day. It is during the day that one meets the problems of life, and what better preparation could there be than a little talk with Jesus? Surely the day goes better when one has committed it all to Him!

In The Evening—Many people feel that they can better worship and pray at night because they are more relaxed and not as rushed as in

the morning. Many young people go out in the evening—but when there are younger children, this hour often suits very well. However, every family must suit the **time** to their own particular schedule so that there will be harmony and satisfaction.

HOW should we have family worship?

There are many, many different ideas and means of conducting a successful family worship time within the home. Some people have a special room or part of the room for an altar. Perhaps there is a cross or a picture that adds meaning to the occasion. Children often look forward to this time and place in their lives. Whatever you do, have **VARIETY** and never let it become merely a ritual. Family worship usually consists of Bible reading, prayer, hymn singing or Scripture memorization.

I will list a few of the successful methods used by our family or our friends in conducting family worship:

1. Once a day after the meal the father read the Scriptures. In this family there were very small children and so all joined hands around the table as they prayed. As a result there was a wonderful feeling of unity.

2. Once a week all the family met in the living room. Here there were older children who led very busy lives but all agreed on a suitable time. No one was rushed and all took part in the service. There was hymn singing, Bible reading and discussion, prayer requests and then a circle of prayer on their knees. This altar was a place of inspiration and power.

3. Daily Bible stories for the little ones with the use of choruses and memory work. In this family the father chose the verse for the family for the day. Then each one said the same verse and then all said it together. The four-year-old said the same verse for a month. The eight-year-old said it for a week. Those over twelve were required to say a new verse every day and he could not repeat it for a month. This was a fine way to get God's Word into the hearts of all.

4. The use of devotional books at meal time. Many people use the Bread of Life, the Upper Room, Seek, etc., at a meal when all the family is present.

5. The children's hour. In this family the children gathered in the living room before bedtime with a Bible story book. Each one took turns at reading a chapter and then there was a question and answer time, closing with a circle of prayer.

6. As the children leave for school. One mother gathered her children just inside the door daily as they left for school and had prayer for the day. Years later the children remembered with joy the strength and security this gave them daily.

Each family must fit the method used in family worship to their own particular group and needs. But the thing that is most important is **HAVE FAMILY WORSHIP**. It will take a real effort but you will find that it pays rich dividends. This does not take the place of one's own private devotions. It will supplement them and make for a strong family unit. Surely every home needs a place for God and His Word and they should be loved, honored and respected. There is real hope for the world if the following words are true.

So long as there are homes to which men turn at close of day;

So long as there are homes where children are born, where women stay—

If love and loyalty and faith be found across those sills,

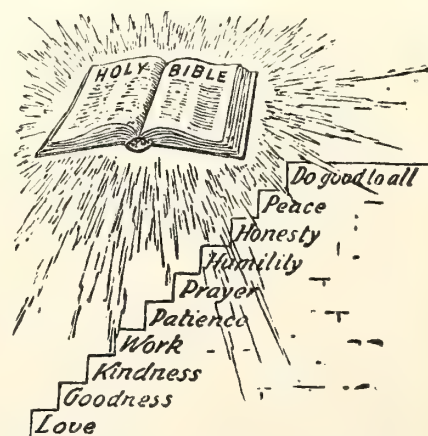
A stricken nation can recover from its gravest ills.

So long as there are homes where lamps are lit, and prayers are said;

Altho' a people falter through the dark, and nations grope,

With God Himself within these little homes, earth shall have hope.

Elkhart, Indiana



*The Bible tells me
how to live right.*

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

BERKSHIRE IN BUENOS AIRES

... We visited Bigand, Bombal and Mugueta—country towns with no hotel accommodations—so we stayed in the home of one of the members. Visiting and speaking every night and trying to communicate with the people prove a bit strenuous, but everyone has been so receptive to the messages. They show deep appreciation which is most gratifying.

... After lunch I read the Buenos Aires Herald—an English newspaper; it was the first news I had read in several days ... Rob just called and wants me to take a cab and come to their place. There is a baptismal service and communion tonight.

... Later—there were 6 baptised and I was called on to give an impromptu message to the new converts. Grace Farre (Yoder) was there with her daughter, 14 years old, who was baptized too. Today we are going to the Mennonite headquarters in the suburbs of Buenos Aires and tonight I must speak at Gerli; Saturday night at Florencia Varela.

This is a tremendous city with beautiful parks, buildings, plazas, statues, etc., but how it needs the Gospel! I met a couple of the Mennonite men down at the bank; one of them invited me to preach to his group of German refugees. He will translate it into German for me. There is so much to be done here; I should stay another month. I certainly hope John and Regina can get here before I leave. They can surely help here and I know they will like it in B. A.

Tomorrow morning we leave at 5:30 for Brogado, to visit the Mennonite Bible School for two days. I have to speak to the young people at Nunez on Saturday evening and then at Colon (5 hour drive) on Sunday night. I have spoken 18 times since I came and the end is not yet. I must go to Montevideo in a week or ten days for a two-day visit of the Mennonite Seminary ...

AT WANDALI—with the Shanks

... The month of February was rather busy. The first several days found us packing in order to move from Waka to Wandali. We moved on February 4; then on the 8 there was a church meeting with Wandali as host. This was the regular representative meeting of all our African churches.

About 14 or 15 other missionaries were here for board and room. Numerous other visitors, government men, educational men and fellow missionaries have dropped in from time to time. You see, Wandali is on the dry-season road to Jos. Last Friday Bischofs and Biebers dropped in for breakfast enroute to Jos for a holiday. They were all well.

Recently we had a siege of sickness—only Dennis escaped. When it became apparent that both Jean and I would be sick, we knew something would have to be done to care for Donna; hence we took off for Waka in the jeep. At Waka we were transferred to another motor

and taken to Garkida. We were pretty sick, but with good nursing and doctoring, plus modern medicine and a Father who cares for His children, we finally recovered.

This afternoon some African children were here playing with Dennis and Donna. Dennis was having a wonderful time as they pulled him in his wagon. Donna, however, wasn't quite so eager to enter into the play. It was rather comical watching the children trying to get her to play with them ...

... Today was market day in the local village, and since we needed some guinea corn for our live stock (rabbits, chickens and pigs), my boys stopped some people who were enroute to market to sell their corn. Before long there must have been 30-40 people scattered around our back lawn, waiting to sell their corn.

The people carry their corn in anything available; the two most common containers are gourds—hollowed out—and cloths. They take a piece of cloth, lay it out flat, put the corn in it; then tie the corners together. The corn as well as other things is measured in a small pan, heaped up and running over. The price at present is 5 pence per can.

... The work here is so interesting. The people are friendly and understanding. They get an occasional laugh at our mistakes in their language. Our work is mostly that of supervision, plus maintenance of mission property.

The church here has an ordained Nigerian pastor who, we think, is doing a good job. Average attendance at morning worship is from 152-158. There is a very adequate dispensary with 2 Nigerian dispensers, one of whom is very capable. The women will start adult school this week. Jean will be assisting in this. They have regular meetings every other week. We have one C. R. I. and are planning to begin another soon.

There is a traveling evangelist who lives at Wandali. He just began his work March 1. If he does as well as we expect him to, he will be a big help to our program.

Our work here is quite different from that at Waka. Here we have the opportunity to get much closer to the people. It should afford us a much more varied experience; now we can see another phase of mission work in operation.

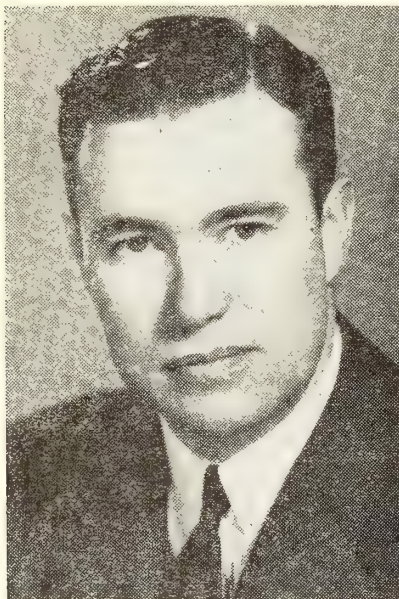
We covet your continued help and wish for all of you God's richest blessings.

WHERE ARE YOU LISTED?

We are still hoping to establish a new church at Phoenix, Arizona, as soon as possible, and we are looking to the Ten Dollar Club for support of the program. Right now there are 873 members—We are still working for 2,000—out of which number 705 have paid this last call.

Are you among these 705 who are eager for this new church to be started, or are you among the 168 who have forgotten or neglected the call? Please check whether or not you have paid this call; and if you haven't, there is no time like the present.

Brethren Youth and WORLD MISSIONS



REV. VIRGIL INGRAHAM, Pastor,
Nappanee, Indiana

HAVE YOU ever considered the far-reaching significance of our Lord's great commission: "Go ye . . . make disciples . . . baptise . . . teach" in the light of our present-day Christian stewardship?

That it is our responsibility to give out the Gospel at home and abroad, none will deny; yet we often forget the need for continuing our missionary outreach into the future beyond our own generation. Too often we think of missions only in terms of finance, without giving due regard for its personnel. The missionary program of our church involves pastors and workers for home missions and missionaries, doctors and nurses, trained technicians and other workers for world missions.

Recognizing the vital importance of missionary workers, we next consider where we find these dedicated young people for carrying on this important work of the church? We need not go far for the answer to this question, for these young men and women come from our own homes, our local churches, our youth programs, the church, in the district, and in the denomination. Our national Brethren Youth program is provided to meet this great need, for it includes the recruitment, encouragement, training and development of our youth in Christian service.

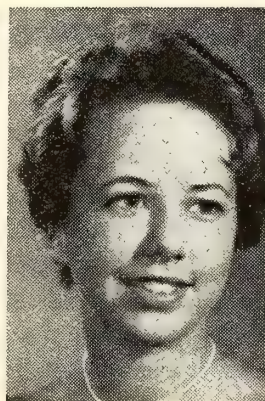
From the ranks of our Brethren Youth of today will come the pastors, missionaries and workers of our church of tomorrow; therefore, I urge your whole-hearted and generous support of this important program.

ALTHOUGH our Brethren Youth Crusader group is only a year old, it has become valuable to our church and to the B.Y.C. members. Ours may not be the fastest-growing group, but we are learning to fill our place. Before our group was organized we were not aware of the many problems of the church. B.Y.C. has given us the incentive to work for our church and has helped us understand its problems. I know that our projects, such as cleaning the church and buying candlesticks, would not have been carried out before we had our Crusader group. Through B.Y.C. we have learned that all the different organizations must work together if the church is to be successful.

Brethren Youth is valuable not only to the local church but also to District and National Brethren Youth organizations. The District and National organizations have sponsored many projects, and the local groups are responsible for keeping us interested in the District and National organizations.

OUR BRETHREN YOUTH GROUP HAS MADE US REALIZE THAT WE CAN WORK FOR OUR CHURCH EVEN THOUGH WE ARE STILL YOUNG. And most valuable of all, B.Y.C. is training us for the great responsibility that will come to us when the older members have gone to their reward.

The Value of a LOCAL B. Y. C.



by
**MARY SUE
SULLIVAN**

B. Y. President,
Waynesboro, Pennsylvania

"CHRISTIANITY HAS ALWAYS BEEN A YOUTH MOVEMENT," according to one of our outstanding ministers. Therefore, we young people are sharers in the greatest cause in the world—that of spreading the Gospel of Jesus Christ. One means of receiving the training to better enable us to spread this glorious good news, through the Brethren Youth Organization, locally and nationally. Through this training, young people become not only the "leaders of tomorrow" but in many instances the "leaders of today."

THINK of the men and women who are missionaries, the ones who are pastors and pastors' wives, and the many who serve in various places of leadership in our denomination. A great number of them received their leadership training, at least in part, from the Brethren Youth group in their church. These people are traveling far and wide to proclaim the gospel of Jesus Christ, this glorious news of salvation, the greatest cause in the world.

There are many young people who in only a few short years, or even now, will be the leaders in your church. The way in which you can be sure that you will continue to have a growing church is by supporting the youth work in any and every way you can. There are several ways in which you can support Brethren Youth.

Perhaps the first and most important way to support Brethren Youth is by your prayers, for we know that truly God does answer prayer. You should pray for the continued growth of Brethren Youth, the spiritual training of more young people, and that the need might be filled for more leaders of young people.

Another way of supporting Brethren Youth is by leading and directing young people. Consider prayerfully giving yourself to be a leader of young people. I do not know what plan God has for your talents and abilities, but if you have the qualities for this wonderful position—we need you. By giving of yourself in this way you will be contributing greatly to the support of Brethren Youth.

Brethren Youth: HAVE CAUSE— —WILL TRAVEL

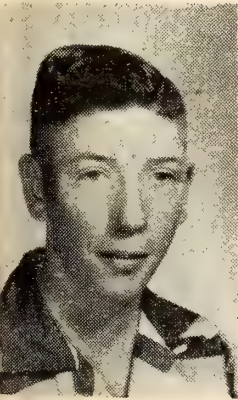


by **JIM ROWSEY,**
National Youth President

The third way, one which we undoubtedly hear the most about, of supporting Brethren Youth is by giving of your money. We have heard much about giving money for various things. One of the seemingly ever present slogans we have heard is "give until it hurts." We are not asking you to "give until it hurts." However, changing the slogan just a little—won't you simply "give until it HELPS."

Through the support of your prayers, time, talent, and offerings, Brethren Youth surely will grow and we shall see this great cause, the message of salvation, travel to every part of the world.

Why I Am Active in Brethren Youth



by
**JOE
HANNA**

B. Y. President,
College Corner Brethren Church

Life is a story, in volumes three:
The past, the present, and the yet-to-be;
The first is finished, and laid away;
The second we're reading, day by day;
The third and the last of the volumes three,
Is locked from sight. God has the key!

THE KEY, OF COURSE, is Christ's gift of salvation to all who will accept it.

Since I have accepted Christ as my Saviour I wish to serve him to the best of my ability. To serve him best I must keep active in the work of witnessing for him. Working in Brethren Youth is a good way to witness among the young people for Christ. The youth of today are the church of tomorrow. I definitely feel the need of spiritual teaching.

Since I am president of the local youth of our church, I find it very inspiring to work with other Christian young people. In Brethren Youth I find that prayer circles will enrich my spiritual life. Studying God's Word will equip me for the days ahead. As a group we can increase our power in God's work by working together. **THESE ARE REASONS WHY I THINK KEEPING BRETHREN YOUTH ACTIVE IS IMPORTANT AND DESERVING OF YOUR BACKING.**



DEVELOP THESE



CULTURAL RESOURCES

NATIONAL Brethren Youth CONFERENCE

"MAGIC MOMENTS" BEST DESCRIBES THE TIMES I SPENT AT THE LARGEST BRETHERN CHURCH CONFERENCE OF THE YEAR.

When you drive the Brethren Youth Stationwagon loaded with luggage for seven girls all the way from Kentucky, you realize there must be some value in this week of conference.

The value of National Conference is shown in our youth today. There were times I attended conference at which there existed no program for the young people. The recognition of youth in the past few years has made conference the highlight of the year.

The entire program presented is worthwhile in every sense. I have learned to worship by witnessing and taking part in worship services. The requirements of leadership are presented in a way that they offer a challenge to everyone. As not only the problems of our youth, but also the church, were presented, I would think of how many opportunities I would have to aid in the solution of these problems.

Conference is a meeting place of Brethren from throughout the United States. Due to this situation I gained new friends, and others' views on the Christian way of life.

Two of the most outstanding features I enjoy most are **vespers**, where we meet outdoors and listen to God's word echo through the air, and the **youth banquet** Saturday night. At the banquet we eat too much and laugh so much the food never digests.

Recreation is another highlight at conference. Softball and volleyball are available every day. The picnic at Brookside has always proved to hold a store of enjoyment. The annual softball game between the East and



NADINE GOLBY

Outstanding Girl Delegate—1957

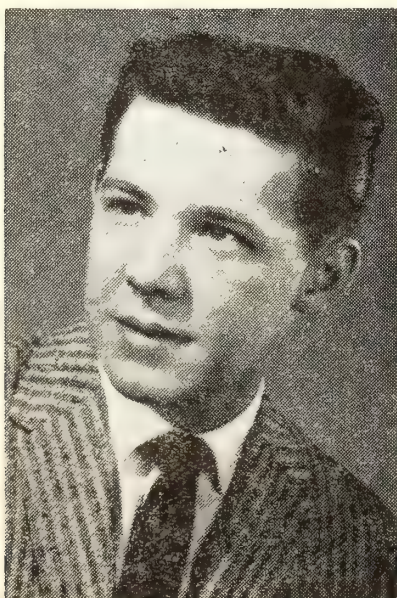
West is played with the East showing the best team, of course.

During the big "Round-up" the last night my mind is diverted from fun, food, and fellows and brought to the attention of the One who made this week possible. The challenge of reconsecration and full-time service is given.

Conference has meant more to me each year because it trains the youth of today for a better Christian world tomorrow.

CONNIE HAWKINS

Outstanding Boy Delegate—1957



AS I WRITE THIS ARTICLE, it brings to my mind the memories of many happy and enriching experiences which I enjoyed at National Youth Conference last August. I am remembering the good times, the new faces which soon became known faces, and the fellowship I shared with the Brethren Youth and the many people involved with the very successful operation of every part of the conference.

This being my first year at conference, everything was very new to me. But with the friendly atmosphere of the college and of everyone there, it took no time at all to get acquainted with many of the people attending, besides those who were in charge of it.

As for personal experiences, it would take me quite some time to recall them. There was never a dull moment. Whether it was during our recreation period, chapel practice, stunt nights, or features on the more serious side like morning "program planning" (which I might add has been very helpful in our own youth meetings), Chapel services, or the very moving Vesper services, I honestly feel that I was very richly blessed by the things which I gained from the week I spent at Ashland. The greatest benefits anyone can receive from a conference

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OPPORTUNITIES UNLIMITED

by **MISS MARGARET LOWERY, President**
National Brethren Youth Board



ONE OF THE GREAT PROBLEMS IN OUR CHURCH TODAY IS THAT WE NEED OUR VISION LIFTED. The writer of Proverbs expressed a cardinal truth when he said, "Where there is no vision, the people perish." Vision is essential for success and we, as Christians, must have a vision if we hope to have a growing dynamic Brethren Church. I am afraid that our Christianity has become stagnant. What we need to do is to rise above ourselves and look to our Savior who beckons us to a world filled with tremendous opportunities for witnessing for Him.

"I press on toward the goal for the prize of the upward call of God in Christ Jesus." (Phil. 3:14) **One senses**

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such as this are those portions that are maintained in our minds, to carry home and practice daily.

Although these things which I have mentioned meant much to me, I think my richest gain came from the well prepared lessons which were presented. I know that the ideas conveyed to me and to the members of our home church attending conference have been consolidated and put to work for Christ's service.

To sum the conference up I would like to mention the very important atmosphere that engulfed me. Each person that I associated with was there for a purpose, that of serving Christ—not themselves. At times we feel that in our own little communities we are an exception or one of a few. To see the interest and enthusiasm displayed at such a conference we are more determined than before that our purpose is a right and just one.

As a closing thought I would like to express my thanks to Rev. Phil Lersch, and those who had a part in awarding me such an honor as I received. I have received honors, awards, and recognition from other sources but from the bottom of my heart, never has one meant so much to me and my parents.

action when he reads this. Paul felt that his witness must be an active one. We, too, must feel the same urgency in serving our Savior. When we "press toward the mark" we must set our goal as high as possible and throw all we have toward reaching it. We must be able to say, "All that I am, all that I have, all that I ever hope to be, I dedicate to God." Yes, Brethren, lift your vision; raise your ideals. There is more to life than your immediate perspective; more to existence than your immediate scope.

It is with joy that we look at Brethren Youth's past achievements, thankful that our young people have been serving Christ in various capacities. Grateful, too, for the financial support all have given to make Brethren Youth a growing concern. It is with hope that we look to the future, prayerful that each member of the Brethren Church may discover new dimensions of vision and giving as we make our annual appeal for the financial support for the youth program of our beloved denomination. Invest in Brethren Youth and help expand the present program so that the golden opportunities of service for Christ and the Church will help our youth achieve great things for the Savior.

"About a score of years ago, some church leaders brought forth in the Brethren Church a new organization, conceived in prayer, and dedicated to the task of proclaiming the Gospel in all the world.

"Now youth are engaged in a great unending task, testing whether that organization, or any organization so conceived and so dedicated, can long endure. They are attempting to do God's will. Brethren should dedicate not just a portion but all of their lives, as a fitting memorial to those who gave their efforts that this organization might live. It is quite essential and proper that you should do this.

"But, in a larger sense, you cannot dedicate, you cannot consecrate, you cannot hallow this task. The prayerful leaders, then and now, who have struggled for it have consecrated it, far above your power to add or detract. The Brethren will little note, nor long remember what is printed here, but they can never forget what Brethren Youth has done. It is for you, the present active members of the Brethren Church, rather, to be here dedicated to the unfinished work for which the leaders have prayed and sacrificed and thus far so nobly advanced. It is rather for you to be here dedicated to the great task remaining to be achieved, that from the consecrated leaders you take increased devotion to that cause for which they gave so unselfishly in service; that you here highly resolve that these leaders shall not have labored in vain; that this organization under God, shall have a wider field of service; and that the YOUTH program—of the Brethren Church, by the Brethren Church, for the Brethren Church shall not perish from the Church."

IT IS TIME FOR ACTION! INVEST IN BRETHERN YOUTH! GREAT DIVIDENDS WILL BE REALIZED IN FUTURE YEARS.

SUMMER CRUSADING

CRUSADING WAS AN INTERESTING AND PROFITABLE EXPERIENCE FOR ME LAST SUMMER. I came in contact with many people and made new friends. Also, it gave me a chance to travel in different parts of the United States. I had the privilege of being in three Brethren Churches (Lanark, Illinois; Waterloo, Iowa; and Columbus, Ohio) in addition to four weeks in Krypton, Kentucky.

This first year of Crusading was an experience I will long remember. It gave me real enjoyment to work with the children. Of course, there are always a few who do not behave very well, but it seems the longer I was with them the more I loved every single one of them.

I learned how to cope with a large number of problems I did not know existed in teaching Bible school. This is helping me in teaching a Sunday School class and taking part in other activities in my church. My spiritual life was also strengthened during this time when I was seeking guidance in teaching my classes. Crusading is very worthwhile! While I was Crusading, money was being laid away to help in my college education.

So, when you give to the Brethren Youth offering, you help young people get experience in Christian work and provide money for expenses for their college training. You share in the Summer Crusading Program through

Daily Vacation Bible Schools and in the development children's and young people's work in our Kentucky mission field.



by **MARY ROSE**

BRETHREN YOUTH

SUMMER CRUSADING

CRUSADERS! WE ASK OURSELVES, WHAT IS CRUSADING? Do we stop to think of what it really means, to be able to tell boys and girls, the young hearts, who are ready to grasp anything, about Christ? We had better start telling them, even if it be in our own small way.



by **BEVERLY JOHNSON OCKER**

BRETHREN YOUTH

SUMMER CRUSADER

You don't have to become a Minister, Missionary, or go to a foreign field to tell others about Christ. Who Christ really is, and what He means to you, is what the boys and girls at home are hungry to hear.

Crusading is a door opened to you, young people of the Brethren Church. Are we going to let all the open doors and opportunities slip past us? Are we ready to meet the requirements?

What are we going to do? Remember, "Only one last year—'twill soon be past—only what's done for Christ will last."

I served as a Crusader for ten weeks last summer. The first two weeks in Goshen with Rev. and Mrs. Gent. I worked with the smaller children, meeting many new Christian friends. In Goshen, I gave my first flamingograph. I shall never forget the hungry expressions on those children's faces.

Next, I traveled to Lost Creek, Kentucky, in the Brethren Youth Station Wagon, for one week of Camp with Rev. and Mrs. Drushal. It surely was a new experience. I had never been in the mountains before. Again I had the thrill of giving them the Word of God. I was a Camp Counselor and teacher. It was surely a full week of service. I had been in and worked with camp for eight years. If I went Crusading, I thought I'd miss Camp, but Christ worked it out. Let's not forget the open door and opportunities of serving our own local camps.

In June, I traveled over to Krypton for a week to help Miss Lowery get ready for the next seven weeks of

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THE SUNDAY SCHOOL BOARD and Brethren Youth



REV. HENRY BATES

FOR SEVERAL YEARS it has been my privilege to serve on two boards of the Brethren Church which are vitally interested in the young people of our church—the Sunday School Board of the Brethren Church and the Brethren Youth Board. Probably no two boards of our denomination are more closely allied in their work than are these two, for both are interested in the youth of the church, both are interested in helping to train and encourage future leaders of the church, and both are interested in reaching out into new areas with the teaching of the Word.

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Bible School. I had many new experiences giving object-lessons, flannel-graphs, teaching Sunday School, helping with 4-H Clothing Sales, going after and taking children home from Bible School, taking part in Community or in night, singing, acting skits out, and just a good time of Christian fellowship for the Community. On Sundays, we held seven Services. Some local people helped besides the eight Crusaders and Mr. Maurice Hall. We held three Sunday Schools up through the mountains, starting a new church permanently at Napfor.

I have presented many different experiences I had as a Crusader, but the main experience is the satisfaction and thrill of knowing that you have served Christ, giving the Word out in many different directions.

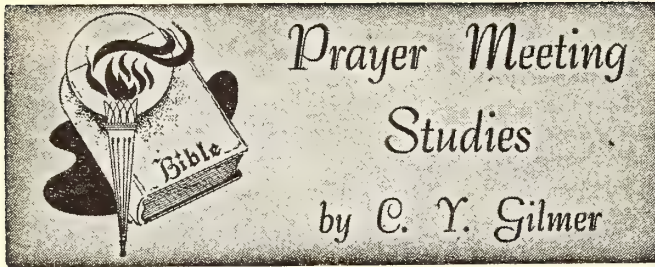
While we are at home, school, on a job, or wherever we are, we should let our lights so shine before boys and girls, men and women, that they may see our good works and glorify our heavenly Father. (Matthew 5:16). Young People; are we going to do something about these starving boys and girls who want to hear the Word of God? Are they going to choose to follow Him because Y-O-U have witnessed and showed them the way?

The Sunday School Board of the Brethren Church is greatly interested in the religious education program of our church. This includes not only the area of Sunday School but also Mid-Week Bible study meetings for children and young people and Daily Vacation Bible Schools. The Crusading program sponsored by the Brethren Youth Board is one of the finest innovations in the area of religious education to come into the Brethren Church in recent years. Through this program many Sunday Schools and churches which otherwise would find it impossible, or at least very difficult to have a local Daily Vacation Bible School, are able to include such a school in their youth work. This Crusading program is likewise beneficial to the workers for it provides for them experience in teaching the Bible, working with young people in the church, and in organizing a teaching program. Inasmuch as the Sunday School Board is interested in Teacher Training, and inasmuch as this board is interested in seeing Brethren folks taking time to prepare themselves to be better Sunday School teachers, we rejoice over the experience that these future teachers and other Sunday School workers are receiving through this summer program.

Another area in which the Sunday School Board is very much interested is that of summer camping. We believe that the Brethren Church can say, without assuming to be boastful, that our summer camping program is as fine as any in the land. The work of the Brethren Youth Board in encouraging Brethren young people to attend these summer camps has been a real boom to this phase of our church's program. Also from time to time our various camps have called upon the Brethren Youth Board for assistance in finding camp workers, and have always found the Youth Director and his office force ready to do whatever they can to help in this manner. Here again the benefit of working together is mutual, for through the camping program many young people get to know other Brethren young people, and some who have not been active in the young people's work in their local churches return home and begin to take a more active part in that work.

One other area in which these two boards are both keenly interested, and in which they work hand in hand, that of seeking out and encouraging full-time Christian worker recruits. Through the camping program and through its Life Work Superintendent (at the present time Brother N. V. Leatherman) the Sunday School Board presents the challenge to young people for full time service in the church, and many young people respond to this challenge by expressing their desire to thus dedicate their lives. The Brethren Youth Board, through its publication, through personal contact with these folks, through the National Brethren Youth Conference, and in a number of other ways keeps alive this desire in the heart of the young person, and helps him to begin right now to devote his energies and his talents to the Lord's work.

As the representative of the Sunday School Board on the Brethren Youth Board I would most heartily encourage every Brethren person to get behind this program and to support it with your offering on Brethren Youth Sunday.



WOMEN OF THE BIBLE

I think of Bible women,
And wonder what they've done,
That they are named in Scripture
And honorable mention won.

Deborah led an army,
In God she put her trust;
If I would be victorious,
Then trust in him I must . . .

—Barbara Cripe.

DEBORAH, a prophetess, "the wife of Lapidoth," and "a mother in Israel," judged Israel in connection with Barak about 1120 B. C. (Judges 4:4). The children of Israel, for departing from the Lord, had been severely oppressed by Jabin, King of the Canaanites for twenty years (4:1-3). The people had been coming to Deborah in Mount Ephraim for judgment (v. 5). She sent an inspired message to Barak to assemble ten thousand men, for God would draw Sisera, Jabin's general, to meet him with disaster at the river Kishon (vs. 6, 7). To this Barak agreed on the condition that Deborah accompany him (v. 8). She consented, but assured him that the prize of victory would be taken out of his hand and given to a woman, Jael (vs. 9, 22). This success was followed up until Jabin was overthrown, and the land had rest for forty years (4:23, 24; 5:31). Then the victory was celebrated by "The Song of Deborah and Barak," thought to be composed by Deborah (ch. 5). A study of this hymn will bring lofty conceptions of God's character and the results of consecration on the part of those who came "to the help of the Lord against the mighty."

"Hannah knelt in prayer,
When saddened was her heart;
And all who ask, God promised
That blessings He'll impart."

Hannah, meaning "grace, favor," wife of Elkanah, a Levite, was the mother of Samuel, an answer to prayer (1 Sam. 1:27). It was in weeping that she at the place of worship made an inaudible prayer and vow to the Lord for a son, and went home with a light heart (vs. 10, 11, 18). Before the end of the year she became the mother of Samuel, a word which means "asked or heard of God" (v. 20). When Samuel was yet quite young his mother took him to Shiloh and presented him to the Lord in fulfillment of her vow (vs. 24-28). Hannah then exults in a song of thanksgiving (2:1-10). In this song she gave the first mention in Scripture of the word "anointed" or Messiah. Her song resembles Mary's song of praise (Luke 1:46). Every year Hannah came to Shiloh to visit Samuel and to bring him a coat (2:18, 19). Blessed of

God after the birth of Samuel she bore three sons and two daughters (2:21).

"Moses' mother taught him
To live for God alone;
And I, too, as a mother,
Can teach within my home."

Jochebed (Jehovah her glory) was the wife of Amran and mother of Miriam, Aaron, and Moses (Num. 25:5; Exod. 6:20) before 1290 B. C. This mother, though slave, defied the command of the king whose sentence of death hung over her child, and took her stand of right against might (Exod. 1:22; 2:2). With prayers and tears she prepared an ark for the saving of her child (v. 3). Miriam, a sister of Moses, stood afar as a faithful sentinel (v. 4). Jochebed did her prayerful best, the guardian angel hovered o'er the ark, and God gave unexpected help (vs. 5, 6). Miriam's faithfulness was resourceful (vs. 7, 8). How quickly was Jochebed repaid for her long hours of anxiety and grief (v. 9)!

"I'm just a common woman,
There's little I can do;
When the Holy Spirit leads me,
God can use me too."

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

OBJECTIVES OF BRETHREN CHURCH CAMPING

Spiritual

1. Christian camping provides an experience of Christian living through which campers come to a better understanding of the Christian faith, as revealed in the Word of God.

2. Camping also seeks to guide individuals to make personal commitment to Christ.

3. Church camping helps campers to worship God through different expressions in the out-of-doors.

Educational

1. Camping seeks to increase the camper's knowledge of the Bible and its meaning for life.

2. Church camping provides the opportunity for the camper to increase his knowledge of the church, missions, and Christian outreach.

3. A definite objective of camp is to give the camper leadership training, and to enlist him in Christian service.

Social

1. Church camping guides the camper's experience that he may make a more definite contribution to home, church, and community.

2. Camping provides the opportunity for growing persons to learn how to live together happily and well.

3. Camping gives the young person a new perspective through the experience of being away from home.

Physical

1. Summer camping provides the experience of living in the out-of-doors where he gains new knowledge of God's nature, and the physical skill in using this nature.
2. Camping provides the facilities for every type of summer sport under supervision.
3. Christian camping enables the camper to have a wholesome and happy time.

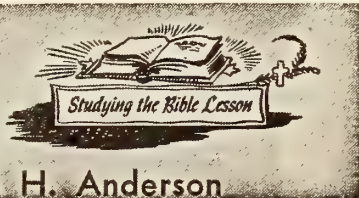
(Reprinted from the "Brethren Camp Manual," which is available upon request from the Sunday School Board Office, Ashland College, Ashland, Ohio.)

Lesson

Comments

by

William H. Anderson



Lesson for May 11, 1958

WHEN GOD'S PEOPLE WORSHIP

Lesson: Exodus 35:20-26, 40:34-38

"Jesus, where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee Thou art found,
And every spot is hallowed ground."

EVERY BELIEVER realizes the value of true worship. God's people meet together in a devout and lowly attitude of heart and mind, and under the guidance of the Holy Spirit, God is sure to bless.

Early in their wilderness journey, the children of Israel were taught the meaning of worship. We may learn much from them.

THE WHEN OF WORSHIP

A specific day was set aside, as we read in Exodus 15:2, and designated "a sabbath of rest to the Lord." The sabbath was to be a distinct and different day from all other days.

In our endeavor to prove we are no longer under law but living under grace, we have lost the significance of the sabbath. It is almost blasphemous to call Sunday the "Lord's Day"! Every pleasure and selfish interest is pursued with little or no regard for God! May God have mercy upon us and forgive us!

THE WHERE OF WORSHIP

A provision has been made—the tabernacle. This was to be the place where God would dwell and manifest His presence to His people.

Of course we do not want to exalt a place above measure. Jesus made clear in John 4 that where we worship is not nearly so important as whom we worship and how we worship. This does not mean, however, that the church is to be ignored, for it was divinely instituted by Christ Himself!

THE WHO AND WHOM OF WORSHIP

Who may enter into the spirit of true worship? After being instructed by Moses, the people "came, everyone

whose heart stirred him up, and everyone whom his spirit made willing" (35:21).

Worship that avails with God is that prompted from a sincere and willing heart!

In that day the men also entered into the act of worship. Evidently they did not believe, as do some today, that "religion is only for women." We read: "And they came, both men and women . . ."

But whom were they to worship? The LORD was to be the center of their devotion and adoration. When the people gathered together for worship we read, "The glory of the LORD filled the tabernacle."

There can be no true worship without God. Jesus said: "True worshippers shall worship the Father in spirit and in truth" (John 4:23).

THE WHAT OF WORSHIP

Of what does worship consist? In one word, OFFERINGS. Worship is the offering of the heart and life unto God. And accompanying the life of the worshipper are his possessions and service. The Israelites were told their offerings given in worship were to be "unto the Lord," and were to come from "a willing heart" (35:5).

Notice what they gave:

1. Their personal possessions—"bracelets, and earrings, and rings . . ." They gave that which meant something to them, not "leftovers," or "cast-offs!"
2. The men brought costly materials and skins—verse 23.
3. Everyone brought of that which he did possess, whether of cloth, or jewels, or metal, or wood—verse 24.
4. They gave not only of their possessions, but also of their service—verses 25-29.

God would have us know that worship is not to be simply a one day affair, but the very center of our everyday life. Then every day will be GOD'S DAY, and every day will be GOD-CENTERED!

GOD SEES ALL

One day the astronomer Mitchell was engaged in making some observations on the sun with a great telescope. As the sun descended toward the horizon, there came within view the top of a hill seven miles away. On the top of that hill were a large number of apple trees, and in one of them were two boys stealing apples. One was getting the apples and the other was watching to make certain that nobody saw them, feeling certain that they were undiscovered. But there sat Professor Mitchell, seven miles away, with the great eye of the telescope directed fully upon them, seeing every movement they made as plainly as if he had been under the tree.

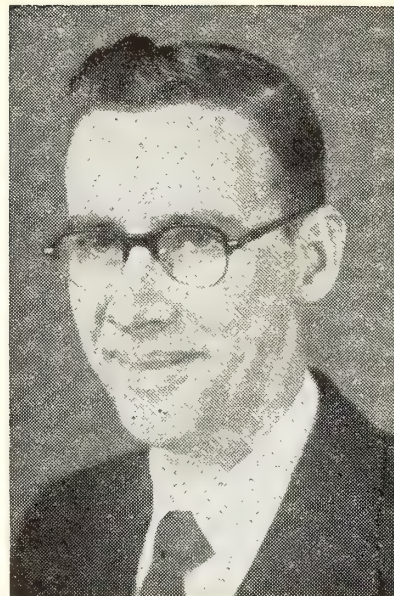
Often it is thus with boys and girls. Because they do not see the Eye that watches with sleepless vigilance, they think that they are not seen. Always remember that God knows all, sees all, and records all. This will keep us from sin.

PASTORS ONLY

I HAVE HEARD of pastors who said they were too busy to work with the young people of their parish—who were so burdened with other responsibilities that it was just impossible for them to give any time to a Youth Program. And when I hear of such I am reminded of an incident in the busy life of our Lord when the disciples would have turned away the young children because they felt that Jesus was too burdened with “important things” to be fussing with children. And I hear my Lord’s words echoing and reechoing through the centuries—“Suffer the little children to come unto me . . .” And He took time from a very busy life that gave Him just three brief years of ministry, and blessed the little children. If Jesus could find time for the children in His short ministry, surely the minister of today, whose average years of ministry will probably be ten times that of our Lord, should be able to find some time for the Youth of His church.

If the pastor does not take an active interest in the Youth how can he expect anyone else to be interested? If he is not concerned about training future lay leaders and ministers for the Brethren Church, who will be?

The pastor cannot be expected to carry the Youth Program on his own. He should look about him in the laity of the church and select, with care, capable leaders to lead and direct the work. But this does not end his responsibility! He should be constantly available for counseling with the youth or their leaders. Active participation by the pastor is desirable. A minister who understands young people can be a challenge and a stimulating force in their lives. I believe it is the pastor’s obligation to always be in touch with the Youth Program.

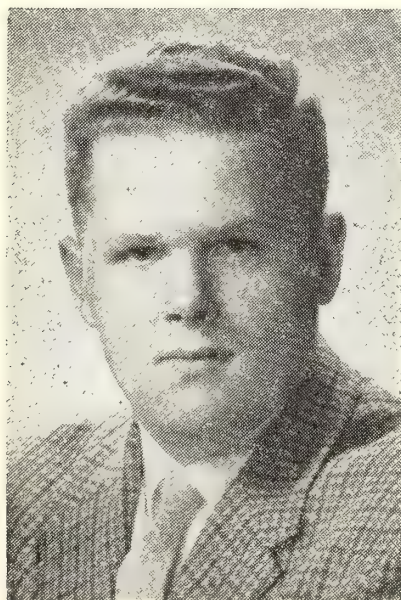


**REV. GEORGE SOLOMON, Pastor,
Hagerstown, Maryland**

IN YOUTH I SEE OPPORTUNITY! I see pliable minds, not cluttered with a lot of preconceived ideas—thirsty for knowledge. I see a rich, virgin soil in which to sow the seeds of Truth—soil that will produce a bountiful harvest. Youth is the spring time of life and therefore affords the longest growing period for the seed we plant. Seeds sown early will produce a rich and satisfying harvest!

Pastors, you have no greater opportunity—you have no greater responsibility than Youth!

The CHALLENGE of Youth Rallies



by
**VERN
CAROTHERS**

**Northern
Indiana
President**

of Indiana to participate in the thrilling experience of Brethren Youth Rally.

OUR RALLIES HAVE A FOUR-FOLD PURPOSE The first big job for Brethren Youth is to reach into every area of their activities with the good news that Jesus saves. The young people of the Brethren Church are ready for the task which brings us together at our local rally. They want something that appeals to the highest and holiest in life. The youth rally is another channel through which they achieve this closer walk with God.

The second purpose of a Youth Rally is to promote, encourage, and stimulate a greater witness in the local church. I believe that God has raised up “Brethren Youth” for the purpose of challenging our individual groups for the greater service of God. This challenge is definitely stimulated through Youth Rallies.

Our third purpose for a Youth Rally is to lift up our eyes not only to the hills but also beyond the hills, and we must see a whole world that needs Jesus Christ today. In the Youth Rallies we are challenged by the dynamic messages which are presented by Brethren leaders and others of like Christian faith.

The fourth purpose of a Youth Rally is to challenge young people to make a decision for Jesus Christ. Many of our young people have been led to Christ for the first time because of the inspiration of our rallies. At our Youth Rallies many young people have been called to the ministry and mission field.

BRETHREN YOUTH ARE ON THE MARCH! They are marching from city and town across the state

The value of Youth Rallies? At the Brethren Youth Rallies many young people have turned to Christ and from that time they have faced Christ's challenge by living for Him. There is the outward challenge too. Because of their new experience of finding Christ these youth have made it their business to bring others to Him. Through the rallies young people have begun witnessing for Him at home, before their friends, and in the other activities of their life.

Again I am looking forward to our next Indiana Youth Rally where we will be challenged by our fellowship, by our pastors, by our national project and by the messages which challenge us to a personal dedication and witness for Him.

The Women's Corner

by Helen Jordan

TEN MONTHS AGO God gave to my husband and me a most precious gift—our little boy. During his short life three pictures that might have otherwise escaped my notice have focused themselves sharply upon my memory.

One came from listening to an army air force chaplain speak of mothers in Korea. These mothers must love their babies as much as I love mine. Yet they have no bottles of vitamins to give for fortifying those tiny bodies against disease, no formula supplemented with sugar in case their own supply of milk is insufficient, no variety of healthful foods, even unstrained, to build strong teeth and bones. Many times hunger cries must be ignored, not because of lack of love, but because of lack of food.

The second picture returns to me whenever I hold John close to comfort or soothe him. This one developed in a movie during the Second World War. A little Polish boy, about three years old, and his mother were in a German concentration camp. One day they were separated. The mother was lined up with the other women to march away from her little boy. She had to keep going, even though he clung to the fence separating them and begged her to take him with her.

The third picture became imprinted on my mind as I read an article in a recent issue of *Mademoiselle* magazine. Women in Russia must return to work after each child is born. Many times there is no one to look after the baby, so he is taken to a state nursery school or left in incompetent hands. The article told about one particular woman who rushed out of the shop where she worked without even removing her apron when the clock rang for the noon hour. Her younger sister came carrying a bundle which the young woman took eagerly and held close. This was her baby that she had to leave every day and she used her lunch hour to be with him.

These three pictures make me extremely grateful, yet sorrowful, as each day I feed, comfort, and play with my own little son.

Mrs. Phil Lersch, Jr.,
Ashland, Ohio.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE BEGINNING OF THE SUNDAY SCHOOL AND PUBLISHING INTERESTS

IN 1832, 1845, and in 1853, Sunday Schools were started in communities in the eastern part of Pennsylvania. In the sixties and seventies more interest was aroused and in many areas across the Brotherhood Sunday Schools were started. Many times they began in homes or school houses since at first they were not allowed in churches.

Sarah Righter Major was born near Philadelphia. When she was 18 she was convinced that she should be a Christian. Almost at once came the call in her heart to preach. Her father, and Elder Peter Keyser, elder of the Philadelphia Congregation, gave her encouragement. In 1842, she married brother Thomas Major. They later moved to Highland County, Ohio. Her husband accompanied her when she went to hold meetings and assisted her. When entering a place of worship she would not take her place behind the pulpit but wait to be invited. Often her husband would be asked to open the meeting and then give her the floor. Though in a formal way, she was never commissioned to preach, in recognition of her power and spirit, none forbade her to speak. She was the first woman preacher in the Brethren Church.

Elder John Kline was one of the most striking figures during the period preceding and during the Civil War. He was a good farmer. In addition he was an author, traveler, physician, philanthropist, and preacher. It is estimated from his diary, which was begun on the day he preached his first sermon, Feb. 8, 1835, that he must have traveled at least 100,000 miles. Most of his traveling was on horseback. Old Nell, his favorite riding mare, carried him 30,000 miles. In 1854 he closed the diary for the year—"Traveled 6,463 miles, mostly on Nell's back."

Henry Kurtz was a German scholar of great literary ability who felt that if the church was to become a power for good that there must be a revival of the publishing interest in the church. Since most of the churches were now rural rather than in the cities, the loss in educational advantages was followed by a lack of interest in reading and the publishing of books and papers. When Henry Kurtz first asked permission of the Brethren Church to publish a religious paper, he was refused. After succeeding attempts, he was at last given permission. In 1857 the first copy of the "Monthly Gospel Visitor" appeared. This paper grew in circulation and was the means of communication, creating unity and cooperative effort among the Brethren. It marked a turning point in the life of the church, with renewed interest in church schools.

YOUR NATURAL RESOURCES



Pennsylvania Youth Retreat



Central District Spring Camp



Indiana Youth Rally



1957 Summer Crusaders



B. Y. at Ashland College



Kentucky Youth Rally

HELP US SERVE MORE YOUTH
\$12,500 IS NEEDED



The Brethren EVANGELIST

Official Organ of The Brethren Church



DISTRICT CONFERENCES



INDIANA DISTRICT:

June 16th-19th

Shipshewana Lake, Indiana

Rev. Arthur H. Tinkel, Moderator

SOUTHEASTERN DISTRICT:

June 17th-18th

Bethlehem, Harrisonburg, Va.

Dr. Joseph R. Shultz, Moderator

OHIO DISTRICT:

July 10th-13th

Hillcrest, Dayton, Ohio

Dr. Leslie E. Lindower, Moderator

PENNSYLVANIA DISTRICT:

July 21st-24th

Vinco, Pennsylvania

Rev. Clarence A. Stogsdill, Moderator

Items of General Interest

SERGEANTSVILLE, N. J. Rev. and Mrs. John Strash, of the Missionary Aviation Fellowship, were guests of the Sergeantsville Church on April 27th, speaking and showing pictures of their work in Mexico.

JOHNSTOWN, PENNA. (THIRD). Brother Clarence A. Stogsdill reports that there were twelve who were baptized and received into the church over Palm Sunday and Easter.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett reports that the Sisterhood had a fine Public Service the evening of April 20th, with Mrs. John Golby of the Third Brethren Church as the speaker.

MANSFIELD, OHIO. From the Mansfield Brethren Mid-Week Reminder: "The Church was filled (April 20th) for the showing of the film, 'Centerville Awakening.' Six people came forward, reconsecrating their lives to the Lord."

ELKHART, INDIANA. On Easter Sunday, four were received by baptism, and two by letter, into the membership of the Elkhart Church.

ROANOKE, INDIANA. Brother C. C. Grisso writes: "I was invited by the Ministerial Association of Roanoke, Indiana, to be the speaker at the first of their union services during Holy week. The service was held in the Methodist church with a capacity audience. On Thursday evening we conducted the semi-annual Love-feast for the Brethren. It was a most blessed service. Brother Hawk, a student in Huntington College, their acting pastor, assisted in the service. Again, at the Easter morning worship service we brought the message. The attendance at the Sunday School and the worship hour was around one hundred, with a splendid interest. There were four first time confessions at the latter service. The Roanoke church is much alive and going forward."

BURLINGTON, INDIANA. A card from Brother Floyd Sibert reads as follows: "We had one confession at the morning service, April 20th. A sextette from the Irving school sang two beautiful songs for us. There were 124 in Sunday School."

COUNTY LINE, INDIANA. Brother Herbert Gilmer reports Easter Sunday attendance as 217 for Sunday

School and 252 for Worship, commenting, "Our li Church almost burst at the seams."

On April 17th, the W. M. S. spent the day at the H Rescue Mission in South Bend. Brother Gilmer comm "Our W. M. S. enjoyed this very much. The day spent sewing and ironing, after which they were sh the work of the Mission."

A Communion attendance of 77 is reported.

COMING EVENTS

DAYTON, OHIO. Hillcrest Brethren. Dedication for new Chapel and Auditorium—May 18, 2:00 P. M. Rev. Percy C. Miller, Pastor.

NOTICE INDIANA LAYMEN

A joint meeting of the Brethren Laymen of Northern and Southern Indiana Districts, will be held, Monday, May 19th. HOST CHURCH is NORTH MANCHESTER. Dinner will be served 5:30 to 7:30 P. M. DST.

Earl Oyler, Secretary

(Editor's Note: After the above announcement was received from Mr. Oyler and set in type, similar word was received from Everett L. Norris, Secretary of the Northern Indiana Laymen, with the further note that reservations are to go to Mr. Ross Briner, R. F. D. 3, North Manchester, Indiana, by May 12th. W. S. B.)

ASHLAND COLLEGE MAY DAY MAY 17

THE BRETHREN EVANGELIST

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Rev. Freeman Ankrum, Church History
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The Editor's Pulpit

The Lord Shall Preserve Thee

THERE ARE OVER 150,000,000 people living within the confines of the borders of the United States of America. This number, at present, is constantly growing; statistically minded men tell us that the number will reach 180,000,000, and more—and the end is not yet.

This vast multitude lives together in what we call a Democracy. In this way of life, every man, except those confined because of their actions or condition, has the privilege of going to any other part of the country, and no questions asked. Provided with the means and the time, any one can travel anywhere in the 48 states, and the District of Columbia. Certain areas and districts are restricted, but as a whole, a man has it pretty much his own way.

In this great country, men and women live together, theoretically at least, in peace and liberty. There are many races represented, many creeds, doctrines and faiths. Freedom of travel, to own property, to work at a chosen job, and to worship as one chooses, is guaranteed by the laws of the land.

Why then, all this thought about "The Lord shall preserve thee." If the freedoms are guaranteed, why all the concern? According to the laws of the land, we should all be living in perfect harmony with one another. There should be no strife, no fear, no want, no anxiety. Such is far from the case, as we see when we read our daily papers. Strife, racial hatreds, violence, and bloodshed are every day occurrences. Unbridled juvenile crime, drunken rioting and debauchery, are a far cry from what most of us would call a normal way of life. Yet it is taking place all the time among the more than 150,000,000 people we call Americans. To a greater or lesser degree, these actions are affecting us and our future.

We have repeatedly pointed out on this page that since the Christian religion is basic in the laws of our way of life, there can be no continuation of that way of life apart from the people's adherence to the faith which has spawned it. In other words, unless people who live in a democracy are Christian, the democracy crumbles.

By virtue of the nature of our democracy, many thousands of people have found a haven within our borders, whose very nature and intent has been aligned against the way of life which has given them safety and opportunity. It has long been the thought of this scribe of what would happen if any one or any combination of these anti-Christian groups were to succeed in gaining strength and power sufficient to inflict their way upon the nation.

Perhaps there will be some, who, upon reading these words, will say that there is no use trying to throttle race rioting, gang fights, drunkenness, etc. Let such take to the hills and the caves. But let real men and women among us roll up their sleeves and go to work as never before. Each one of these more than 150,000,000 people has an eternal soul. Some have been redeemed through Christ, and are faithfully serving God and living the true Christian life. Others, chiefly young people and boys and girls, are in the formative years, and, if touched by the message of the Gospel, will, in great numbers turn to the Lord. Even others have closed the door of their heart against God, and there are those who are hardened in sin. Some are undoubtedly demon possessed, for the Devil has his faithful and loyal servants in human form.

The Church has a challenge it has never had before. That is, to preserve democracy by reaching the unreached with the saving Gospel of our Lord. A social gospel will not do it. Reform will not accomplish this. It will take converted hearts, yielded to the will and fellowship of the Lord. As we go forth to serve, we know that in spite of all the anti-Christian forces, the Lord shall preserve us; that is, He will keep us in the midst of evil, giving us the opportunity to witness for Him. Let's just be sure we are not "hiding" in this preservation, but rather that we are faithfully standing on the battle front, proclaiming the Way which turns men's hearts from hate to Christian love. W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



West Virginia's

ALVA C. HARSH

THE MOUNTAIN STATE of West Virginia, is noted economically for its buried wealth, the coal, the oil and the various chemicals to be found beneath its surface. The rolling hills, the clear rivers, the changing ever-beautiful mountains, cause both native and tourist to sing the praises of the state. Yet with all the riches beneath the surface, unseen by man, the greatest product or wealth is not buried deep within its fastnesses, but is grown upon the surface. The crop to which we refer is that of its Godly men and women.

The world is richer today because of a man who was born in Lost River Valley, in the Mathias neighborhood in Hardy County. The spark of fire which indwelt his bosom was nurtured and imparted to others. We mention Perry B. Fitzwater, who was on the staff of various Colleges, and a member of the Moody Bible Institute of Chicago, Illinois, for nearly forty-one years. He was the victim of an automobile while crossing a street at his home in Evanston, Illinois, December 28, 1957. He was at the time of his death, 86. There are numerous relatives in the Mathias Brethren church and in the community.

It is not the intent of this article to more than mention the name of P. B. Fitzwater, but to enlarge more fully upon the history of the man whose name heads this production.

Brethren History of the First District of West Virginia, is filled with outstanding faithfuls who were born, and served for years in the Egdon section of the western part of the Mountain State. Mention the name of Fike, and they are numerous, and that of Bittingsers, who are not quite so numerous, and you will find that this somewhat isolated section has produced jewels almost beyond number. Our subject is a product of this section of the state, and is a grandson of John S. Fike. He was born Alva C. Harsh.

The young lad, born into the home of Jesse F. and Effie Fike Harsh, was given the name of Alva. His birth was September 29, 1910. While the writer never had the pleasure of knowing him, we worked with his late Uncle Rev. Emra T. Fike, in a meeting at Terra Alta, West Virginia. Rev. Fike was the elder of this cooperative Brethren church for a number of years. The writer feels that numerous others of the Brethren who worked there may also testify to his stature and dignity as a Minister of the Brethren.

Alva Harsh was like a flower that bloomed, and was too soon was cut down. However, though his life was shortened by those who had no consideration for human life, he did not live in vain.

Alva attended the grade school at Egdon, after which he entered Aurora High School. From here he entered Elizabethtown College, at Elizabethtown, Pennsylvania. It was at Elizabethtown that a young lady from the Broadfording community of Washington County, Maryland, was also a student. Like interests made for mutual fellowship which later on terminated in marriage. The young lady was Mary Hykes. From Elizabethtown, Alva went to Bethany Seminary in Chicago, Illinois, to further his Biblical education. He had been baptized on August 13, 1921, when he was nearly eleven years of age. He was licensed to preach on May 26, 1928, when he was approaching his eighteenth year. The full installation to the ministry came on May 31, 1931.

Growing up in one of the finest homes of the community, it is no wonder that we find his feet entering the road leading to the Christian Ministry, where so many of his kin were serving. Alva was the oldest child in a family of seven. They were Alva, Roy, Flora, Ellen, Norman, Nellie and Arvin.

The background is interesting. We are told by his Uncle Emra, that for two generations his relatives have



ALVA C. HARSH

been consecrated members of the Dunker church. On his mother's side, the Fike side, his ancestors had been members for at least six generations. Rev. Fike states, "In the great-great grandfather's family there had been at least sixty ministers of the Dunkard Church." Alva's great grandfather, S. W. Fike, was elder of the Eglon congregation for forty years.

It is no surprise that young Alva was interested in things spiritual. The surprise would have been, had he not been. Yet he entered not the ministry because of outside pressure, but because of inward desires. Thus before he was past his seventeenth year, he was placed in the ministry of his home church at Eglon. There was a heritage so rich that it was a challenge to the young man. Some of his summers were given to successful Evangelistic work. October 1929, he became president of the Brethren Young People's Division or Department of the First District of West Virginia. For three following years he was retained in this office. While a student in Bethany, he was active in the Chicago work of the Church. While he was a student at Elizabethtown he was active in various organizations, such as the Y. M. C. A. and the United Student Volunteers. He was also president of the College debating society. Thus wherever we see him, he was living a full and active life.

He was graduated from Elizabethtown with the degree of Bachelor of Arts, in 1934. This was also a very happy year for the young man when it seemed that his cup of happiness was full and overflowing, for Mary Hykes had agreed to share his life with him. The old Broadfording Church in Washington County, Maryland, was decorated and filled with numerous relatives and friends for the nuptials. Alva's Uncle, Emra Fike, came all the way from the hills of western West Virginia to the rolling fields of the Cumberland Valley to officiate on June 6, 1934, at this wedding. His life's work now became most effective with this consecrated young lady agreeing to walk by his side. From here they wended their way to the South Branch Valley of the Potomac in West Virginia where they served the Petersburg, North Fork and Greenland Congregations of the first District of West Virginia.

Alva had a real consecration for the cause of Missions, and especially those of the Foreign Field. Therefore it

was no surprise that the General Mission Board selected him to represent the work in China. His District as well as his home church was loath to give them up. However they rejoiced that they were willing to give their lives for their Master in Mission work, and on the needy foreign field. Having representatives from the Eglon church upon the Mission field was nothing new to the Eglon Church. This congregation was represented in Africa, India and now China.

When the young people came to the parting, Alva took his typewriter, or figuratively speaking his "pen in hand," and bid farewell to his people in the following words. We give them for they are from a heart dedicated to the cause of his Master and unselfishly laid upon the altar of sacrifice or service which ever should appear.

"The time has come when we must say farewell. I trust it shall in no sense mean good-bye to any of us. Farewell only means 'may you fare well while we are apart,' and that should bring a cheerful thought to each of us. Especially is this true for the Christian who gives himself wholly to God. Then there shall be a meeting of us in God's own good kingdom. We feel more definitely than ever before that God wants us in China as His and your ambassadors of Christian love and salvation.

"In conclusion, allow me to express again our appreciation to you for the opportunity of working with you and sharing life with you during the past two years. Where we have failed, we ask your forgiveness. Where we have succeeded, we thank you for your help. I trust the leaders of the various organizations within the church will feel your responsibility of carrying on the work and not being dependent upon the new pastor too much.

"It is but another call from God.
To do some deed undone and duty we forgot;
To think some wider thought of man and good.
To see and love with kinder eyes and warmer heart,
Until, acquainted with him and keener-eyed
To sense the need of man we serve,
We serve with larger sacrifice and readier hand our kind."

This farewell is well worth a second reading, especially when we realize its prophetic contents.

When the young couple was dedicated with the laying on of hands of the elders in June, 1936, at the Hershey, Pennsylvania, Conference, the days were busy days preparing the countless details necessitated in going to China. They sailed in the Autumn of 1936. Here we may just refer to an unfortunate error which for some unknown reason appears upon the stone in the Broadfording Cemetery in memory of the two martyred Missionaries. It states as was mentioned in a previous article, "Who went to China as Gospel Missionaries from the Church of the Brethren, September 2, 1935, and after more than two years of active service lost their lives during the Japan-China war December 2, 1937." The facts of the matter are that they sailed September 12, 1936, and had been there from that time until their disappearance, December 2, 1937.

The trip across the Pacific required one month and was for the young people a delightful and happy experience. Passing through several typhoons did not subdue their spirits. When they landed in China they were indeed "babes" in a strange land. They could not speak a

word of Chinese, and of necessity the first task of any size was the learning of the language. They studied in the College of Chinese Studies, Peiping, China. They settled down to the strenuous task of learning the language. Studying, sightseeing, and meeting the people, filled the days and nights of the young couple, now so far away from the homeland and the home folk in Maryland and West Virginia. Mary remembered her home in Washington County, and Hagerstown, the city nearby her home. She writes a letter, descriptive of their location. We share it with the reader. It is as follows:

"Where we stay, a large wall is built around space the size of two city blocks approximately, and within is a large lawn with many kinds of trees and flowers, lawn seats, a fish pond, many tennis courts and three large stone buildings three stories high, each the size of Winter Street school in Hagerstown. Each building has a dining hall and sleeping rooms for students. We have met people here from Australia, India, Scotland, Denmark, Sweden, Ireland and U. S. A. That in itself is a real education. There are about seventy or eighty students enrolled, most of whom are missionaries, doctors, nurses, teachers, preachers by profession. Last week, each day but Saturday, we went to class from 8:30 in the morning to 12 noon and two to four P. M. We learn by direct method. The teachers have objects as money, pencil, paper and book and tell us, 'This is a book, etc.' in Chinese. We've been given about fifty words and learned how to count up to one thousand. When we go down the street, we can ask for what we want and pay our bills. The only coins are coppers larger than the cent of father's up in the spare room and twenty make a nickle."

Later on they stated that their time was passing so rapidly that the time for their furloughs would come

and they would not be ready to return to the homeland. They, after diligent application, learned enough to make their wants known and to start to bring the Gospel to the Chinese. When Fall came, Mary was entranced with its beauty. Perhaps it reminded her somewhat of her home valley so far away in Maryland, so she writes.

"Autumn is upon us. While the trees here are not the flaming hues of the sugar maples, we do have interesting reminders of autumn. For instance in our court garden we have a tree called 'Red Fruit.' The best description that I can give of it is that it is a small red crab apple. The top limbs are bending low with these red apples while the leaves are turning into pretty pale yellows, orange, and reds. Also the buildings are covered with a climbing vine similar to our ivy and those leaves are changing giving the entire court an autumnal glow."

About a month later when the frost had come Alva wrote to the home folks: "But this morning when we awoke, everything was so quiet and we looked out to greet the dawning and we saw that Mother Nature had dressed everything in a spotless white gown. The willow tree outside our window still has green leaves, also roses. They were an interesting spectacle all covered with snow."

Alva and Mary were keen in their appreciation of the Chinese people in Show Yang, in the Province of Shansi. They visited them in their homes and won their confidence. They had the efficient help of a fellow Missionary, Miss Minneva Neher, of California, who was an experienced missionary brought about by years of service. More about her in an article to follow. Mary often wrote home of her experiences and their trips to various sections of the Province. She described vividly the conditions under which the Chinese lived. To them, especially

SUMMER CAMPS SPONSORED BY THE SUNDAY SCHOOL BOARD OF THE BRETHREN CHURCH

1958 CAMP DATES

CAMP PINNACLES, (Southeastern):

Seniors	June 29-July 6
Juniors	July 6-12

CAMP JUNIATA, (Pennsylvania):

Seniors-Young People	June 22-29
Juniors	June 29-July 4

CAMP ZION, (Ohio):

Juniors	June 15-21
Intermediates-Seniors	June 22-28

CAMP SHIPSEWANA, (Indiana):

Seniors	June 22-28
S. Indiana Intermediates	June 29-July 5
S. Indiana Juniors	July 6-12
N. Indiana Intermediates	July 13-19
N. Indiana Juniors	July 20-26

CAMP BLACKHAWK, (Central):

June 30-July 6

CAMP WYANDOTTE, (Mid-West):

July 29-August 5

ARIZONA

Little Outfit Ranch	July 13-20
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in the back country, the Foreign Missionaries were people to excite great curiosity. Rev. Minor Myers one day told the writer of the first time he and his family went into a place where they had never seen a white person. The Chinese youngsters followed his boys from place to place and marveled that their eyes were straight across and not slanted. They had never seen such eyes before.

However the Harshes returning from one vacation in the mountains were brought to realize that the war clouds were piling up in the distance. Nevertheless they felt that being at that time some four hundred and fifty miles away from the big city of Peiping, that they would not be disturbed. How soon they were to learn that the clouds were traveling their way with rapid speed. To them it seemed that their small town of Show Yang, would be too far off the beaten trail to be much disturbed. To be cut off and perhaps isolated would be about the most of their inconveniences. Yet as the weeks passed the fighting came ever closer to Shansi. The Chinese people asked them if they were not afraid to remain. They assured them that they were not alarmed. The letters written home to their parents at that time did not show any evidence of fear, though they must have realized the seriousness of the situation. They told the Chinese friends, "God can take care of us and that if He chooses to allow any one to take our lives we can go to His country where people won't fight."

Later on came the Japanese scouting planes. Caves had been dug in the hills by the Chinese in order to take cover from the bombs. The Chinese Christians had prepared a cave which would care for more than eighty people. Likely from time to time it was filled. Bombs came closer and ever closer. Perhaps the lines from their diary written on December 2, 1937, the day they walked out into the night never to return, will be of interest to the reader. We give it as coming over twenty years ago from a hand soon to meet a tragic end. It is as follows.

December 2—1:00 P. M.

"Yesterday we went with the Frenchman and his family to the railroad station and they left for Yang Chuan, their home. This morning we started studying again and got about half time in. The rest of the time was spent discussing various situations and problems with folks who came in. This afternoon I want to go to the Catholic mission, our hospital, our church court and to see the Japanese official and give him a letter which he will carry to Tientsin for us and give to our treasurer there. As a result we hope you folks in America will get part of the contents.

"A few planes passed over again today, but instead of running from them the people now go out to watch them pass over. People seem less and less afraid each day and for the last week we have had practically no disturbance by the army. Last night we had a wonderful worship service led by Miss Neher. Our blessings are many." We have included the last letter written to the home folk in the production given over to Mrs. Mary Hykes Harsh, and so shall not give it again. The streets had been full of soldiers, coming and going. Ever and ever nearer came the night of tragedy.

On December 2, when they disappeared from their mission station the town was under the military control

of the Japanese. Perhaps about the most lucid description of the events of that day were as follows. "That evening a young girl came to the missionaries with an urgent request for them to come to her home. Alva and Mary and Minneva Neher secured permission from the authorities and responded to the call. From this call of duty they never returned. Dr. Y. T. Hsing, a Chinese co-worker says of them, "Their last act of kindness, so far as we know, was to go out at night to help others and they never returned. We are sure that their work is done, and that they have arrived safely at their heavenly home."

Surely the world has been filled with unnecessary grief because man's inhumanity to man has made countless millions mourn. It was a long way from the Community Building at Hershey, Pennsylvania, in June 1936, when Elder J. J. Yoder asked four appointed missionaries to China, why he or she felt called to the task. Both Mary Lou and Alva told of childhood dreams that had one by one been realized, until the door of opportunity had swung open. Now they were to realize the fulfillment of their dreams. That night when the three walked out into the Chinese darkness, perhaps they walked not alone, and like Enoch of old, the twenty-seven year old boy from Egdon, West Virginia, and the smiling girl from the Broadfording congregation of Washington County, Maryland, and the older experienced personage from LaVerne, California, found a nail scarred hand stretched out to them in the Chinese night leading them from man's inhumanities to the peaceful shores of a land where sorrows of all kinds are forever barred. Wherever their remains rest, unknown to man, they rest known to God. May the boy from the West Virginia hills be an inspiration to others yet to follow in his steps, though, let us pray, not to martyrdom.

St. James, Maryland.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
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Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

OUR AMBASSADORS

TO ARGENTINA



NOW ON THEIR WAY

ON TUESDAY, APRIL 29, Mr. and Mrs. John Rowsey, with small daughter Susan, left New York by Aero Vias Real, Super-constellation (Brazilian Air Lines), for Buenos Aires, Argentina, where they will serve in the Brethren missionary program.

John David Rowsey, the son of Reverend and Mrs. H. H. Rowsey (Milledgeville, Illinois), was born in Falls City, Nebraska, and later lived in North Manchester, Indiana; Goshen, Indiana; and Ashland, Ohio, where his father served as pastor. He was graduated from Ashland High School and attended Ashland College before and after his service in the United States Navy. It was here that he met Regina Hendershot, who later became Mrs. Rowsey.

John received excellent training, while in the Navy, in electronics, visual aids, and other specialized fields which will be invaluable to him as a missionary. While at Ashland College he supervised and worked many hours installing the radio-broadcasting equipment for the Speech Department; in fact, he was constantly on call for campus electronics maintenance. He worked part time also for the Patterson Electric Company as bookkeeper and in various other capacities.

John is well qualified to work as a technician on the radio evangelism program "Adelante Juventud," in which the Brethren Church is engaged in Buenos Aires. He will work as well in visual aids and assist in the Bible-teaching ministry.

Regina Rowsey is the daughter of Mr. and Mrs. Ross Hendershot of Berlin, Pennsylvania. She was graduated from the Berlin-Brothersvalley High School, after which she worked for a year in the Identification Division of

the F. B. I. in Washington. After her graduation from Ashland College with the Bachelor of Science in Education degree, she taught in an Ashland County elementary school. Regina's teaching and business training will be extremely helpful in their chosen field. She will work with women and girls in the missionary program.

The Rowseys attended the Kennedy School of Missions at Hartford Seminary for one semester, studying Spanish, Latin American Culture and other related subjects designed to help in their ministry. They have one lovely little daughter, Susan, who will be three years old May 11.

Upon arrival in Argentina John and Regina will be met by General Secretary W. Clayton Berkshire, who has been in this general area since March 6. He will help to orient them to their new work.

The Brethren Church is most fortunate and appreciative that it has these consecrated, well-rounded young people to represent them in Christian service.

Our prayers and best wishes, John, Regina, and Susan!

More from

BERKSHIRE IN ARGENTINA

... We were so glad for word that John and Regina are nearing completion of their preparations to leave for Argentina. It really sounds good here, for they and the Solomons are badly needed here. There is so much to be done, and I believe the people and our workers will appreciate them and respond to their ministry.

On April 15 and 16 we had two very good days with the workers who came to Buenos Aires for these meetings. Our general theme was Christian Stewardship. The mornings were spent in prayer and study. The studies were on the basic Biblical principles of stewardship and some special aspects of stewardship that pertained to pastoral work. In the afternoon the program took the form of a workshop in which we demonstrated and discussed many of the practical aspects of stewardship in the individual's life and in the life of the church.

Many problems relating to stewardship were raised and satisfactory answers were found in most cases. The workers—seven of them—responded exceptionally well and were by their own testimonies delighted for such practical and helpful information and instruction. Dr. Norman Romanenghi was with us for the first day. Our meetings ended between 7:30-8:30 in the evenings; so the days were quite long. Last night we were still going strong at 8:30. The formal part of the day's program had closed in a devotional spirit, but private conferences were still going on. There were still questions that some wanted to discuss.

David and June Palaci were present for the last couple of hours and along with Ruth Martin, who does well with the English, we were able to carry on these private discussions with sufficient translators to expedite matters. Rob Byler did most of the translating and did a very nice job. It is quite simple even in discussions once you get into the swing of things.

I enjoy it very much. The fellowship with the people and workers has been thrilling; I find myself wanting to do more and more to help them in the many ways in which they need practical help . . .

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE BEGINNING OF ASHLAND COLLEGE

ASHLAND COLLEGE was chartered in the year 1878 by authority and under the direction of the German Baptist Brethren. Classes began in September 1879 even before the original Founders' Hall was completed.

For several years prior to 1878, a feeling developed in the Church that a college should be established in this section of Ohio. A meeting in the Maple Grove Church near Ashland took decisive action and selected Elder S. Z. Sharp to head the new school. This was in March 1877. Among the locations considered were Louisville, Canton, Akron, Danville, and Ashland; the latter finally being selected. M. A. Dickey was the president of the first Board of Trustees, but prominent in the organization were E. L. Yoder, I. D. Parker, P. J. Brown, Josiah Keim, William Sadler, H. K. Myers, and many others.

In 1888 a new charter had been secured and another board of trustees chosen. Repeated changes of administrative heads, internal friction, and inadequate financing led to the closing of the college from 1896 to 1898. From

that time, to the present, the institution has been in continuous operation. In Dr. J. Allen Miller's administration, the debt was paid off and the "old gym" built. In 1906, he resigned to head the Bible department and Dr. J. L. Gillin became president. Dr. Gillin is now retired as Professor Emeritus of Sociology at the University of Wisconsin. Dr. Miller remained on the faculty of Ashland College until his death in 1935.

Dr. E. E. Jacobs succeeded Dr. Furry in 1919 and served for a period of sixteen years until he was succeeded by Dr. C. L. Anspach in 1935. During his administration, summer school was instituted, the Library and the Physical Education Buildings were constructed and recognition by various accrediting agencies was secured. His has been the longest tenure to date and was one of exceptional fruitfulness. Dr. Anspach, who remained as president for four years, instituted the Ashland Plan of Education and progressed even farther in the matter of recognition of the school. He is now president of Michigan Central College of Education.

Upon the resignation of Dr. Anspach in 1939, Dr. E. G. Mason, then Dean of the college, succeeded to the post of President. In 1940 the Myers Department of Music was added, making five buildings. Dr. Mason saw the college through the trying times of World War II when the student body was composed almost ninety per cent of girls. He returned as President Emeritus in 1945. He was succeeded as President by Dr. Raymond Bixler in 1945. Dr. Bixler, present Professor of History, headed the institution until 1948. His were the problems of absorbing abnormal numbers of veterans of World War II.

In 1948 Dr. Glenn Lowell Clayton became President of Ashland College. The ten year expansion program for the decade 1950 to 1960 was announced. This program includes four phases: a. Stronger Church relations, b. Curricular changes, c. Plant development, d. Financial undergirding.

The first five years of this program has been accompanied by considerable growth and strengthening of the College in each of the four areas. Of the proposed six new buildings to be constructed by 1960, four have been completed. In addition another new dormitory, to house 142 women students, has been authorized.



THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

Use of the

Official Brethren Seal

IN ANSWER to the several inquiries which have come relative to the use and distribution of the Official Seal of the Brethren Church, adopted by General Conference, 1957, the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE suggested that this statement be prepared.

At its September 23, 1957, meeting the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE took the following action: "A motion was made by Delbert Flora that we temporarily grant to the Brethren Publishing Company the sole right to the use of the insignia until we have an opportunity to present a recommendation to General Conference as to its final disposition.

This motion was seconded by Smith Rose and carried." The above mentioned recommendation was prepared at the committee's April 14 meeting and will be presented at our 1958 General Conference, August 18-24. However, the remarks are being printed to clarify for all the Brethren the practical meaning of the action taken last September.

As is indicated on the seal, it has been officially registered with the Copyright Office, Washington, D. C., with General Conference being the holder of the Copyright. Due to this Copyright and the recommendation of the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE the seal may not be reproduced by any method without the written approval of the Brethren Publishing Company until Conference directs otherwise. This includes mimeographing and drawings of any kind as well as printing. All requests for such permission should be addressed to Rev. St. Clair Benshoff, Editor, Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

It was also decided that, whereas permission for use might be given in most cases, the three present engravings would not be loaned out to other printers nor would permission be given to others to have engravings made. In other words, all letterheads, bulletins, or other printing jobs using the seal must be done at the Brethren Publishing Company. This is only to assure the General Conference control of the seal's use, which is the whole purpose of any copyright. Any further inquiries should be addressed to Editor Benshoff.

Phil Lersch, chairman
Seal Committee.





What's Doing in the Churches



ROANOKE, INDIANA

Just a word to announce that we have hired Rev. Robert Hawk, a native of Shippensburg, Pennsylvania, to fill the remainder of Rev. Reed's term.

It was with considerable regret that the congregation accepted Rev. Reed's resignation, we probably progressed more in attendance, offerings, and building improvements during his year of service than in any of the previous thirty years.

Attendance is holding up well, varying from 64-94 the last three weeks.

Since taking over our pastorate, Rev. Hawk, assisted by many of our Laymen, has already been in fifty-two homes on visitation. Four young people have come forward requesting baptism.

D. R. Williams, Moderator.



DUTCHTOWN, INDIANA

Greetings and a few "Newsy Notes" from the Dutchtown Brethren. We must confess that it has been some time since you have heard from us. This isn't because we had no news to write about. But, because we just did not get our "Items of Interest" sent in.

The Lord is blessing us. And we do Thank Him for every victory. We could not write of all the activities, but we will give you a few "High lights."

At our Rally Day last fall we engaged the fellowship and services given by a Gospel Team from Ashland. This was a full day, with many blessings.

Through the faithful preaching of The Word by our pastor, Rev. Pontius, several were "added to the Church." During the winter months, as many of you know, Brother and Sister Pontius' home is at Elkhart, Indiana, and they drive some 80 miles each Sunday in ministering the Word to us. For this, we are deeply grateful.

The first two weeks of March, Rev. Claud Studebaker was with us for Evangelistic Services. This proved to be a very interesting two weeks. One precious soul was saved during the meeting. Night after night we all were made to marvel at the wonderful memory that our Lord has given to Rev. Studebaker, as he would quote chapter after chapter from scripture. "Thy word have I hid in my heart."

For Pre-Easter Services, our Church joined with the other churches of the township, alternating between the four churches. Our Pastor preached at the opening service at the Church of God, and his heart was made glad by the very fine attendance of his own congregation.

On Thursday night, Communion Services were held by each church. Dutchtown had the largest attendance we have had in many years. All the tables were full, and extra chairs and a table had to be added.

Easter Sunday began at 6:30 A. M. with a Sunrise Service and breakfast. Sixty-eight were present. Attendance at the worship service, one hundred and fourteen. Five new members were received into the Church (two by letter). Dedication Services for new babies were held at the morning service. We now have two babies on our Cradle Roll.

The W. M. S. Public Service was held on Sunday evening, April 13th. Brethren Church History slides were shown. The Mother and Daughter banquet will be May 6th.

Audrey Randall, Church Cor.

Laid to Rest

ELLIOT. Effie Jane Elliot, born Mar. 11, 1876, died Mar. 12, 1958. Charter member of the Manteca Brethren Church. Survived by two daughters and one son, and several grandchildren. Services conducted by Rev. J. W. Platt, her pastor for forty-five years, and the undersigned.

DARLING. Mary (Mollie) Darling, born July 10, 1879, died Mar. 12, 1958. Was the beloved wife of Elder Roger Darling for 56 years. Her father was Elder Jacob Miller, founder of the Tiosa, Indiana, Brethren Church. Was baptized into the Brethren Church in 1896. Survived by her husband and one daughter. Interment at San Jose.

JOHNSON. Alma S. Johnson died Apr. 2, 1958. Member of the Manteca Brethren Church. Survived by her husband, Ross A. Johnson, two daughters and one son. Services conducted by the undersigned.

Milton M. Robinson.

* * *

FRANK. Mrs. Martha Frank, born Feb. 29, 1864, departed this life Apr. 14, 1958, aged 94 years. For most of her life she had been a member of the Mt. Olive Brethren church being the oldest person on its membership roll at the time of her going to be with the Lord. Services conducted at the W. H. Kyger Funeral Chapel by her pastor. Interment, in the family lot in the Keezletown Cemetery.

John F. Locke, Mt. Olive.

* * *

THOMAS. REV. ALBERT E. THOMAS, 73 years of age, died in Florida, Mar. 18, 1958. Was a former minister in the Brethren Church, and a graduate of Ashland College, having been ordained in 1908. His home address at the time of his death was 2221 Washington St., Allentown, Pennsylvania. Survived by his wife, the former Alice L. Hargraves. A daughter preceded him in death in 1944. Funeral services at Allentown, with entombment in Grandview Cemetery Mausoleum.

MILLEDGEVILLE BRETHREN JUNIOR CHOIR

DEDICATES NEW ROBES

THE JUNIOR CHOIR of the Milledgeville Brethren Church, Milledgeville, Illinois, was organized two years ago, in May 1956, with 16 children. Now in its second year, the Choir has a membership of 25, with 20 to 24 attending rehearsals regularly. These rehearsals are held on Thursdays after school for about 45 minutes. The Choir sings for the Church Services every other Sunday.

Wayne Hawkins, Director, says: "The reason for the success of our Choir is the support the parents give to it. Many have to make a special trip to town to get their children after rehearsal. The parents in town see to it that their children come also. The people of our church are behind us 100%."

Robes for the Choir were purchased some weeks ago at a cost of \$255.00. In a matter of eight weeks the money was all in for the robes; also to pay for the music now used by the Choir. The accompanying picture was taken on the day of Dedication, when the robes were dedicated free of debt, in a service by candlelight.

Mr. Hawkins continues: "The Choir consists of 4th to 8th graders. They are dignified and sing in a worshipful manner. I tell them they are preaching a sermon in song. We have learned that a Junior Choir can be a great thing in attracting people to Church and to have a better Senior Choir in the future. It may do the same for other Churches."



Front row: (l.-r.) Barbara Warfel, Sally Bushman, Jane Haugh, Marsha Turner, Marsha Fogle, Judy Boyer, Sharon Freeman.

Second Row: (l.-r.) Sharon Shipman, Clifford Freeman, Frankie Merlak, Stephen Hollewell, Doug Cunningham, Nancy Shipman, Mickey Kelly.

Third Row: (l.-r.) Donna Martin, Ginny Real, Gloria Workman, Susie Hawkins, Carol Lynn Peugh, Trudie Merlak, Birdie Peters, Jewell May White.

Accompanist, Mrs. Wayne Hawkins, is standing to the left of the picture, and Accompanist, Mrs. Harold Kelly, to the right, with Director Wayne Hawkins standing to the rear center. H. H. Rowsey is Pastor of the Church.

Ten Commandments For Church Members

I
I am the Lord that redeemeth thee; thou shalt not give all the credit to the evangelist, or thy pastor, or anyone else, for thou shalt have no other gods before Me.

II
Thou shalt not worship thy church, nor any other denomination on earth, for I the Lord thy God am a jealous God, and have a few people in most all denominations who have not defiled their garments.

III
Take not the name of the Lord thy God in vain; neither shalt thou refer to the minister as "Brown" or "Smith," but at least esteem him enough to refer to him as Brother Brown or Brother Smith.

IV
Remember God's sanctuary to keep it clean and holy; thou shalt not make it a house of merchandise, a moving picture theater, or a playhouse for the children. Six days shalt thou do all thy work, and on the Lord's day thou shalt rise early and bring thy children to Sunday School and preaching service, and worship the Lord in the beauty of holiness.

V
Honor the church that teaches God's Word, that has a Spirit-filled ministry and a saved mem-

bership, and is getting folks saved and sanctified. Honor it with thy presence and thy means, and God will bless thee.

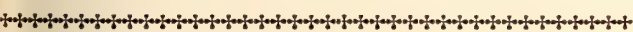
VI
Thou shalt not kill thy brother's or sister's influence by the circulation of evil reports; neither shalt thou kill the pastor's influence by unkind criticism of him. Neither shalt thou kill thine own influence by failing to bridle thy tongue.

VII
Thou shalt not have unlawful fellowship with the world, for it is opposed to God and a friend of the evil one.

VIII
Thou shalt not steal anything from thy neighbor, thy tithe from God, nor thy support from the church. Let him that stole, steal no more.

IX
Thou shalt not speak evil of thy neighboring church, neither shalt thou testify to something thou dost not have, for in so doing thou shalt bring reproach and damnation to thine own soul.

X
Thou shalt not covet a place on the church board, neither shalt thou envy the pastor or Sunday school superintendent, neither shalt thou covet thy brother's experience. Get one of thine own; God has it for thee.—Author unknown.



This 'n' That

By the Editor
HELP! HELP!

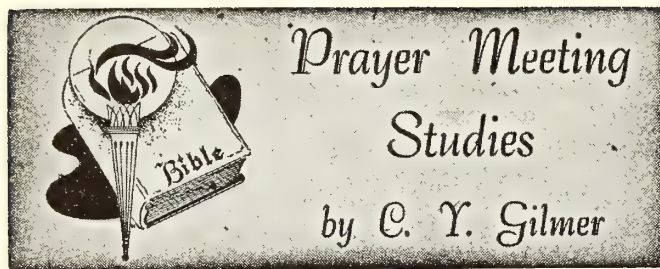
YOUR PUBLISHING COMPANY is greatly in need of soft cloths suitable for wiping ink off of press rollers and type forms. The Brethren have done very well in supplying these in the past, so you who have worn out clothing or other cloth materials of an absorbent nature could be rendering your Company a very helpful service by either sending or bringing such to the plant in Ashland. Thank you very much for your help. W. S. B.

I dislike the word "Fundamentalist" as much as I dislike the word "Modernist." I always decline to be labeled by either designation. My own position is that of holding the Evangelical faith in its fulness.

I feel very often that a hindrance to the work of the Kingdom of God in the world, perhaps greater than that which is called Modernism, is that of a dry and dead orthodoxy content with intellectual acceptance of the doctrines of the faith while yet devoid of its spirit and life.

I have long been convinced that we gain nothing by attacking either the naturalistic tendencies of Modernism or the formalism of Orthodoxy. There is one thing for us to do and one only, which may be expressed in that simple and yet sublime formula, "Preach the Word."—G. Campbell Morgan in THIS WAS HIS FAITH (Revell).

Seventieth General Conference of the Brethren Church
August 18-24, 1958 --- Ashland, Ohio



A TRUE CHRISTIAN'S PRAYER

My God, in me Thy mighty power exert,
Enlighten, comfort, sanctify my heart,
Sweeten my temper and subdue my will,
Make me like Jesus, with Thy Spirit fill.

I want to live on earth a life of faith;
I want to credit all the Bible saith;
I want to imitate my Saviour's life,
Avoiding lightness, gloom, and sinful strife.

I want to bring poor sinners to Thy throne;
I want to love and honor Christ alone;
I want to feel the Spirit's inward power,
And stand prepared for death's important hour;

I want a meek, a gentle, quiet frame,
A heart that grows with love to Jesus' Name;
I want a living sacrifice to be,
To Him who died a sacrifice for me.

I want to do whatever God requires,
I want a heart to burn with pure desires.
I want to be what Christ my Lord commands,
And leave myself, my all, in His dear hands.

O Lord! Pour out Thy Spirit on my soul!
My will, my temper, and my tongue control;
Lead me through life to glorify Thy grace,
And after death to see Thee face to face.

—Selected.

OUR LORD HIMSELF spent forty days in secret prayer and fasting (Matt. 4:1-11). Day and night Paul's prayers and intercessions went up to God (Acts 16:25; Phil. 1:3-11; Col. 1:3, 9-11). Pentecost was preceded by prayer and followed by a great outpouring of the Spirit and many conversions (Acts 2:4-6). Continued prayer brought on continuing results (Acts 4:4; 6:4-7).

It is by the Holy Spirit that we have access unto the Father (Eph. 2:18). We are to come through Christ, the resurrected Mediator (Heb. 10:20). Through the personal fullness of the Holy Spirit we are enabled to pray in the will of God (Rom. 8:15, 26, 27; Gal. 4:6; Eph. 6:18; Jude 20, 21). "Praying in the Holy Spirit" (Jude 20) is co-operating with the will of God. The secret of a real prayer life is to "Be filled with the Spirit" (Eph. 5:18), Who is "the Spirit of grace and supplications" (Zech. 12:10).

We are to have a daring faith in prayer (Gen. 18:14). We are to believe in His ability and His willingness to bless superabundantly (Matt. 19:26). Because of opportunity, "shamelessness" in asking in the midnight hour, God will give (Luke 11:5-8). Not because of friendship

but because of holy boldness in asking we prevail prayer (Heb. 4:16). Let us be bold to pray for the thwarting of iniquity in this world, the revival of the Church, and the speedy evangelization of the lost (Isa. 64:7; Gen. 32:26; Dan. 9:1-27). Let us not hesitate ask for speedy intervention against the "mystery of iniquity" and the opening of the world to evangelization (Luke 18:1-8; Ezek. 39:1-8; Joel 2:12-20).

The times demand that a Christian more than ever intensify his prayer life (Luke 21:31-36). God foreknows of man's increased knowledge and speed of superspace travel (Dan. 12:4). He sees the folly of the terror that strikes fear into the heart of the natural man (Heb. 2:13). He is still overruling all (Dan. 4:25). Man's outrageous rebellion against God is asking for His consuming wrath (Isaiah 34:2-6; 40:15, 22, 23).

Let Prayer and the Word be first in our lives (Acts 6:4; 12:5; 1 Tim. 4:15). We need the force that purifies hearts and exalts holy principles (Rom. 14:17). As heirs of salvation (Heb. 1:14) we are engaged with demonic forces (Eph. 6:12). The method for overcoming is specified in Revelation 12:11. And the courage we need is something to be taken (Acts 28:15).

"I simply take Him at His Word,
I praise Him that my prayer is heard,
And claim my answer from the Lord,
I take—He undertakes."

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

TWO RECENT REPRINTS

THERE IS an amazing wealth of printed material available today for workers in the Sunday school field. With this great store of information and help there is no excuse for a Sunday school teacher or officer being uninformed as to his or her responsibilities.

Recently two outstanding books have been reprinted; of course there are many others constantly appearing and reappearing, but these two are especially significant. Every Sunday school worker should own, read, and reread these two books.

The first is **The Sunday School in Action** by Dr. Clarence H. Benson, recently reprinted by Moody Press in a paperback edition at \$1.95. Dr. Benson was for years one of the great leaders in the Sunday school movement, teaching at Moody Bible Institute, writing many books in the field, and directing the Evangelical Teacher Training Association.

This particular book by him is currently in its fifteenth printing, so you may know it is worthwhile. This book should be a basic study manual for every Sunday school worker, for it covers such areas as organization, administration, teacher training, and evangelism. There are also important chapters on equipment, housing, finances, and special days. It is gratifying to note that the last chapter is entitled "Supreme Spiritual Emphasis," so something we too many times forget.

The second book is **Teaching the Word of Truth** by Donald Grey Barnhouse, reprinted by Wm. B. Eerdmans Publishing Company and selling for \$2.50. This book was thirteen years in perfecting, has been reprinted ten times, and has sold more than 150,000 copies. It has even been translated into such languages as Arabic, Japanese, French, German, Korean, Manipuri, and others.

Dr. Barnhouse wrote this book as a guide for teaching general Christian doctrine to young Christians of all ages. The emphasis should be on "all ages," for nowhere have we seen Christian teaching presented so succinctly, clearly and understandably. There are eighty lessons, each with outline, teaching suggestions, lesson explanation, and rough blackboard illustrations. We guarantee that every Sunday school teacher who carefully reads this little book will learn much from it. There are even cases of teachers being led to Christ through studying this manual!

These two recent reprints should be in the hands of every Sunday school worker in the Brethren Church. For less than five dollars you can obtain enough material to do a lifetime of fruitful service for Christ in His church. Ask the Brethren Publishing Company to send you a copy of each book, look them over carefully, and see if you do not agree that these are two of the finest books on the market. "Who dares to teach must never cease to learn."

Lesson

Comments

by

William H. Anderson



Lesson for May 18, 1958

GOD'S PEOPLE TESTED

Lesson: Numbers 13:30-33, 14:1-3, 19-24

YOU SHALL not lose anything by God's afflicting you. You shall, for a time, be an apparent loser; but a real loser in the end you shall never be. When you get to heaven you will see that you were a priceless gainer on all the losses you endured." (Charles H. Spurgeon) Trials and testings add rich spiritual blessing to our lives when we are willing to have faith in our God!

UNBELIEF AND ITS FRUIT

The Israelites, on their way to the Promised Land, were tested many times. At Kadesh-barnea they met their greatest test of faith—and failed miserably!

Twelve men were sent into Canaan and commissioned to spy out the land. They were to "see the land . . . the people that dwelleth therein . . . and what cities they be that they dwell in . . . and bring of the fruit of the land."

So they went—and so they returned with their report. "It floweth with milk and honey."

What wonderful news this must have been to the weary Israelites! But wait—the report is not finished: "Neverthe-

less the people be strong that dwell in the land, and the cities are walled, and very great . . . And there we saw the giants . . . and we were in our own sight as grasshoppers."

This was the majority report. Caleb and Joshua then gave their minority report: "Let us go up at once, and possess it; for we are well able to overcome it."

As so often happens, the majority ruled **even though they were wrong!** The people accepted the evil report of the ten, unbelieving spies.

The Lord had promised Israel the land of Canaan. In Exodus 34:10-11 God said to them: "Before all thy people I will do marvels, such as have not been done in all the earth . . . and all the people among which thou art shall see the work of the Lord . . . Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite."

In other words, God had promised to free Canaan from all Israel's enemies if only they would believe and obey! The nation was paralyzed with FEAR—FEAR which is always motivated by UNBELIEF!

UNBELIEF AND ITS RESULT

"And all the congregation lifted up their voice, and cried; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron." Their fear turned to weeping, and weeping turned to murmuring, and murmuring proved to be sin.

God was greatly displeased with Israel: "How long will this people provoke Me? and how long will it be ere they believe Me, for all the signs which I have shewed among them?" Their unbelief had borne fruit, and now they must reap its inevitable result: "As truly as I live, saith the Lord . . . your carcasses shall fall in this wilderness . . . and your children shall wander in the wilderness forty years." This wasn't all: "And the men which Moses sent to search the land . . . even those men that did bring up the evil report upon the land, died by the plague before the Lord."

FAITH AND ITS REWARD

How terrible are the fruits and results of unbelief! But how precious are the rewards of FAITH!

In spite of the fact Joshua and Caleb were surrounded and almost overwhelmed by unbelief, they did not succumb. Their faith in God was steadfast. **And their faith was rewarded accordingly.** These two stalwart men of faith were spared from the plague which destroyed the other spies. In addition, God privileged them to enter the Land of Promise!

We in the Brethren Church are waiting for the blessing of God to fall upon us. We are longing for God to manifest His power and might in our midst. **It might well be we wait in vain!** There is one thing which makes it impossible for God to work—UNBELIEF. Let us hear and ponder the words of Matthew 13:58: "And He (Jesus) did not many mighty works there because of their unbelief."

GOD HELP OUR UNBELIEF!



MY DIARY

Mrs. George Drushal

APRIL 8. WHEN I SAT DOWN TO COPY MY DIARY, AND REALIZED I WAS THREE MONTHS BEHIND, DECIDED TO OMIT JANUARY, ALTHOUGH QUITE A LOT OF THINGS HAPPENED WHICH WERE INTERESTING AT THE TIME. WILL BEGIN WITH MOST IMPORTANT THINGS IN FEBRUARY.

Feb. 7—Fri. Papa had a bad night last night. Seriously ill this morning. Tried to get Dr. Martin from Homeplace Hospital, but he could not come. Tried to get a doctor from Jackson, but could not. Dr. Martin advised bringing him up, but he was too sick to sit up, so we had an ambulance take him to Homeplace. He was in a serious condition when we got there. Very low all day, and about 3 p. m. seemed to be getting worse. I called the doctor and he took me to his office and told me very few lived after condition like his developed. We went back to his bedside together and Dr. Martin said to Papa, "May I pray with you?" How thankful I was to have a praying doctor. Called Garber at Wooster and Grace at Ashland. Hardly knew if we should tell them to come or not as the roads were so dangerously slippery and folks were being warned to stay off the highway. Ina Noble and Adah with him all night. Ada Lou and Alvida stayed here at home to watch for phone calls.

Feb. 8—Sat. Papa very low. Had a sinking spell last night. Could scarcely breathe. Doctors and nurses worked hard with him and the Lord worked for him and spared his life. Resting well tonight. Eunice Wright, from Illinois, arrived today to help with the high school work. This will be a big help.

Feb. 9—Sun. Adah came home to look after things while I stayed with Papa. They put a cot in his room so we can stay with him all the time. Garber and little Richard arrived tonight. Got to hospital about 10 o'clock.

Feb. 10—Mon. Garber and Adah to hospital this morning. Adah then home and Garber and I stayed with him till Adah came for us this afternoon. Papa SO MUCH BETTER that no one need stay with him all night. Mr. Fry took me down to Haddix to a meeting of the Church Board of Trustees. The new road which is being built will pass through where our chapel now stands. We decided to accept the State's offer of \$4,010.08 for the building which was cheaply put up and scarcely worth that much. They will let us use the old building until they begin work there. The road will pass too near Mrs. Kessinger's cottage to suit us, but does not touch the property. One of the most marvelous manifestations of Northern Lights we have ever seen, visible tonight. Third time they have been seen in Kentucky during last 52 years.

Feb. 11—Tues. Garber to Hospital all forenoon and ate lunch with Papa. I spent the day at the desk here at home getting caught up with correspondence and business affairs. Papa doing fine. Garber left for Wooster this afternoon.

Feb. 12—Wed. Spent day with Papa at Hospital. Doctors pleased with his improvement. He walked around some.

Feb. 13—Thurs. Spent day at Hospital till Mr. H came for me to go to the prayer meeting at Rowdy.

Feb. 15—Sat. Heavy snow and icy roads. Adah, A Lu and I started to Hospital to see Papa. Car slipped on the road and turned around, nearly going into ditch. Stopped scarcely an inch from the edge. Came home and phoned Papa. First day we have missed going to him. Temperature low all day.

Feb. 16—Sun. Getting down close to zero. Had thought we could not get to hospital, but Shorty Barnett offered to take me. Papa surprised to see me, since few cars on icy road. Did not stay long on account of it snowing, not knowing if we could get back later, or not. Ada Lou and I had a little service together here in the home tonight. Furnace pipes at Log House froze.

Feb. 17—Mon. Papa phoned down they were letting him come home from the hospital. Roads slippery, but Tom Marcum took me up after him. Seems to be feeling fine, but doctor says he cannot do anything, not even so far out of the house for a week. Doctor explained for first time what has been his trouble. Blood seeping into lungs, could not get oxygen. Gave him 3 tanks of oxygen. Dr. and Mrs. Marvin Dean, Asbury College, Dean of Fine Arts there, here for Sacred Concert tonight. One of the finest programs ever given here, but few out to hear them. Their usual charge for a night's concert \$100.00. They charged us only \$80.00 and Mr. Dean then gave a personal check back to Riverside for most of the amount. They wanted the Concert to be a gift to Riverside. It was a marvelous gift. We had supper for them after the program. High school classes scattered out of the dormitories on account of burst pipes.

Feb. 18—Tues. Zero last night, warmed up to 20 degrees today but getting cold again tonight. Had typed class type programs for our coming Conference. Got so behind with things that we are late getting out the notices. Basketball boys to Caney tonight. Girls were going along but couldn't get car thawed out.

Feb. 19—Wed. Plumber up to fix burst pipes. Log House not in shape yet for using. Plumber had a big job but not as big as it would have been had not Mr. Garber and Ronnie stayed up two nights and worked on it. Miss Hooks, Miss Wright, Miss Entz and I to Jackson to prayer meeting as it is The World's Day of Prayer.

Feb. 23—Sun. Lovely day. Snow melting. Big icicles still hanging down from mountains like huge stalactites. Earl Dodge, of the National Prohibition Committee, from Chicago, preached here in the morning and at night at Rowdy in the afternoon. Five girls and two boys came forward to the altar tonight.

Feb. 24—Mon. Papa to Homeplace for check-up. Doctor says he is making good progress and can preach next Sunday.

Feb. 25—Tues. Mud getting worse everywhere from much rain. Had one of my artery attacks. Came on suddenly while reading the mail. Right to bed. Papa allowed and when I said, "It's just one of my old

lls," he said, "Then we'll just use the old-time rem-
," as he laid his hands on my head and prayed for
To sleep for a couple hours. Awoke feeling fine. Am
ting to bed late tonight, trying to get caught up with
ngs before the Conference begins on Thursday.

Feb. 26—Wed. Warm, clear day, but MUD. Road up to
dge almost impassable. Mr. Fry to Athol for gravel.
t a car load for \$140.00. They had promised to deliver
and have it on by Friday. Had hoped to have it on
the opening day of Conference tomorrow. Mr. Noble
e to make arrangements for moving in the farm house.
ss Bethke, a former Girl's matron here, arrived for
Conference tomorrow. Papa out to take charge of the
ayer meeting for the first time since his recent illness.
ed his way of conducting the meeting. Asked for spe-
l things for which to pray, then asked for two or
ee to volunteer for each request. Some of the things
ayed for: The Conference beginning tomorrow night,
speakers, music Directors, that the theme of the Con-
ference, WATCH AND PRAY, would have such an effect
the students that they would learn how to pray, money
operating expenses, money for the new building so
can go ahead and finish at least part of it this spring.
d a good testimony meeting after prayer. We like a
ayer meeting of singing, prayer and testimony, better
n for the preacher to take up the time with a sermon.

Feb. 27—Thurs. Men folks worked all afternoon on
roadway, so cars can get through tonight. The gravel
n't get here, but with the rock put in, the cars man-
ed to pull through tonight. The time for the Confer-
e came, a good attendance, the music began, but the
aker, Dr. DeWeerd was not on hand. Papa asked
lther Owens to give a message after we sang a while
lger. After the music was prolonged, the speaker ar-
ed. It had taken him longer to come from Chicago
ound our curved roads, than he had figured on. Had a
fe service. Ada Lu had made a huckleberry pie this
afternoon, to serve the Conference staff after the ser-
ve.

Feb. 28—Fri. Splendid Bible Conference. "Watch and
Fry" was the theme. Mr. and Mrs. Owens were at their
bt with their beautiful singing, their bells, trumpets,
sophones, saw, musical pitchfork and another strange
instrument I do not know the name of. Brother Taylor
Noctor gave the opening morning message, followed
b Dr. DeWeerd. A free lunch was served to all who
ne from a distance. The first message of the after-
noon was given by Rev. John Lewis, of Jackson. This
vs followed by Dr. DeWeerd. The whole of the night
svce was given over to the musical Owens's and the
ctor. Three came forward to the altar at the close of
t night service. We have been having these Bible Con-
ferences on the last Thursday and Friday of February
f at least 15 years and we consider this one of the best.
M. and Mrs. Noble moved in the farm house today.

March 2—Sun. Our Conference speaker, being a mem-
b of the Board of Directors of Bethany Children's
Fne, spent Saturday with them and agreed to come
bk here and speak for us this morning. Papa had
nned on being in the pulpit today, but was glad for
t help. The S. S. raised enough money to pay for the
vel which has made our roadway passable.

March 4—Tues. To Jackson for the first time for a
long time. Visited a woman who has such serious per-
sonal problems that nothing but the miracle-working
power of the Lord can straighten out. Tried to impress
her with the fact that this is not too hard a problem for
God. Had faculty meeting today in place of yesterday as
that was Papa's day for his weekly check-up at hospital.
Main problem to discuss was what to do with two sisters
who scrap all the time.

March 9—Sun. Papa preached for the first time since
he came back from Hospital. Mr. Hall went to Rowdy;
Elizabeth, Orlena and Paralee to Fugate's Fork, and
Roland and Frank to Big Branch Sunday schools.

Mar. 12—Wed. Nice prayer meeting. Had quite a list
of things to pray for. Papa only gave a short message.
Spent most of the hour in prayer.

Mar. 14—Fri. Adah took a group of high school stu-
dent's to Lexington to attend a Kentucky Press Associa-
tion meeting for Year Book advisors and school paper
managers. This has been one of those days when we are
busy all day, but at the close, can see nothing accom-
plished. Made a few calls with Papa.

Mar. 15—Sat. Carrie Stoffer's sister, Gladys, from
Ohio, phoned up from Haddix for Adah to go to Jackson
to help with the settlement of Carrie's business affairs.

Mar. 16—Sun. Attendance here back to normal again
after a lot of sickness. Papa preached both here and at
Rowdy and felt good afterward. At both places we sang
hymns with five verses and sang all five verses. Why
Not? Been trying to find out from those who say, "Omit
the 3rd verse," just why they say that. Haven't gotten
any answers yet that have satisfied me. It takes less than
a minute to sing most any verse. Do they get tired of
singing a pretty tune? Does the changing of the theme
of one hymn to another make singing more worshipful?

Cannot we worship the Lord better by singing 5 verses
of one, than by stopping and turning another page for
another line of thought? Many a time I have longed to
sing the 3rd and 4th verses of a blessed hymn when the
leader would say, "Last verse, please." NOW WHY? I
have never been given a reason which I considered good.

Mar. 17—Mon. Papa to Homeplace Hospital for his
weekly check-up. Doctor says he doesn't need to come
back for two weeks. I went along to visit other patients
in hospital. After supper, Adah and I went to Haddix to
see Gladys Weiss, Carrie Stoffer's sister, who is making
arrangements about Carrie's things she had at Haddix.
Gladys is leaving them there at the cottage with Mrs.
Kessinger to be used there as long as the cottage is used
by the church. She knew Carrie would want it this way.

**Read your
Brethren Evangelist
every week.**

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

BRETHREN YOUTH SUNDAY—MAY 18

HERE ARE SOME SUGGESTIONS TO HELP YOU HAVE A REALLY "MEANINGFUL" BRETHREN YOUTH WEEK, May 11-18, 1958. It is true, you may not desire to follow all of these helps, but please plan now to engage in a part of the program.

* * *

SUNDAY—MAY 11:

This day is the close of "National Family Week."

A. M.—PASTORS, Plan a sermon tying the close of
 “National Family Week” and the start of
 “Brethren Youth Week” together.

P. M.—KICK-OFF MEETING—either during B. Y. Crusaders or at the evening service. Use the playlet, "Visit Dr. Fixum's Youth Clinic," with participants memorizing their parts. (Copies of playlet may be obtained by writing National Brethren Youth, Ashland College, Ashland, Ohio) (5c each). Follow this playlet with a discussion about the strong and weak areas of your own youth group, and how positive steps can be taken to overcome your weaknesses. Complete the program with devotions and singing.

* * *

MONDAY or TUESDAY EVENING—May 12 or 13:

WORK NIGHT at (or for) your own Brethren Church.

This could be called a “Spring Cleaning.” There are always windows to wash, brass rails to polish, nursery furniture to clean, lawns to rake, and many other jobs Brethren Youth can tackle. Have someone prepare some refreshments for the “weary workmen” and enjoy working together to make God’s House look neat and clean.

* * *

WEDNESDAY or THURSDAY EVENING—May 14 or 15:

PRAYER NIGHT by both young people and adults
for Brethren Youth.

Young People: Arrange to meet with an advisor in someone's home to pray specifically for National Brethren Youth and your own local B. Y. C. needs.

Adults: Meet for your regular Prayer Meeting at the Church (or in some home) and center your Bible Study and prayers upon our youth.

Both Groups: Should have a program directed in all parts toward the needs of young people and the part Christians should be playing to activate more youth for Christ. Suggested texts for study are Luke 2:40-52 and I Timothy 4:12 (consult Phillips' translation.)

FRIDAY or SATURDAY EVENING—May 16 or 17:

BRETHREN YOUTH BANQUET.

This banquet or supper should be a "dress-up" affair (and could even be formal if your youth so desire). Give your young people something special to which they can look forward at the year's end.

The program should have some entertaining feature and then close with a talk, a film or demonstration with plenty of challenge. Make it something just for the kids that they will long remember.

* * *

SATURDAY—May 17:

WORK DAY FOR NATIONAL PROJECT:

The young people should all find some kind of work for this day and then agree to donate all of the money they make to the National Project of raising \$4,000 to "X-PAND SUMMER CRUSADING."

If everyone throughout our denomination would do this, it would be no problem meeting the goal. And it would be fun working together for such a project.

Here are some ideas for work: wash cars, mow law, rake leaves, dig gardens, houseclean.

* * *

YOUTH SUNDAY—May 18:

BRETHREN YOUTH PUBLIC WORSHIP SERVICE.

At this service young people should be asked to participate and help conduct the service, read the Scripture, lead in prayer, provide special music, give reports of their work to the congregation and be prominent in the worship.

A special speaker for youth or the pastor is urged to have a message about youth, "Our Natural Resources,"¹ keeping with the day.

THESE ARE SOME WAYS you can give NATION
BRETHREN YOUTH WEEK some meaning of last
value. Think of additions to this program yourself.
your young people to help. They always have good id

And may God Himself be glorified because we have taken a few moments to

HELP DEVELOP OUR NATURAL RESOURCES

[illegible]

HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers also please note:

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer,
address, Rev. William Fells, Brethren Youth, Ash
College, Ashland, Ohio.

[illegible]

The Women's Corner

by Helen Jordan

Let Us Mount Up With Wings

"They that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." Isa. 40:31.

OUR LORD has told us to consider not only the flowers of the field but also the birds of the air. The way for wings is as old as the human race. The psalmist said, "Oh that I had the wings of a dove."

If we as mortals could only fly high enough we could escape from all that would hurt or trouble us. But where are our wings? The secret is "they that wait upon the Lord." We might name them surrender or trust or faith or prayer. If we surrender utterly to the Lord and trust Him perfectly we find ourselves mounting up with wings as eagles.

Why do not all Christians mount up? A friend illustrates the difference between three Christians in this way. All three have come to a spiritual mountain. The first one tunnels through the mountain with much hard and wearisome labor. The second went around it in an indefinite and roundabout way but because her aim was right she finally got around the mountain. But the third one would just flap her wings and fly right over it.

All of us have had some such experience. We have tunneled or wandered around instead of mounting up into God's presence.

One cold, snowy morning in winter a friend who loved birds and had a platform in her yard on which to feed them, took some food out and placed it on the icy platform. Many beautiful birds came down as she stood at the window watching. A beautiful blue-jay came and picked up the largest piece of food and started to carry it away, but he started slipping and sliding and just as he was starting to fall into the snow he suddenly remembered he had wings and spreading them he mounted up into a high branch of a tree. My friend stood there laughing at how silly the bird had looked skidding and falling when he only needed to open his wings. Then he stopped laughing and thought, what else had she been doing? She had been blue all morning and everything seemed to go wrong. She was trying to save herself

when all the time, folded and forgotten, were strong wings. The wings of Prayer. They are always ready to bear us up if we only use them.

"Let us mount up with wings as eagles."

Mrs. D. A. C. Teeter,
Winona Lake, Ind.

Wedding Announcement

WARNER-KECK. Miss Barbara Ann Warner, daughter of Mr. and Mrs. Ross N. Warner of Lee Avenue, Ashland, Ohio, became the bride of Ralph P. Keck, son of the Rev. and Mrs. Elmer M. Keck of Jones Mills, Pa., in a double ring ceremony solemnized in the Church of the Nazarene, Ashland, Ohio. The ceremony was performed by the bride's pastor. The young couple will reside at 601½ Cottage St., Ashland, Ohio.

Elmer M. Keck.

SPECIAL ANNOUNCEMENT PENNSYLVANIA DISTRICT BRETHREN

The Executive Committee is now formulating the program for the Pennsylvania District Conference, to be held at the Vinco Brethren Church, Mineral Point, Penna., July 21-24, 1958.

Any matters relative to the Conference business or program, should be sent immediately to the Secretary of the Executive Committee, Harold E. Barnett, 179 Bond St., Johnstown, Penna.

Harold E. Barnett.

ATTENTION: SOUTHEASTERN DISTRICT BRETHREN

All Churches of the Southeastern District Conference of the Brethren Church: Please send your District Missions Apportionment from your Church to Dr. John F. Locke, Maurertown, Virginia, by June 1st, so that it can be included in the Mission Board report to be given at the Conference meeting June 17-18. Dr. Locke is Acting Treasurer of the Board.

May I remind you that our Constitution and By-Laws, Art. 9, Sec. 7, states: "Churches refusing or failing to pay their quota to the Mission Board shall thereby debar themselves from voting through their delegates on all missionary questions in this Conference."

Bruce C. Shanholtz, Conference Secretary.

MAY IS YOUTH MONTH
HELP US SERVE MORE YOUTH
\$12,500 IS NEEDED

Richly Rewarding

(BOOKS BY EUGENIA PRICE)

EUGENIA PRICE, who has made her mark in the fields of Christian literature since her conversion from a flippant, sophisticated, self-termed atheist to a happy, glowing Christian whose winning smile radiates the love of her Saviour. Popular throughout America as a speaker at Bible conferences, summer camp conferences, etc., "Genie" writes with realism and honesty that is winning an ever increasing audience among young and old.



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For Every Day of the Year

If you are like thousands of others, you have wondered about "Genie's" own private devotions, what makes her so unique in the spiritual realm. In this superb new book, Genie shares with you from the notes written in her Bible. This is an intensely *personal* book, centered in the love of Christ, and yet a thoroughly *practical* book, written to be understood and *used* in your daily life—destined to become a *permanent* part of your personal devotional life.

384 pages; large readable type.

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NEVER A DULL MOMENT

Honest Questions by Teen-agers;

Honest Answers by Eugenia Price



Deals forthrightly with such questions as: Can a Christian be popular? What's right and what's wrong? Why is sex wrong if God made it?

Youth for Christ: "... a 'must' for every Christian teen-ager's library."

Paper, \$1.00

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Made From Living My New Life



Moody Monthly says DISCOVERIES has an "easy-to-read conversational style..."

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Paper, \$1.25

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The Brethren EVANGELIST

Official Organ of The Brethren Church



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for Women

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(Story on Page Two)

Vol. LXXX

May 17, 1958

No. 20

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MAURERTOWN, VIRGINIA. An attendance of sixty is reported for the Spring Laymen's Rally of the Southeastern District, held at Maurertown on April 20th. Christian fellowship, a delicious turkey dinner, and inspiring program were enjoyed. Officers for the new year were elected.

WASHINGTON, D. C. May 14th was the scheduled date for the Mother and Daughter banquet.

Brother J. R. Shultz reports an attendance of 63 at their first "Family Night," held in April.

ST. JAMES, MARYLAND. One new member was received on April 27th.

HAGERSTOWN, MARYLAND. Brother George W. Solomon notes: "One new member received by reclamation on Sunday, April 27th."

May 4th was observed as Loyalty Sunday in the Hagerstown Church.

SARASOTA, FLORIDA. Brother Lyle Lichtenberger was elected as the Secretary of the Sarasota Christian Ministers Association.

Brother Lichtenberger notes that eight completed the Pastors Class held weekly since last November. Another Class was scheduled to start the early part of May.

PITTSBURGH, PENNA. Brother Guy H. Ludwig reports the baptism of five young people recently.

The Mother and Daughter banquet was an event of May 1st.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Special services were held on Sunday, May 4th, in commemoration of the 5th anniversary of the dedication of Church at Wayne Heights. Brother L. O. McCartneysmith was guest speaker at morning and evening services.

JONES MILLS, PENNA. (VALLEY). Mrs. Elmer Keck was the W. M. S. public service speaker on May 4th in the Valley Church. Brother Keck was filling pulpit of the Brush Valley Church on the same date.

JOHNSTOWN, PENNA. (SECOND). The Brethren Youth are scheduled to conduct the evening service on May 18th, as their public service. Pastor Harold Bantz plans to bring the message that evening for the Laymen Brethren.

The Mother and Daughter banquet was held the evening of May 6th in the Lutheran Church.

SMITHVILLE, OHIO. The men and boys of the Church served the Mother and Daughter banquet on May 1st.

(Continued on Page 7)

COMING EVENTS

PENNSYLVANIA DISTRICT

CAMP JUNIATA RALLY

FRIDAY, JUNE 6

AT VINCO FELLOWSHIP HOUSE

Banquet: 6:30 D. S. T.—Price \$1.00

Program in charge of REV. RALPH MILLS

NEW DORMITORY FOR WOMEN ASSURED AT ASHLAND COLLEGE

A \$425,000.00 Women's Dormitory is soon to be erected on the campus of Ashland College, at Ashland, Ohio. For years, this building has been badly needed, but lack of funds made construction impossible.

But now, through the help of a gift of \$50,000.00 from the late Kate Moore Myers, and a government loan sim-

ilar to the one which made possible the Jacobs Hall for men, it will be possible to proceed.

Construction of this new dormitory, pictured on the front page of the Evangelist this week, will start before long. Bids are being considered, and ground-breaking services are scheduled for this month. It is planned to have this newest building on the Ashland College Campus completed in time for the 1959 fall term.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Listening To God's Voice

NO CHRISTIAN can ever cease to be inspired by the account in the Bible of Samuel when he was called of God. Samuel, as a lad, was called in the middle of the night. This was a time when all was still and God's voice could be heard. We know how he thought it was the old priest, Eli.

Samuel was fortunate; he had a praying mother. He had a mother who had given him to the Lord. Even after Samuel was taken to the temple, there to be trained in religious duties, his mother prayed for him.

Samuel was fortunate in another way. Eli, for all his failings with his own family, had a working knowledge with God so that he was able to recognize God's voice the night God spoke to Samuel. Instead of telling Samuel to go back to bed and sleep it off, or to get a comic book and read himself to sleep, Eli told Samuel it was the voice of God speaking to him. Thus trained, Samuel could say, "Speak, Lord, for thy servant heareth." How much humanity would have lost had Samuel not been guided to recognize the voice of God and to answer.

We believe that God speaks to every individual at some time or other—perhaps a number of times. First of all, naturally, to lay claim to the soul of the child. He may try many times; if that soul fails to respond or has not been taught to listen for God's voice, then that child grows up without the knowledge of God in his or her heart. God speaks also, we believe, to young people, definitely laying upon their hearts the burden of Christian service. Even adults, we believe are called in this way.

Being called, or being spoken to, in this way does not mean that there will be a response from the individual. Christ once said, "Many are called, but few are chosen." God does call many; the voice is sometimes heard and cast aside. Other times, the worldly din and preoccupation in temporal things prevents the soul from hearing His



voice. God cannot choose workers from those who do not hear His call. He must choose those who hear and answer His call.

To us, the important thing is to be listening for His voice. We can only estimate what would happen to the progress of Christian work if all who were called would thusly hear and answer Him as did Samuel, making themselves available to be chosen.

One thing is certain, if we have not heard the voice of God speaking to us recently, it is undoubtedly because we have not taken the time to be in position to listen. Be concerned, friend, if you have not heard His voice. He may be speaking a special message for you. Draw apart, quiet down the tempo of your life and listen. His message may be one of peace in a world overrun with unrest. It may be a message of correction, of steering you back into the closer fellowship once enjoyed. It may be a message of leadership in the paths of service. No better thing could be said of any of the Brethren in this anniversary year than that the voice of God was heard, and "we answered." W. S. B.

Seventieth General Conference of the Brethren Church

August 18-24, 1958 --- Ashland, Ohio

EVANGELISM

by Rev. J. D. Hamel

The Evangelist

and his

MESSAGE

I. EVERY EVANGELIST DIRECTLY AND DEFINITELY MUST BE CALLED BY THE HOLY SPIRIT

This is set forth in Acts 13 in unmistakable clearness. When in Antioch a band of believers were ministering to the Lord in fasting and prayer, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." In Old Testament time the prophets were called and ordained by God. The apostles were chosen by the Lord Himself. "Ye have not chosen me, but I have chosen you, and ordained you" (John 15:16) were His binding words to them all.

The men for spiritual service in these days are invariably chosen by man. Consequently, they are not able to speak "Thus saith the Lord," like the Spirit-sent men of ancient days.

II. EVERY EVANGELIST MUST PREACH THE WORD

In this connection, consider Jesus Christ our Lord and His apostles. The Jews marveled, saying of Jesus, "How knoweth this man letters, having never learned?" At the beginning of His public ministry in Nazareth, when as His custom was, our Lord went into the synagogue on the Sabbath day, "there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written" concerning Himself, and having read it, He closed the book, saying unto them, "This day is this scripture fulfilled in your ears." After His resurrection, standing in the midst of the troubled ten, who were discussing the startling appearances, "He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms concern-

ing me. Then opened he their understanding, that they might understand the scriptures" (Luke 24:44, 45).

From these scriptures we learn clearly that our Lord knew the Old Testament books perfectly and had a complete knowledge and understanding of them. He triumphed over Satan during His temptation by quoting Deuteronomy 8:3, "It is written." When in His high-priestly intercession He committed His disciples unto the Father, He prayed, "Sanctify them through thy truth; thy word is truth" (John 17:17).

This same lesson comes down to us from the apostles also. The careful reading of Romans 10 reveals that much of Paul's reasoning and arguments were based on the Old Testament scriptures. Peter and other apostles, in holding forth Jesus as the Saviour, proved their message from the Old Testament scriptures.

Paul in his exhortation reminds Timothy, "From a child thou hast known the holy scriptures," and for this with charges him before God, "PREACH THE WORD." This has been the secret of the fruitfulness of all the children of God, pastors and evangelists, throughout Church history. They humbled themselves before God with "unfeigned faith" held forth the Word of God, which "is powerful and sharper than any two-edged sword."

What was the secret of Luther's power against papacy? The Word of God. "The just shall live by faith" (Rom. 1:17). Call the roll of the great beacon lights of history—Wesley, Finney, Whitefield, Jonathan Edwards, Moody, Sunday, Graham. These mountain peaks of humanity, and hosts of others standing up into the stainless sunshine of God's presence through the centuries, thundered

Word, subdued kingdoms and wrought righteousness. What was their secret? None other than THE WORD OF GOD. The casual reading of their messages will convince you that it was not the flight of Roman rhetoric, it was not the persuasive Greek eloquence, it was not the Corinthian excellency of speech, it was not the Hebrew logic, or modern philosophy, ethics or science, but the WRITTEN WORD OF GOD SPOKEN THROUGH CHILDLIKE FAITH IN CHRIST THE LIVING WORD.

The God of the Lord speaking through Jeremiah the prophet says, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord. Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" (Jer. 23:28, 29). An evangelistic message of power must be the proclamation of the WORD OF GOD, which "is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12). It liveth and abideth forever!

III. EVERY EVANGELIST MUST BE FILLED WITH THE HOLY GHOST

Hear again the words of our Lord: "the letter killeth, but the spirit giveth life; the flesh profiteth nothing."

It is possible that an evangelist and pastor may preach the Word, but the preaching "beareth not fruit," because the preaching is not empowered by the Holy Ghost. Our Lord in speaking to His disciples said, "Ye shall receive power after that the Holy Ghost is come upon you."

The disciples trusted in their own strength first. Peter brought his sword into use, and in Paul his righteousness as a Pharisee and his scholarship were evident. But our Lord showed to them that such things of the flesh had no place in the kingdom of God. He unfolded unto them the more excellent way, the way of the Holy Spirit. When the apostles were filled with the Holy Ghost, they verily came into the possession of supernatural power, boldness, and understanding.

We are under great responsibilities today. We are accountable for the souls of them before whom we appear from time to time, and God will require their blood out of our hands, if as watchmen we do not blow the trumpet in warning the people.

PRELUDE TO DISASTER

More than half a century ago there lived in central Europe an unhappy little fellow. Illegitimate son of a housekeeper, his mother was ashamed of him, his father only grudgingly acknowledged him. He grew up in that forbidding atmosphere hurt and bitter. World War I came on and he enlisted. Ill at ease with other soldiers, resentful and unco-operative, he never made much progress, though he served four years. At the end of the war he was only a corporal. He went home to a defeated and famine-stricken land. There unemployed and frustrated, his unpopularity turned to surly resentment and vindictiveness. Someone must pay for this misery. With other malcontents he plotted a rebellion and when it came off badly the leaders went to prison.

There in solitary confinement, alone with his bitterness, he wrote a book, and called it **My Battle**. It wasn't new or original, for he borrowed from many great minds, but it was all brought together in the form of an impassioned working program. Out of prison, he started to organize other rebels. The number increased because of the poverty and misery of the people. As the years went on, the organization that implemented his hate grew into workable form. Before indifferent citizens knew what was happening, these organized revolutionaries had seized the government and established a new order built on hate

and revenge and the exploitation of the common people for the grossest ends of national triumph over the rest of the world. Power led to arrogant ambition and eventually to World War II, the bloodiest in history. And eventually the end came with Adolph Hitler's suicide and Germany's destruction.

That is a chapter in modern history, a terrible one, that men will find incomprehensible in years to come. But, more than that, it is the story of a boy, an unwanted boy, whom nobody loved, who found nothing but hate in the world, and who pyramided that hate into national leadership and world disaster. It was not foreordained that Adolph Schickelgruber, or Hitler as he later was known, should be the Judas Iscariot of the German people. What could have happened if some man, perhaps the pastor or school teacher or a friend of the family, had taken time to interpret life to that confused little mind? If little Adolph Hitler had learned what love meant, and how it can rule a man's heart for good, what a different world we would have today! Yet the difference between world peace and world disaster hung in the balance in that little Austrian town fifty years ago. And no one lifted his hand to swing it toward good will. What a chance lost to humanity!—Herbert Carleton Mayer, **Young People in Your Church**.

ARE WE TOO POPULAR?

Rev. Henry Bates

SEVERAL YEARS AGO (1953) a young lady who was about to graduate from the Lutheran Seminary at Gettysburg, Pa., wrote a thesis on the theme, "Church Life Was Primitive in 1953." In this thesis the young lady projected herself one century into the future and wrote an evaluation of the church of 1953 as it would appear to a Christian living in 2053 A. D. The following excerpt from this thesis bears considerable meditation in our day.

"One hundred years ago (1953) the great weakness of the church was that it had succeeded in adjusting itself to the world entirely too well. As you read century-old newspapers and magazines, you find that people outside the church, who had no real understanding of the mission and message of Christ, approved the church. It was useful! For a time the most commendatory phrase was that Christianity was a bulwark against communism, as though the most they could say for a Christianity that had outlived and outgrown Roman imperialism, feudal despotism, the anarchy of the dark ages, the tyranny of leaders like Napoleon and Hitler, was that it had value because it might save them from the encroachment of another transient evil.

"There were other reasons Christianity was useful. It made children better behaved, kept them out of juvenile courts, brought worried parents the most valued prize of that era—peace of mind—and was more effective in some cases of mental disturbance than secular psychiatry.

"But such limited understanding might be expected from a world that knew so little about the Christian faith. More alarming was the complacency with which the church met this condescending approval. Church people sometimes seemed actually pleased to know that the world found the church useful!

"Even more dangerous was a gradual adjusting of the values of the church to those of the world. The group that started with those twelve humble men gathered around Christ began to feel that no group was important unless it was large. Person-to-person contacts, the patient slow growth of the spirit, sank into the background except for an occasional polite bow of deference. The real work of the church, they seemed to say, was in raising money and adding members by drives with chairmen who made reports to other chairmen—the whole set-up apparently closely patterned after sales organizations. Similarly, the ideal of success crept into the ministry. A minister was successful in direct ratio to the size of his salary, the size of his church, and the number of committee meetings he attended.

"All this would have spelled disaster for the church, but for the saving grace that it was superficial. The real work of the church went on quietly underneath, with pastors teaching children and adults, with members reading the Bibles and worshiping together, with new members drawn by personal witness of Christians."

Brethren, this evaluation of the church of our day should make each one of us stop and think. Jesus warned His followers that they would be persecuted; that they would be hated by the world (the unsaved); that they would be reviled and spit upon. Our Lord never expected, nor intended, the Christian Church to be popular with people outside of the Church. Why is it that we are not persecuted more; are not hated more; are not reviled more; are not unpopular with the people of the world? Could it be as suggested above, that we have succeeded in adjusting the church to the world entirely too well? Perhaps we, as Christians, need to remind ourselves of the words of the poet, William Wordsworth, "The world is too much with us." Think it over—dare to be unpopular with the world for the cause of our Lord Jesus Christ.

INTERESTING ITEMS

(Continued from Page 2)

CANTON, OHIO (TRINITY). Dedication Services for the new organ are scheduled for May 25th.

The Mother and Daughter banquet was scheduled for May 14th in the Richville Community Church.

WILLIAMSTOWN, OHIO. Baptismal services for nine new members were held at the close of the morning worship service on May 4th.

NEW LEBANON, OHIO. The Laymen of the Church served the Mother and Daughter banquet on May 6th.

ROANOKE, INDIANA. D. R. Williams, Moderator of the Roanoke Church, writes as follows: "A farewell to Rev. Noel Reed and a welcome to Rev. Robert Hawk, our new pastor, was given in the form of a carry-in dinner, April 27th, following the Sunday morning services.

"Attendance was 84, which is very good for this time of year. One member was taken in by letter and three more came forward requesting baptism. This makes a total of seven scheduled for baptism in the Huntington Church baptism chamber."

MUNCIE, INDIANA. Newly elected deacon and deaconess, Bernard and Beulah Middletown, were given the service of ordination, Sunday morning, May 4th.

NORTH MANCHESTER, INDIANA. Pastor Henry Bates has been given, and has accepted a new three year call as Pastor of the North Manchester Church.

SOUTH BEND, INDIANA (ARDMORE). The Youth for Christ was in charge of the service, Sunday evening, April 20th.

NAPPANEE, INDIANA. Brother Virgil Ingraham reports the reception of five new members by baptism and one by letter on April 20th.

From the Nappanee bulletin, we quote: "The 250th Anniversary Observance last Sunday (April 27th) was a notable occasion for our Church."

The Mother and Daughter banquet was held on May 4th, with the Laymen preparing and serving the meal.

BRYAN, OHIO. Pulpit Exchange Sunday was observed at Bryan on April 20th. Brother Smith F. Rose preached at the First Lutheran Church, and the Pastor of the Church of Christ, Rev. Herbert Johnson, brought the message in the Brethren Church.

LOREE, INDIANA. The Mother and Daughter Tea, sponsored by the W. M. S. was held the evening of May 1st.

SOUTH BEND, INDIANA. Pastor J. D. Hamel is scheduled to be on radio and television the week of May 13th for devotional programs; on WNDU-TV at 5:00 each evening, and WNDU radio at 10:15 each morning.

FLORA, INDIANA. Brother C. A. Stewart notes that five new members were received into membership in the Flora Church on May 4th.

Brother Stewart has been given the call to another year service as Pastor of the Flora Church beginning next

October. He says, "We are now serving in our eighth year."

MILLEDGEVILLE, ILLINOIS. Pastor H. H. Rowsey sends word concerning Dr. W. S. Bell who has been a patient in the hospital at Sterling. Brother Rowsey says: "Dr. Bell came home from the hospital, May 1st, and walked into the house under his own power." Let us continue to remember our faithful brother at the throne of grace.

Brother Rowsey reports the addition of two new members by baptism and one by letter on April 20th.

WATERLOO, IOWA. Morning services on May 18th and 25th will be conducted by the Young People and the Laymen respectively, in the presentation of their public services.

May 8th was the date for the Mother and Daughter banquet.

STOCKTON, CALIF. Brother Alvin H. Grumbling supplies us with word of conditions around the Stockton Church during flood-time last Easter: "Easter this year was somewhat of a mixture for us. Before Easter, the floods came to Stockton. The area around the Church was evacuated and the Church was sandbagged. Some services had to be cancelled. With the bad weather came also sickness. But we are glad to say that the weather cleared enough for Easter Sunday services. The ground was still soggy, but the rains had stopped. We had 65 for Sunday School, 80 for morning worship and around 50 for the evening service . . . To round out Easter Sunday, the young people held a fireside meeting in the Pastor's home. Some 19 young people turned out for this meeting."

MANTECA, CALIF. Miss Lena Worth, of Modesto, Calif., and of the Garkida Leper Colony in Africa, was the speaker at the W. M. S. public service the evening of April 13th.



ORDINATION SERVICE

for
JAMES I. NAFF
on
June 15, 1958

THE PLEASANT VIEW BRETHREN CHURCH, Vandergrift, Pennsylvania, will be the scene of the Ordination Service for James I. Naff, on Sunday, June 15th. The service will be held at 7:30 P. M. Officiating will be Reverends N. Victor Leatherman and Woodrow B. Brant, members of the Ministerial Examining Board of the Pennsylvania District, and Rev. Paul Naff, father of the candidate.

James is now pastoring the Pleasant View Church from Ashland, Ohio, where he at present is making his home. An invitation is given to all interested persons to attend this service.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

KRAFTY COMMENTS

(Excerpts from letters written by the Krafts)

. . . We just returned from the Bible Conference at Lassa. More than 400 Nigerians attended, and it was inspiring indeed. We taught eight classes of 40 to 80 young people. They entered into discussion very well, and we felt that we really accomplished something with them. As we spoke in Hausa, two fellows translated line by line into another language. Needless to say though, we were very much relieved when our part was over.

Three hundred thirty-six people came and took part in the communion service on Sunday afternoon. It seemed a bit different, since scarcely anyone wears shoes, and no towels are used to dry the feet after they are washed. Everyone brings his own food and then sits in a little circle on the ground and eats with his fingers. The bread tastes like cold, left-over porridge. For grape juice they use a native berry juice. Though all these adaptations are necessary to fit our communion service into their culture, still I believe the service itself is as meaningful to them as it is to us.

At Mbororo

We moved to Mbororo on December 10 and are "at home" in the dispensary until our house is completed. Permission has been granted for a school here at Mbororo. It will open on January 6 out under the trees because as yet we have no building. A trained Nigerian will teach and Bob will supervise it. The people of the town are working on the church building. Our new home as well as several compounds for Nigerian workers are in progress. The work really is growing. Many Christians go out each Sunday and preach in nearby towns.

Village Visits (Meg writing)

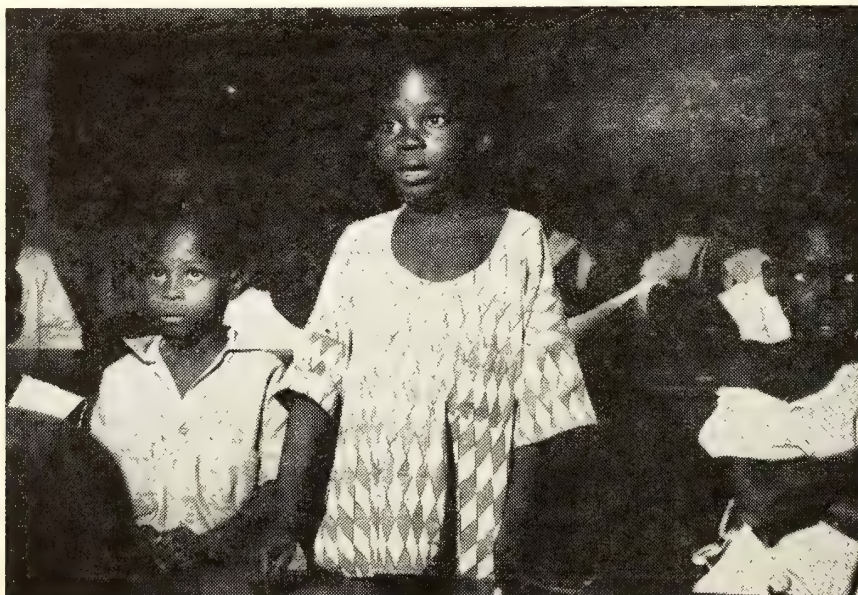
One afternoon Bea and I went to the village to greet the women. The women here don't invite you in and give you a mat to sit on as they do in Mubi. They stand outside the door and chat. They are very friendly though and anxious to help us with the language. We'd ask "Wa-seri?" (What is this?) and they would answer with the name of the thing we indicated. Bea and I hope to go out like this two or three times a week. Chuck has been gone all day on the motorcycle to nearby village to look things over and to make friends.

Twincidents

Barbara Bischof comes down each morning to play with the twins from 8 to 10 o'clock. The three of them have a grand time; Chuckie even cries when she has to go home and is always asking to go there. We really are amazed at how fast they are picking up words lately. We never cease to marvel at Chuckie's appetite. Tembo, the boy who comes one or two hours each afternoon to play with them, is doing an excellent job and they just love him.

Domestic Data

The last few days our cook and house boy seem much happier in their work. I think so much company we have had was hard on them. We have hired a third helper, a boy who comes each morning, walks two miles to bring us 1½ quarts of fresh cow's milk. Then he stays and chops wood for an hour. We pay him the equivalent of 3 cents a week. There seems to be no other way to get fresh milk. We also have a sufficient quantity of eggs.



Classroom Scene in Garkida School

Station Work (Chuck writing)

We just had a meeting with Bea and Bob to decide, more or less, what our responsibilities will be. I am to work with C.R.I. teachers and on the language. Meg will probably be teaching a few hours a day in the new school here—English, writing or Hausa. She will be supervising the starting of women's schools and be working on the language as time permits. Bob and I have mapped out a week of meetings and instruction for the 40 or so C.R.I. teachers and outvillage preachers in the area. We hope to have it here at Mbororo. It is badly needed by these fellows, none of whom have gone beyond the 4th grade in school.

Our Annual Meeting was much like General Conference, except that there were no organizations. The Secretary of the Elgin Board was there. We spent several sessions discussing the "Church in Independent Nigeria." It is a very sobering thought that in 1960 we may be forced out. That is the year for independence. Christians will be in definite minority; the Moslems hold most of the government positions.

We have concluded that we must firmly ground these Christians in God's Word, by spending more time in post-conversion classes. We must also emphasize CHRIST at the center of the church more than ever before, so that the Nigerian Christian will not be pulled into Mohammedanism.

We are still working away at the language. We keep discovering different combinations of sounds—the latest this “phtltiyi.”

Love to all,
Chuck and Marguerite.

Word was received by cable in the Missionary Board office that John, Regina and Susan Rowsey reached Buenos Aires on May 1. They received both a good send-off and a fine reception. Jean and Phil Lersch, who were in Florida at the time, travelled from West Palm Beach to see them off; then they were royally welcomed at 10 A. M. by Clayton Berkshire and the Bylers.

Mail may be addressed to the Rowseys either in care of the Bylers (Arcos 3099—Nunez, Buenos Aires, Argentina) or at O'Higgins 3162, Buenos Aires, Argentina. Their definite permanent address will be given later. Let's continue to pray for these young people, write to them, and GIVE FOR THEIR SUPPORT!

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, so please note:

Make checks payable to William Fells, Treasurer, and
address, Rev. William Fells, Brethren Youth, Ashland
College, Ashland, Ohio.

Rev. PERCY C. MILLER

ASHLAND THEOLOGICAL SEMINARY

THE BEGINNINGS of the only Seminary which the Brethren Church has are to be seen as early as the founding of Ashland College in 1878. In the Constitution of the College there is a definite specification that "the training of suitable men for the ministry of the Gospel shall always be sacredly regarded as one of the main objects of this Institution." The same instrument also provides that "in order to accomplish the objects of this Institution, such instruction shall be given as is usually embraced in the courses of colleges and universities and theological seminaries." Courses in Bible, theology and related subjects were always taught during those early decades of the history of the college.

In 1906, a separate Department of Theology was established, and Professor John Allen Miller was appointed as Dean of the new department. The academic standards and offerings were advanced and increased from time to time. For some time the Classical Divinity and English Divinity courses were offered. Both were four year college courses, the first for those who were prepared to do the work of college level, the other for those who had not had High School preparation.

In the College Catalogue of 1922-1923 the theological department curriculum stands as expanded into a two year seminary course which is erected on the college baccalaureate degree. That is, one who did a prescribed four year college course could earn a Bachelor of Divinity degree in two years of prescribed seminary study. The Classical Divinity and English Divinity courses were continued. Again, in the school year of 1930-1931 the curriculum was reorganized into the standard three year course of study, and since that date the degree has been a standard degree.

The faculty was enlarged from time to time. Sometimes there were only two teachers, but now there are five teaching members on the staff. Professor Miller, who later came to be known as Dr. Miller, continued as the Dean of the Department of Theology and then the Seminary until 1933, when he requested that he be relieved of administrative duties because of ill health. He was succeeded in office by Alva J. McClain (1933-1937), Willis E. Ronk (1937-1940), Melvin A. Stuckey (1943-1951), and Delbert B. Flora (Faculty Chairman, 1951-1953, Dean since 1953).

The influence of the seminary has been widespread in the Brethren Church as well as outside Brethren circles. Fifty-five per cent of the active pastors in the church have studied under the Seminary's influence at Ashland, and 89% of the Brethren Missionaries have studied there. Many other members of the denomination's working and official personnel have received their formal training under the supervision of Ashland Theological Seminary. (Note: The information for this article has been secured from Dean Delbert B. Flora)



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

Try this in your Church School

MISSIONARY MINUTE

THIS IS AN ACTIVITY that involves the participation of the members of the school under the supervision of their teachers. It is interesting, instructive and stimulating. It has the interest-getting value of any program that enlists audience participation. It is instructive to the whole audience, but especially to the ones who are active in preparation and presentation of missionary reports. It is stimulating because it helps create missionary interest on the personal level.

The plan here is to have some member of the school present a one minute report of an assigned missionary interest. Several approaches are possible and each is helpful. The reports may center in the missionary program and interests of the home church. In such cases the reports should be planned to cover every phase of the missionary work to which the church contributes, or in which members of the church are directly involved. Another plan is to have the reports present a systematic survey of the great missionary enterprises in the world today. This gives one a broad appreciation of the total Christian witness, whereas the previous plan narrows the scope of interest to the outreach of the individual church. Any general missionary survey is best when planned on a geographic basis because this is easiest to plan and follow, but it can also be handled on a denominational or missionary organization basis. A third plan would be to have the reports present the great missionary heroes of the church. Because this is concerned exclusively with personalities it would probably have the greater interest for the average school. But either of the other two plans would have the greater value in our contemporary setting because they focus on today's efforts of the church to confront all men with the living Christ.

Like any other plan that is helpful and profitable, this involves intensive basic preparation. A schedule should be prepared several months in advance outlining the topics of the individual reports for that period. In missionary projects where the local church has an intensive interest it may be best to plan for several reports—but the aspects of the work, or the personalities involved, should be definitely stated in the plans so there will be no repetition in the reports as they are presented. It is important to keep the reports fresh and vital or interest will fade.

After this schedule of missionary interests has been prepared, assign these interests to the classes in the school so that each class in the school, or each class meeting in a departmental unit, has some definite assignment. Make these assignments known to the classes early enough to allow proper time for the preparation of the report. The teacher should give general supervision of the development of the report, guiding the pupils as to source materials, missionary correspondence, and the manner of the actual preparation. (Admittedly this requires putting some teachers on the spot—but that is a worthwhile by-product of the whole plan.) One student of each class must be designated to present the report,—although, at the discretion of the teacher, the detailed preparation may be made a class project in which all share. On the scheduled Sunday the pupil designated will present the report to the general session of the school, or department, as the case may be.

Who does the basic work of selecting the missionary activities to be considered? That depends upon the organization of the school. If there is a missionary committee in the school, by all means have them do it. If

an also assemble missionary correspondence, mission reports and other materials that will be helpful in the preparation of the reports. If there is no committee, then, at the discretion of the Superintendent, either the Bible school teachers can handle the planning, or a small committee to work in conjunction with the Superintendent and pastor can be appointed for the task. In any event, be sure the planning is inclusive, systematic and geared to the interests and needs of the school.

Keep in mind several key factors in this program. Explain all the procedures carefully to the teachers and to the school. Be sure everyone knows what is expected of them. Teachers should guide the preparation, but must not do the work themselves or the pupils will be deprived of much of the value involved in the preliminary study. Keep the reports concise. A minute passes quickly and many will go beyond the assigned time, but if reports are too long they are liable to become uninteresting. Three or four facts of interest can be presented quickly and clearly. Obviously careful selection of facts is required and here the guidance of the teachers can be most effective. And an added touch can be given to the Missionary Minute by selecting a missionary hymn as a theme and singing a verse of it in the school as the one making the daily report goes to the platform.

All classes from the junior age through adults can participate in this activity profitably. It is suggested that this program be limited to about three months, or long enough to assure all classes involved of active participation. Then turn to another activity for a while and return to this at a later date. At that time follow a different approach, using, for instance, instead of your local church outreach a series of missionary heroes, or a world survey of missionary activity. Variety here is helpful.

Do you want a program that will give new life to your Bible School program, interest the pupils in missionary study, and create greater and better informed missionary zeal in your church and school? Then plan now to have Missionary Minute. It will work wonders in your school.

Rev. James A. Dillon, Mattapan Baptist Church, Milton, Massachusetts.
(Reprinted by special permission of CHURCH MANAGEMENT, Cleveland, Ohio, p. 34, April 1957)



I VOTED TO CLOSE THE CHURCH —

Last Sunday I voted to close the church—not intentionally, nor maliciously—but carelessly, thoughtlessly, lazily, indifferently, I voted. I voted to close its doors that its witness and its testimony might be stopped. I voted to close the open Bible—the Bible that had been given to us by years of struggle and by blood of martyrs who died that we might have it to read. I voted for our minister to stop preaching the glorious truths of the Gospel. I voted that the children of the Sunday school no longer be taught the stories of the Bible and no longer lift their tiny voices in singing.

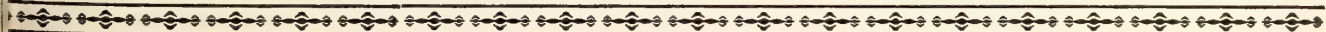
I voted for the voice of the choir and the congregation to be stilled, and that they no longer sing in united praise.

I voted for every missionary of the church to be called home, every native worker supported by the church to stop preaching, every hospital, every school, and every dispensary in its foreign missionary fields to close. I voted that every home missionary project be abandoned, every influence for good and right and for truth in our community to be curtailed and finally stopped. I voted for the darkness of superstition, the degrading influence of sin, the blight of ignorance and the curse of selfish greed once again to settle their damning load on the shoulders of an already over-burdened world.

I voted for all this. For you see, I could have gone and I should have gone, but I didn't. I stayed away from church last Sunday—Selected.



MAY IS YOUTH MONTH
HELP US SERVE MORE YOUTH
\$12,500 IS NEEDED





MY DIARY

Mrs. George Drushal

Mar. 19—Wed. Roland Hadden, one of Riverside's alumnae, and his wife called this afternoon. They had never seen our new home. As we took them around, they noticed some window drapes on the bed in the guest room. We explained how Jewel Landrim Farris and Mary Terry Cravens of Lexington, both former students, had bought and made them and brought them up to us, but that we had not had time to hang them. "Where's a screw driver?" said Roland at once. He and Helen got busy, and in no time they had them hung. They are beautiful. Such lovely material. Their little boy looked around at them and said, "Your house looks more prettier now." It does, too. Good prayer meeting tonight. Had quite a lot of requests.

Mar. 20—Thurs. Not many out to Sale. No provisions received and only \$1.00 in cash. But got a lot of work done in exchange for clothing. Ada Lu 14 years old today. Fixed up a special supper for her. Got a pretty dress from a former student now living in Ohio.

Mar. 23—Sun. Happily surprised, when we went out to Church this morning to see there Mr. and Mrs. Bud Hunter and Mr. and Mrs. Russel Rodkey. It was the Rodkey's first visit to Riverside.

Mar. 24—Mon. Kent came running in this morning, "Scared to death," as they say. He had swallowed a nickle, and other children had made him think it would kill him. We quieted his fears by giving him several slices of bread and told him that would make the nickle not hurt him.

Mar. 26—Wed. Papa had just a little different order of procedure at the prayer meeting. Sang just one hymn at first. Then gave a very short message. Then a good time hymn-singing, then the prayer requests. Had a good response. Miss Hooks in bed with the flu. Sent out the 1957 report of the Bible Reading Band.

Mar. 28—Fri. Adah to Bethany Home to take two little boys and a 13 year old girl, from Fugate's Fork. She had made previous arrangements for them, but when she got there, they found they only had room for the boys, so she brought the girl here and is keeping her until they have room. I was supposed to teach Adah's Bible class while she was gone, but Miss Hooks was sick and I was over talking to her and forgot all about going up to the class, but the class came down to me and we had the lesson in our living room. Adah had told them they could take this time to ask questions. We enjoyed spending the hour answering their questions. We could easily have spent another hour. They all entered freely into the discussions and we only had time to deal with four of their questions. "Can a person be saved if they have not been baptized?" "Does every one who is filled with the Spirit, speak in tongues?" "What is baptism for, any way?" "Is it right to attend a Holy Roller meeting just watch them roll?" The hour was soon gone.

Mar. 30—Sun. Mr. and Mrs. Paul Erdel, from Ecuador, gave messages at church this morning and night. She was a former teacher here. Their boy broke out with the measles this morning.

Mar. 31—Mon. Three young men called this afternoon. One was from the Flat Creek, Ky., Church of the Brethren, one was going with him to work there for the summer and the third came to offer his services here. Looks like the Lord sent him. He seems willing to do anything, carpenter work, help with the repair work of all kind and help with the Extension work on Sundays. Seems Providential that he came just when he did, for tomorrow is the time for our Annual Board meeting Riverside Christian Training School. We gave him a lot of encouragement, and told him we would bring it before our Board tomorrow. There is so much repair work to be done and no one here seems to have time to do it. An energetic young man can accomplish a lot during the summer. We can get local help, but we need an overseer and leader.

Got an enquiry about Riverside from a woman in Massachusetts, who wants to place her girl in a Christian school.

Apr. 1—Tues. Had an April Fool chapel. Seniors to charge and considered teachers as students. It was amusing but orderly. The Bible and prayer was given in an orderly manner. Annual Board meeting tonight. This annual meeting is necessary in order to keep the Incorporation alive. Heykoops were here for supper, to attend the meeting. Three members were absent on account of illness. Had a pleasant meeting. Papa gave a resume of the last year's work. Mr. Teed gave his financial report. Then the election of officers: G.E.D., President; John Heykoop, Vice Pres.; John Teed, Secretary; A.G. treasurer. Two new members were chosen to serve on the Board: Elbert Strong, a prominent attorney of Hazards and former Riverside student, and Mrs. Odessa Joseph, of the local church. Teachers for the coming year were recommended. The Board approved the calling of I. L. Foster for repair man, general helper and extension worker. His special work on Sunday will be to help M. Kessinger at Haddix and keep the Big Branch Sunday school going.

Apr. 2—Wed. Papa to Homeplace Hospital for a weekly check-up. Doctor said he was getting along well, he need not go back any more, except once in a while to let him see if all was well.

Apr. 4—Fri. Gospel Team from Ashland arrived at time for the night services. They are Byron Hildreth, Jack Kile, Jerry Weaver and Doran Hostetler.

Apr. 5—Sat. Beautiful day for a change. First time we have had a day like this this spring. Egg hunt right after lunch. Gospel Team boys helped hide the eggs. Right after this, had the Church Board meeting. Planned for Camp and decided to try to raise the dollar-per-member for the Co-Ordinating Committee. Discussed plans for the building up of the Church. Tried to think of some way to get the church building painted, it's looking so shabby. Ashland boys showed films on death and resurrection of Christ tonight.

Apr. 6—Easter Sunday. Hard rain last night, so wet to go to the hill for sunrise service. Had it in the

apel. Turned out to be a pretty day. Byron preached ere in the morning and at night. Byron and Doran to agate's Fork after dinner and Jerry and Jack to Rowdy. yron and Doran had to wade a lot of water to get to e home where they had Bible class. It's been an ideal aster Day with good services everywhere. The Resurrecon Power has been manifest in all the activities of e day.

Apr. 7—Mon. Rain all day and turned cold again. The rl Adah brought back from Bethany Home accepted rist. One of the Gospel Team gave a fine object lesson chapel this morning and the sermon was good tonight. ll Foster arrived today to take up his work with us as pair man, athletic director and Sunday school helper.

Apr. 8 to 11. Tues. to Fri. Splendid week with Gospel eam. They gave object lessons each morning in chapel, od messages at night and fine music all the time. A umber of students came forward to rededicate their lives o the Lord. A beautiful candle-light service closed the eetings. The boys have been so zealous, so helpful, xious to give their testimony for the Lord, interested the spiritual welfare of our students, pleasant to have the home, that all hated to give them up. Margaret owrey came down from Krypton for the closing service d took two of the boys back with her. The other two e going to bed here, but leaving early tomorrow. Got inquiry from a woman in Florida who wants to enroll er daughter in a Christian school. Folks all over the ountry seem to be awakening to the value of a Christian hool.

Apr. 16—Wed. Papa and I to Haddix to see Mrs. essage to see what the prospects are for buying a te for the new chapel. Decided it would come to us ough prayer, so had prayer together. We want it ove the high water line. Made four other calls this ternoon.

in Brethren history. After the games, Phil directed the singing of "Count Well the Cost" a hymn written by Alexander Mack. He was accompanied by a quartet that included Lois Berkshire, Carolyn Gehman, Jim Rowsey, and Jerry Radcliff.

The film strip, "Come Up Higher" related the facts about the history and doctrinal belief of our denomina- tion, and this was followed by a devotional program led by Jim Rowsey, youth director of the Ashland church.

During this program several of the young people pre- sented "birthday gifts" to the church. Biddy Con- way's beautifully wrapped gift was a mirror, signify- ing one should give one's self to the Lord. Bonnie Munson's gift of a picture of hands folded in prayer and Gary Klepser's gift of a New Testament indicated we should take time for personal devotions. Kay Kimmel opened a gift of a cup reminding us to give service in the Master's name and Bradley Weidenhamer's gift of money suggested that stewardship was also necessary. Sharon Berkshire read a message of congratulations and challenge from Billy Booth. The quartet again assisted Brother Lersch who directed the singing of "God of All Nations."

The tables were attractively and significantly decorated with candles, and Brethren placards. The words "Happy Birthday Brethren" in large block letters hung above the tables. Celebrating the church's anniversary made this the most significant and interesting birthday party held in the Ashland church.

Helen Fairbanks.



COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio, experienced a joyous and blessed Easter Season of Ser- vices. The Palm Sunday, Good Friday, and Easter morn- ing services were conducted by the pastor, D. R. Murray. The Youth Fellowship was in charge of the Easter Sun- rise Worship, "The Stone Is Rolled Away." Breakfast was served at the church.

On Easter evening we began a week's Post Easter Re- vival Meeting. Reverend Jerry Flora of Ashland, Ohio, was our evangelist and song director. Brother Jerry is an excellent preacher. His sermons were messages of divine truth, which touched the souls of his listeners. Brother Jerry is also a wonderful singer. His songs were messages of salvation, which filled our hearts with Chris- tian joy.

Seven precious souls accepted Christ as their Savior. These were baptised and received into the church on Sunday, April 20. All of us would be glad to have Brother Jerry Flora come back to our church for another special meeting.

D. R. Murray, Pastor.

PASTOR DESIRED

The Ardmore Brethren Church, South Bend, Indiana, is in need of a pastor. If interested, please address letters to:

Mrs. Howard M. Fisher, Ch. Sec'y.
4100 Lincoln Way West,
South Bend 28, Indiana.

What's Doing in the Churches

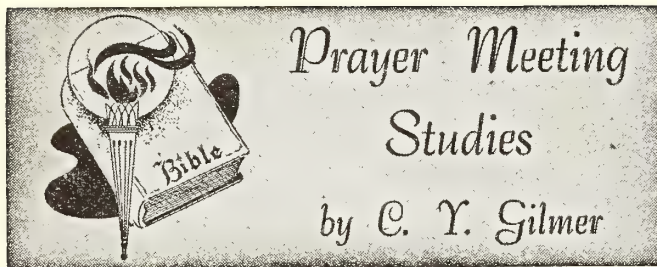


CELEBRATING THE 250 ANNIVERSARY AT THE ASHLAND CHURCH

The First Brethren Church at Ashland has for several ears had an annual birthday party celebrated by all the embers of the church and sponsored by the Brethren outh of the church to raise money for their project. This ear the smorgasbord supper was well attended and ersons enjoyed the program which celebrated the 250 niversary of the founding of our denomination.

The program was planned by Phil Lersch, the national outh director, who introduced Kenny Mundorf as the . C. for Twenty Questions. The audience asked ques- ons of the panel to identify different items important



**YOU CAN PRAY!**

If you cannot preach a sermon
You can pray!
Anglo-Saxon, French or German,
You can pray!
Men of every tribe and nation
Are in need in all creation;
'Tis no time for self-inflation—
You can pray!

If you cannot be a teacher,
You can pray!
You can stand behind your preacher:
You can pray!
You can bear him up each hour
At the throne of grace and power;
You can keep from getting sour—
You can pray!

If you cannot cross the ocean,
You can pray!
You can show your heart's devotion;
You can pray!
Multitudes for Christ are crying,
Myriads of hearts are sighing,
And the heathen world is dying—
You can pray!

If you cannot die for Jesus,
You can pray!
From our sins His power frees us;
You can pray!
God designs that His salvation,
Good for men of every station,
Shall be preached to tribe and nation—
You can pray!

If you cannot give like others,
You can pray!
You can love your needy brothers:
You can pray!
Prayer can meet all situations,
Send the heralds to all nations
Keep them there, upon full rations—
WILL YOU PRAY?

—J. Narver Gortner.

WILL YOU STAND IN THE GAP? Will you give yourself to prayer (Ezek. 22:30)? Is the God of Jonathan alive (1 Sam. 14:6)? The Lord's disciples did not plead, "Lord, teach us to preach, teach or sing" (Luke 11:1). We are to "continue in prayer" (Col. 4:2) and "with all perseverance" (Eph. 6:18). Those who cannot be on the firing line can be wrestling in prayer

(Matt. 6:6). Christians whose hearts are right with God have more power to rule the world than has the United Nations (1 Tim. 2:1-3). Let self be closeted with the Lord and the heart laid bare before God (Jer. 29:11-14). Because we do not pray for laborers for the field as we should the Brethren Church has a dearth of workers (Matt. 9:37, 38; Luke 10:2). Because we do not claim the promise of Psalm 2:8, more than one billion of the world's people are being regimented by the forces of atheism for an onslaught upon our Christian civilization. Without supplications, prayers and intercessions all our methods and measures are so much machinery that get us nowhere (Zech. 4:6). The challenge of prayer should be kept before us continually (Luke 11:1; Matt. 18:20).

We ignore the promised floodtides of the Spirit sweep through our churches with divine blessing and power (Isaiah 44:2, 3; Acts 1:8; Joel 2:12-32). It appears that God's intent is to send the communists shock us awake (Rom. 10:19). The communists are a foolish people (Psalm 14:1; 53:1), and they have a zeal, a spirit of sacrifice, and enthusiasm that puts us to shame. We need to be purged from our "dead works" (Heb. 9:14). Let us WALK while we yet have the light (John 12:35, 36).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

CHILD EVANGELISM

THE YOUTH of our nation are a potential for right or wrong. They stand forty million strong waiting to be led in the right way. Right now, twenty-eight million children in "Christian America" are unreached with the gospel of Christ. Satan has deliberately organized every effort in his power to destroy our children. We have the power of God to defeat him in child evangelism.

Evangelism is an emergency facing the church now. The future of the nation, the home, and the church depends on it. Ninety per cent of all Christian people were saved before they were twenty-one. This means that only ten per cent of a congregation will be won as adults.

In the light of these figures, consider the most profitable place for the investment of time and money. Much more money is spent by the church on the adults. Compare the expense of an adult revival and a Vacation Bible School. Experience has proved that the child evangelism efforts are far more fruitful percentage-wise. It costs the community six dollars a day—over forty dollars a week—to keep a boy in jail. How long does it take a church to spend forty dollars to keep a child in Sunday school?

Child evangelism is a potential unlimited because it is not confined to any single activity. Sunday school should be basically evangelistic, but the progressive church should use other channels also to evangelize. Other possibilities are Vacation Bible Schools, summer camps, Bible club story hours, children's revivals, junior church, and other

ekday services. The unprecedented rise in population the last ten years has not been equalled by the increase in over-all Protestant Sunday school attendance. The challenge for winning those who are untouched with the gospel must be met in additional activities.

Jesus said, "And whoso shall receive one such little child in my name receiveth me" (Matthew 18:5). There could be no more rewarding ministry.—Reprinted.

Lesson

Comments

by

William H. Anderson

Lesson for May 25, 1958

LIVING BY GOD'S LAWS

Lesson: Deuteronomy 6:1-3, 11:18-21, 26-28

IN HIS INSPIRED BOOK, *The Divine Conquest*, Dr. A. W. Tozer says some very pointed things about the commandments of God:

These words of God are not before us for our consideration; they are there for our obedience and we have no right to claim the title of Christian unless we follow them.

It was meant for Israel to see God's Word in this light.

OBEDIENCE

"Now these are the commandments, the statutes, and the judgments, which the Lord your God commanded to teach you . . ." Many laws and commandments were given before God's people, Israel. But what was their purpose? "That ye might do them in the land whither ye go to possess it."

Why is it we stumble over this simple truth? Most people acknowledge the veracity of the Holy Scriptures. Not few are really willing to conform their lives to their teachings.

But the important thing . . . is the reason why they should be studied and obeyed. It is not because God wants to turn the Israelites into a nation of slavish, law-burdened automatons; it is not that He wants to drive them under His whips, but that He wants them to live long and well. Obey, Israel, "that it may be well with thee, and that ye may increase mightily . . . in the land that floweth with milk and honey" (6:3). Frank S. Mead)

Do we wonder why our lives are not spiritually blessed? Only as God's Word is obeyed will we prosper in our lives.

REMEMBRANCE

God next reminded Israel of all His past blessings to her. The nation was to think often of God's "greatness, His mighty hand, and His stretched out arm, and His miracles, and His acts which He did in the midst of Egypt; . . . how He made the water of the Red Sea to flow . . . And what He did unto you in the wilderness . . ." (Deut. 11:2-5).

God's people should be continually reminded of their spiritual blessings! The remembrance of the past darkness; the pit of sin from which we were rescued; our lost, hopeless condition without God—all these memories should bring forth from us undying gratitude and devotion to our Lord and Savior!

BLESSING

Remembrance of what God had done was to inspire Israel to believe what God would do. "Behold, I set before you this day a blessing . . . if ye obey the commandments of the Lord your God, which I command you this day" (Deut. 11:26-27).

How would God bless the obedient Jews? Turn to Deuteronomy 28 and the blessings are mentioned. "And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." Then follow 12 specific ways in which the nation was to be blessed.

You see, God intended Israel to know that for a people who own His name, and desire blessing, OBEDIENCE is absolutely imperative!

CURSING

God knew that not all the Israelites would obey. "Behold, I set before you this day . . . a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day."

Following the blessings which obedience would bring, are the cursings which follow disobedience. There are almost 50 specific curses pronounced upon the rebellious and disobedient. Read them!

So many today find the Word of God a stumblingstone and a rock of offence. Obedience to God's Word is accompanied by blessing and spiritual growth; but rebellion and disobedience always bring spiritual disaster, misery, and woe.

Laid to Rest

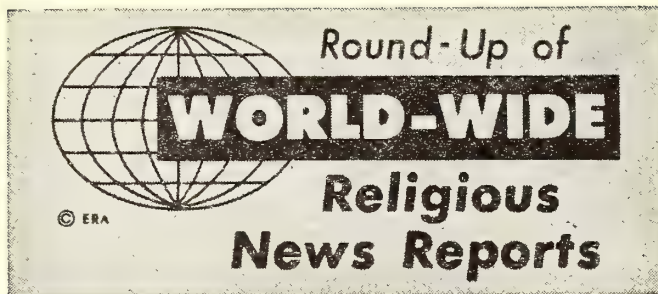
STAHL. Robert A. Stahl, aged 77 years, passed away Nov. 10, 1957. Until illness prevented, was active in the Valley Brethren church, Jones Mills, Pa. Survived by his second wife, Mildred, and two sons and four daughters by his first wife. Final service conducted by the undersigned.

Elmer M. Keck.

* * *

CANFIELD. Benjamin Franklin Canfield, died at the Washington County Hospital, Hagerstown, Mar. 22, aged 54 years. Survived by his widow, four sons, and two daughters. Burial, Rose Hill cemetery, Hagerstown. He had been an active member of the St. James Brethren Church for two years, and had been present at the service the Sunday previous to his death. Service in the Coffman Funeral Home, Hagerstown, by the writer his Pastor.

Freeman Ankrum.



CATHOLIC MEDAL IN VANGUARD III CRITICIZED BY D. C. PASTOR

A Washington, D. C., pastor criticized officials who allowed a religious medal to be placed on the Vanguard III and urged Christians to work for "freedom from the primitive mind."

In a Sunday morning sermon, the Rev. Charles D. Kean, pastor of Epiphany Episcopal church, asserted that "the incident proves again that a symbol associated with traditional Christianity does not prevent its being used in the most blatantly superstitious manner possible."

It affords another example, Dr. Kean said, "of the need for concerned people to work with ever more consecrated purpose on behalf of the faith that makes men free, including not only freedom from political tyranny but freedom from the primitive mind."

The pastor then asked, "Would it have served just as well in the launching of the Vanguard if, along with the count-down routine, a man had been assigned at each stage in the process to cross his fingers and say 'Muggles?' Had anyone thought of attaching a four-leaf clover to the missile somewhere?"

U. S. AGENCY REPORTS LOW CHURCH COLLEGE SALARIES

A U. S. government agency recently came up with a statement that did not surprise faculty members in church-related colleges. They could have told the U. S. Office of Education, without benefit of a costly survey, that professors in small church colleges get salaries much below the averages in other schools.

The Office of Education reported that a full professor in the average church college gets \$6,540 a year, whereas in state teachers colleges the salary is \$7,440, and in state universities \$8,940.

Associate professors in the church colleges get \$5,440 a year; assistant professors \$4,760; instructors, \$4,110. These average figures are 23 per cent below those paid in state universities.

NEGRO MEMBERS IN CATHOLIC CHURCH INCREASING FAST

The Commission for Catholic Missions among Colored People and Indians announced last February that it counted 575,925 Negro Roman Catholics in the U. S., a gain of 30,000 during the past year. There are 343 parochial schools for Negro children, with a total enrollment of 83,384. No figures were available on the number of Negro children attending integrated parochial schools.

Largest diocesan membership of Negroes was reported by Lafayette, Louisiana, with 75,000 Negro members. New

Orleans diocese was second with 70,000 and Washington third with 53,385. Others with a large proportion of Negro members were New York, Chicago, Galveston, Philadelphia and Los Angeles.

SECOND ITALIAN PRIEST IN ROME SUED FOR DEFAMATION

Five Italian married couples and two wives in Grosseto, Italy, have sued a Roman Catholic parish priest for defamation because he described people married with church ceremonies as "public sinners living in scandalous concubinage."

The priest, the Rev. Biagio Bailo, announced he would not give the Easter blessing with Holy Water to homes of those "who are not united with the religious bond of the sacrament of matrimony." He said "the people are considered public sinners and they live in scandalous concubinage." He listed no names.

In Florence, a court recently sentenced a bishop to a fine equivalent to \$65 for having similarly described a young couple at Prato whom he named in a pastoral letter.

PASADENA RELIGIOUS CENSUS PRODUCES INTERESTING DATA

A total of 57,833 housing units in the Pasadena-Arden, California, communities were visited last February in a major survey of religious life sponsored by the Pasadena Council of Churches. Expressing his thanks at its completion to the almost 2,000 volunteers who helped make the survey, the Rev. Dr. R. Ross Paden, executive secretary, said the facts turned up should be of great value to member churches.

Of 42,205 completed calls, Dr. Paden reported, 3,010 declined information and 1,382 gave no religious preference. Of households visited, 26,899 were Protestant, 6,877 Roman Catholic, 1,424 Church of Christ Scientists, 484 Mormon and 479 Jewish.

A breakdown of denominational preferences in the communities showed 5,570 Presbyterians, 5,121 Methodists, 3,484 Baptists, 2,949 Episcopalians, 2,182 Lutherans, 7,593 members of other Protestant churches. Those at home were called back several times, Dr. Paden said, and added that the "surveyors" discovered 92 vacant homes.

"We hope that all our churches will be persuaded of the importance of this census," he declared, "as its 'practical' fruits become evident in the lives of many persons won or re-won to a vital religious faith."

LATEST U. S. POSTAGE STAMP STRIKES A RELIGIOUS THEME

A detail from an art masterpiece which adorns the ceiling of the Vatican's Sistine Chapel will appear on a U. S. three-cent stamp to be issued May 31. The postage stamp, which shows the hand of God about to touch life into Adam's body, is from "The Creation of Adam," painted by Michelangelo Buonarroti as a fresco early in the 16th century.

The stamp will be issued in connection with observance of the International Geophysical Year. Background for

e Michelangelo fragment will be the disc of the sun, th solar flares.

While many nations have issued special stamps for the Y, the latest American stamp is the first to depict a religious motif or to indicate the role of God as creator of the universe. It will also mark the first time that one of the Vatican's art treasures has been portrayed on a U. S. stamp.

SAVATION ARMY IN RED CHINA STILL OPERATING AT REDUCED PACE

China's 2,000-strong Salvation Army in Red China, according to a recent Reuters report, is still spreading the gospel, but in muted tones that contrast strikingly with the brass bands and street corner meetings in other free lands.

(When missionaries were expelled from Communist China in 1951 all "overseas Salvationists had to leave the country after handing over their much-loved work to a council composed of Chinese Salvation Army Officers.")

The latest report indicated that Major Yin Huong-shun now directs the operations of his "soldiers" in 26 towns and cities in China and Mongolia from his headquarters in a house overlooking Peiping's business shopping street. His ten bandmen play only at meetings in the assembly hall at their Peiping headquarters.

The Salvation Army has handed over to the Government its two orphanages in Peiping and its clinic at Tientsin.

Major Yin reports that the Army's income is derived from rents from houses it still owns in Peiping and from members' donations.

The Chinese Salvation Army has broken off contacts with its foreign counterparts since 1951. The Major stressed that the Army belonged to the Chinese Patriotic Protestant Association, a state-run organization.

ANTI-SEMITISM STILL ACTIVE IN PRESENT DAY GERMANY

Anti-Semitism has not been overcome in Germany, Dr. Franz Boehm told a Congress of German Societies for Christian Jewish Cooperation in Munich recently.

Dr. Boehm, president of the societies and Christian Democratic Deputy of the Bundestag, said the existence of anti-Semitic undercurrents in Germany had been shown by a speech of Justice Minister Fritz Schaeffer in Bavaria last year. Herr Schaeffer criticized the amount of restitution payments to Jewish victims of Nazism as constituting a danger to the stability of the German mark.

The congress suggested that teachers and students in German schools become familiar with the anti-Semitism problem and that graduates be shown former concentration camps.

CHICAGO EPISCOPAL BISHOP ISSUES "FUNERAL RULES"

In Chicago, Episcopal Bishop Gerald F. Burill has issued ten statements by which he hopes to make funerals eloquent proclamations of our basic understanding of Christian faith.

Among the Bishop's rulings is one which states that funerals should be held in some other place than a church only "for grave cause." The other rulings require that the casket be closed at all times, that flowers be barred from the church and that no fraternal rites be used in conjunction with the Office for the Burial of the Dead.

He also requested that parishioners consult their rector or vicar first when a death occurs and ask his advice as the "courteous and practical thing to do." Music, he said, should be authorized by the clergy. Sunday funerals were ruled out. The Bishop concluded that the funeral service "can be a source of great comfort to the bereaved when it is not subjected to distortion by the addition of elements of crass sentimentality."

AUTHORITY DESIGNATES LAND FOR PROTESTANT CHAPEL AT NEW YORK AIRPORT

The Port of New York Authority has designated an acre of ground at the New York International Airport, Idlewild, for the proposed Protestant chapel. This announcement was made recently by Dr. Dan M. Potter, executive director of the Protestant Council of the City of New York.

The land, east of the present Roman Catholic chapel at the airport, will be leased at \$1,300 a year to the Council.

The long-sought chapel, according to the Rev. Allen E. Clayton, chairman of the committee in charge of the project, recently called the chapel "a Protestant witness to thousands" and declared that it would provide a place of worship for a community of 20,000 people and for many of the millions of travelers who pass through the airport annually.

"CHRISTIAN OSCARS" ANNOUNCED BY EVANGELICAL FILM FOUNDATION

Winners of the 1957 awards offered by the National Evangelical Film Foundation were announced recently by Harry G. Bristow, Jr., director of Christian Youth Cinema, Philadelphia, Pennsylvania.

Alma Platte will receive an award for her role in the film "Preacher's Kid," and Paul Lukather will get another for his acting in "Desperate Measure." "Preacher's Kid," a dramatic film produced by Gospel Films Incorporated, won first place in its category; and "Desperate Measure," produced by Valley Forge Films, Inc. for the Salvation Army, won top place among the home mission films. The awards, known as "Christian Oscars," will be presented May 17 at the Christian Film Theater in Philadelphia.

"Suicide Mountain" was judged the best film in the foreign mission category. It was made by Missions Visualized, Inc., for the Berean Gospel Distributors. Gospel Films, Inc., won first place in the Christian life films with its work, "Silent Witness." Three other award-winning films were: "Red River of Life," by Moody Institute of Science, best educational production; "A Look at the Book," by Unusual Films for Bob Jones University, best instructional film; and "Book of Acts," by Broadman Films (Family Films, Incorporated), best Biblical picture.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

SARASOTA EXCLUSIVES

DON'T EVER VISIT THE SARASOTA, FLORIDA, CHURCH unless you expect to be adopted into their family. My two assistants (Jean and little John) and I discovered that five days with those Brethren make parting extremely difficult. We felt at home as soon as we entered the building.

The church is truly beautiful. The airiness created by the jalousie windows on each side and the emphasis on space throughout suits the climate there perfectly and made us feel as if we were outside. Worshiping in this temple was a real treat.

Besides enjoying wonderful fellowship and the lovely building, we had the opportunity of helping establish a youth group. The young people we worked with, although not large in number, are eager to serve their church and their Christ. They also have many dedicated adults to back them up in these goals.

Here is how we spent those five days (April 23-27) of Brethren Youth Clinic. The Lichtenbergers gave us a home because with a family as large as theirs, three more makes no difference. Little John really enjoyed his five brothers and sisters, and Jean and I had a wonderful time reminiscing with Lyle and LaVonne.

Wednesday and Thursday evenings we had film strips to spark discussions on the purpose of having a youth group in the church, available activities for young people, how to reach young people, cooperation among adult leaders and good teaching methods.

The topic of Friday evening's meeting was National Brethren Youth activities and program ideas. Pastor Lichtenberger suggested that individuals purchase for the youth library some of the materials displayed. Enough of the congregation followed his advice to provide the Sarasota Brethren Church with adequate supplies for good youth programs and projects.

On Saturday the young people met at the church at two o'clock in the afternoon to plan a party for that evening. Each person had an assignment. Some prepared games, some fixed refreshments—everyone had a part in the planning. After their work they enjoyed a game of volleyball and a picnic supper. The adults who attended the festivities Saturday night were well entertained by the young people.

Sunday morning again showed the capable leadership and warm friendliness present. Throughout Sunday School and church everyone in attendance, whether a member or a visitor, felt at home. Since I preached and Jean helped with the music, we were happy to find willing baby-sitters.

For the evening service the young people participated by bringing birthday gifts to the Brethren Church in honor of her 250 years. Each of them read Scripture explaining what we can be doing for the church. Pictures of the Ambassador Quartet's European trip closed this five-day youth clinic. The good-byes were genuinely re-

gretful and it seemed to us that the time spent there had passed by too quickly.

Of course this is only the beginning and it is up to the youth and adult leaders to carry on. We trust, however, after witnessing the quality of workers there, that soon a strong Brethren Youth Crusader group will make its witness felt in the church and the community. Brethren Youth Crusader groups already established should include this new group at Sarasota in their prayers.

SURPRISE VISIT

With John, Regina, and Susan

The next two days were restful as I visited an uncle I had not seen in thirteen years. While there at West Palm Beach, the missionary board administrative assistant, a close friend of ours, called to inform us that John and Regina Rowsey would be in Miami, just six or two miles south. We hurried down and surprised them. Although we didn't get to see them take off, we enjoyed lunch with them at the airport and I believe have the distinction of being the last Brethren to see them in the United States. We hated saying good-bye, but seeing the anticipation on their faces, we realized how eager they are to begin their new work.

KRYPTON RALLY

OUR LAST STOP WAS AT KRYPTON, KENTUCKY

The last eight miles in are quite memorable. The traction wagon complained all the way because of the numerous holes in the road. It required close to half an hour to cover these eight miles. And yet when I accompanied Miss Margaret Lowery to Sunday School in the afternoon at Dunraven, in comparison the drive to Krypton seemed like a four-lane highway in retrospect.

One hundred seventy-two young people registered for the rally on Saturday. Much pre-planning was evident because of the smooth-running schedule. But then it is usual for Margaret Lowery. One of the highlights of the day was a recitation contest. The different schools around had held elimination contests so those attending the rally were able to witness the finals. Each contestant had memorized a prescribed religious poem and as he recited he was judged on projection to the audience, fluency, articulation, and voice control. Many young people competed and the results were profitable to all.

At the business session in the afternoon the following people were elected as officers for the coming year: Roland Eversole, president, from Riverside; Frank Stinger, vice-president, from Riverside; Tixie Deaton, secretary, from Krypton; and Linda McIntosh, treasurer, from Dunraven.

Sunday is really a full day at Krypton. Sunday School and church services in the morning are only the beginning. After a quick dinner (and a mighty good one), Miss Lowery and I traveled over mud holes to the Dunraven Sunday School. Home again at four o'clock to freshen up for supper and evening service at seven o'clock. I was bushed. Guess I'm getting old. Miss Lowery does this every Sunday. And she was up at seven o'clock the next morning to begin that day's work. Margaret is a real worker—one we can truly be proud of. All of us could learn a lesson in stewardship of time from her.

The Women's Corner

by Helen Jordan

From A BEATITUDE FOR MOTHERS

DURING THIS ONE MONTH of the year special tribute is paid to the mothers all over the world. No finer compliment can be paid to a Christian mother than to see her children grown into strong young Christian men and women steadfast in their love and service to God. William L. Stidger says it very well in his writings from "A Beatitude For Mothers."

"Blessed are the mothers of yesterday, for their memories shall be called beautiful and beneficent. They are like flowers growing by sunken gardens and beside still waters and in green fields, for they are like soft winds that blow with peace and love on wistful wings.

"Blessed are the mothers of today, for they have the keeping of tomorrow in their hands and in their hearts; and the destiny of nations, hearts and homes.

"Blessed are the mothers of tomorrow, for they have been summoned to a great and heroic hour. For they shall be called the mothers of men, who shall make miracles of human life. The mothers of tomorrow shall breed a race of giants who handle lightning as a little thing, and make the clouds and thunder obey their wills. Blessed are the mothers of tomorrow.

"Blessed are the mothers of scientists and statesmen; of laborers and poets; of preachers and prophets; of teachers and dreamers; for dreams and visions and prophecies and the glow and glory of creation is born in the hearts of mothers.

"Blessed are the mothers, for they are conservers of the human race. Blessed are the mothers, for they forced the nomadic tribes to settle in a permanent community that the young might be served and saved. Blessed are the mothers, for they taught barbarian ancestors to grow grains and build shelters. Blessed are the mothers of the world, for they have conserved the spiritual things of life for the sake of their children.

"Blessed are the mothers of the earth, for they have combined the practical and the spiritual into one workable way of human life. They have darned little stockings, mended little dresses, washed little faces and have pointed little eyes to the stars, and little souls to eternal things. Blessed are the mothers."

This was taken from the book "Worship Resources For the Christian Year." The article, "A Beatitude for Mothers" was by William L. Stidger.

Mrs. William Curtis,
Ashland, Ohio.

Wedding Announcement

JOHNSON-OCKER. Sunday Afternoon, March 30, 1958, Miss Beverly Johnson and Mr. Francis Ocker were united in marriage in the Oakville First Brethren Church. A large crowd of friends and relatives witnessed the beautiful ceremony which was read by the Pastor. Both are active members. The groom plans to enter Ashland College in pre-Seminary work, this Fall.

Arthur H. Tinkel, Pastor.

SPECIAL ANNOUNCEMENT PENNSYLVANIA DISTRICT BRETHREN

The Executive Committee is now formulating the program for the Pennsylvania District Conference, to be held at the Vinco Brethren Church, Mineral Point, Penna., July 21-24, 1958.

Any matters relative to the Conference business or program, should be sent immediately to the Secretary of the Executive Committee, Harold E. Barnett, 179 Bond St., Johnstown, Penna.

Harold E. Barnett.

ATTENTION: SOUTHEASTERN DISTRICT BRETHREN

All Churches of the Southeastern District Conference of the Brethren Church: Please send your District Missions Apportionment from your Church to Dr. John F. Locke, Maurertown, Virginia, by June 1st, so that it can be included in the Mission Board report to be given at the Conference meeting June 17-18. Dr. Locke is Acting Treasurer of the Board.

May I remind you that our Constitution and By-Laws, Art. 9, Sec. 7, states: "Churches refusing or failing to pay their quota to the Mission Board shall thereby debar themselves from voting through their delegates on all missionary questions in this Conference."

Bruce C. Shanholtz, Conference Secretary.

This 'n' That

By the Editor

HELP! HELP!

YOUR PUBLISHING COMPANY is greatly in need of soft cloths suitable for wiping ink off of press rollers and type forms. The Brethren have done very well in supplying these in the past, so you who have worn out clothing or other cloth materials of an absorbent nature would be rendering your Company a very helpful service by either sending or bringing such to the plant in Ashland. Thank you very much for your help. W. S. B.

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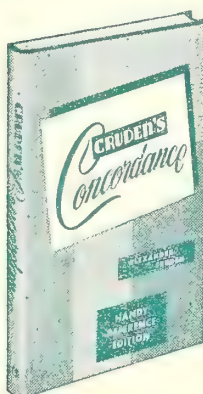
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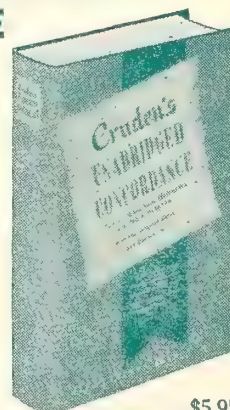


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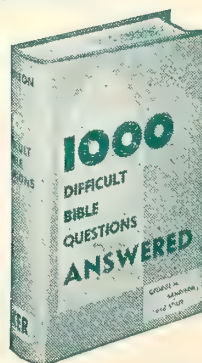
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The Brethren EVANGELIST

Official Organ of The Brethren Church



Vol. LXXX

May 24, 1958

No. 21

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

HAGERSTOWN, MARYLAND. Dr. Glenn L. Clayton was the scheduled speaker for the morning worship hour on May 11th.

The Mother and Daughter banquet was scheduled for the evening of May 21st.

WASHINGTON, D. C. Wednesday evening, May 27th is the scheduled time for the Mother and Daughter, and Father and Son banquet.

LOUISVILLE, OHIO. Brother L. V. King has designated Sunday, May 25th as Roll Call Sunday, for all who have been received into membership under his pastorate.

DAYTON, OHIO (HILLCREST). Miss Katherine Suber, of the Dayton View Library, was the guest speaker at the Hillcrest Mother and Daughter Fellowship on May 9th at the Church.

FLORA, INDIANA. The 4H group of the Flora school were guests of the Flora First Brethren Church in services on May 4th.

NOTICE TO ALL PASTORS AND CHURCH SECRETARIES

You will soon have in your hands the statistical report forms for 1958, and also a Goals Program report form. May we urge every church to complete and return these forms to Brother Clyde Garland as early as possible. The Goals Committee is especially anxious this year to have as complete a report as possible from the churches, and also we are looking forward to seeing many fine reports from the churches in this, our anniversary year.

Your National Goals Program Committee has attempted throughout this conference year to keep the goals program constantly before you, and also has attempted to offer a number of suggestions to help with the meeting of these goals. At this time we would urge each church leader to reexamine a copy of the Goals Program and to begin making plans now for greater participation in the program next conference year.

The cooperation of every church will help to make our National Goals Program more effective, and will also strengthen the local church.

The National Goals Program Committee
Henry Bates, Chairman.

THE BRETHREN EVANGELIST

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SOUTH BEND, INDIANA (ARDMORE). Mrs. I. Bowman was the speaker at the Mother and Daughter banquet held on May 15th.

DUTCHTOWN, INDIANA. Church Correspondent Audrey Randall, notes that in their recent news item from Dutchtown which was published in *The Evangelist* May 10th, the number of babies on their Cradle Roll should have been given as TEN, instead of two. Editor regrets this error in transcribing copy and is happy to make note of the correct figure.

ELKHART, INDIANA. The Children's Choir of voices from the Hawthorne School sang at the evening service in the Elkhart Church on May 4th.

SOUTH BEND, INDIANA. The Mother and Daughter Banquet was held on May 16th.

MUNCIE, INDIANA. The Muncie Brethren were in charge of a radio program over WLBC on May 1. The 25 minute program featured musical numbers by members of the church and a short message by I. E. J. Black.

MILLEDGEVILLE, ILLINOIS. Speaker for the Mother and Daughter banquet on May 6th, was Mrs. F. Hartman, of Shannon.

LANARK, ILLINOIS. May 8th was the time for the Mother and Daughter banquet which was held in the Lanark Community Room.

COMING EVENTS

PENNSYLVANIA DISTRICT

CAMP JUNIATA RALLY

FRIDAY, JUNE 6

AT VINCO FELLOWSHIP HOUSE

Banquet: 6:30 D. S. T.—Price \$1.00
Program in charge of REV. RALPH MILLER

PASTOR DESIRED

The Ardmore Brethren Church, South Bend, Indiana is in need of a pastor. If interested, please address letter to:

Mrs. Howard M. Fisher, Ch. Secy
4100 Lincoln Way West,
South Bend 28, Indiana.

The Editor's Pulpit

Summertime Church Activities

THIS IS THE SEASON of the year when many Churches reduce their activities to a bare minimum. It should be a time of increased activity for the Lord. Better weather, longer hours of daylight, makes for better opportunities to do things for Him. Summertime can be a most fruitful season for the Church or individual willing to enter into available activities, and to create new ones.

Our Church Camps offer for the young people of each District a wonderful opportunity for a week of concentrated Christian fellowship, devotion, activity and Christian training. Every parent should consider the relative spiritual benefits to be gained by sending their youth to one of our camps. Every one of our camps needs consecrated, talented and willing workers. For one or more weeks, adults could make themselves available when the call comes. The camping program is growing, and will continue to grow as more and more parents realize the value of this summertime activity.

Daily Vacation Bible School IN YOUR CHURCH is one of the richest experiences to be had by both children and adult workers. If you have never worked in your VBS, at least go around to it a day or so while it is in session and see what is really being accomplished in this valuable summertime activity. In many ways, more can be accomplished in two weeks of VBS than in a whole year of weekly training, simply because of the concentrated nature of the work. Above all, don't let it be said of your Church that VBS could not be held because there weren't enough workers!

District Conferences are to be held in four of our Districts this summer. General Conference meets this August. Only a small fraction of our people ever attend any Conference. There should be many more. Churches which have a good attendance over and above their quota of delegates

at our Conferences, will certainly enjoy and benefit from the rich spiritual experiences. Closed down churches in the summer time, with only a few devotees attending the respective Conferences, almost looks like an industrial plant shut down with but a skeleton maintenance crew on hand to guard the property. Brethren, it should not be so. Rather, our Conferences should experience the presence of great numbers of our members—each receiving and then sharing the great blessings at hand.

Bible Conferences in the local Church would, and could reverse the trend to a reduced schedule. These could start on a Friday afternoon, and continue through Sunday evening, with sessions all day Saturday and Sunday. This would make a total of eight sessions. Yes, it would be a full week-end, but interspersed with fellowship meals and planned activities, would be a summertime activity in your Church which would surely reverse the psychological trend to shutting down for the summer.

We would mention also such possibilities as the perennial favorite—the Sunday School picnic; also class picnics. These certainly present opportunities for Christian fellowship not possible in other activities. Social fellowship could be carried a step further by planned repair and/or improvement programs on the Church and parsonage property, engaged in by the members of the Church.

Do not overlook a good Visitation Program this summer. Souls need to find Christ in the summertime as well as any other season of the year. Visitation could be more casual under summertime conditions; perhaps more effective, too.

Have we exhausted the list? We have not, but our space is gone. Summing it up we can say that for a Church or individual who wants to make the summer count for Christ and the Church, there is no limit to the opportunities available. W. S. B.

SUMMERTIME IS READING TIME
Read your Brethren Evangelist every week!

THE FORM

VS.

THE FAITH

Rev. Clarence Stogsdill

IT IS A CURIOUS and interesting thing to note how members of a family are so much alike. Often two sons in the same family may look alike, and yet have mannerisms that are very different; or they may not even look like brothers, but act and walk exactly alike. There is nearly always something very distinct about members of the same family that makes them very much alike, while at the same time there may be extreme differences. Often even the differences are matched in remote members of the family, indicating that these too were inherited.

THAT WHICH MAKES BRETHREN "LIKE" OTHER DENOMINATIONS

It is a good thing to emphasize likenesses. Not that we would have our denomination exactly like other denominations in every detail—which would be neither possible nor practical—but if Christ is the Lord of us all, or if He is the Lord of SOME of us, we should behave in a manner

that, as in the case of Peter, "betrays" us as Christians. In that sense we are like Christians of other denominations, **individually**, and ought to be happy about it, nor try to change it in the least.

We have emphasized so heavily our differences as Brethren that some have almost come to think that some doctrines of the Bible are "Presbyterian," others are "Baptist," others "Holiness," and others "Catholic." Those we dare not preach. Here we have failed to see that the denominations merely emphasize certain portions of Scripture so much that their behavior and practices are affected, producing Presbyterian Christians or Holiness Christians, etc. It would help us considerably if, when we say "We are Brethren," we add "Christians," or say "Christian Brethren."

As far as I have been able to determine, the better known Protestant denominations teach very nearly the same doctrines concerning man.

salvation, Christ, The Holy Spirit, faith and good works. And these, Brethren, are BRETHREN DOCTRINES, or, more accurately, BIBLICAL DOCTRINES. None belongs exclusively to the Baptists, Lutherans, or Presbyterians. Their differences in emphasis came about largely because of the TIME and NEED, and continued down through the generations. I am certain that if we preached and taught today more particularly to the NEED OF THE PEOPLE OF OUR DAY and in our part of the world, our emphasis would be somewhat changed!

And that is the very purpose of this message—to plead for a message for today's people.

THINGS THAT MAKE US "DIFFERENT"

Today while the ministry and laity alike are striving to be well adjusted in the world, sending their children to schools with other children where they teach them to think and act like other people, we as a church seek to exist on the basis of preaching our "differences" and "peculiarities." It is psychologically wrong—a grave error, the very reason why we cannot advance. We have a fine youth program where our young people can be together, do things together, and think together. And all the time we are trying to convince them they are different!

We have reversed the plow. We are not to preach and emphasize differences. True, WE SHOULD BE DIFFERENT! But different by nature, not merely by form. Show me a true Christian who is not different, who doesn't have different habits, and yes, even different beliefs from others. Far different—FROM THE WORLD! It is a difference that grew out of meeting and talking with Christ and Christians. Now take that same Christian and start emphasizing to him those differences, and see what you do to him! See whether or not he GROWS in the spirit! Yet some of us are more interested in our different PRACTICES as a denomination than we are in just being God's children. We would rather argue with other Christians over our different practices than to win them through understanding words.

Every denomination should have its PRACTICES. We who are Brethren believe that our practices teach certain things about God and His will for us. We seek to learn by doing. But if we don't also learn the full meaning behind those practices we fall into a mere formalism which, while it is different from other churches and



REV. CLARENCE STOGSDILL

their formalism, it is nevertheless mere formalism.

I challenge any man to prove he believes in Brethren practices any more than I do, or that he is more of a Brethren than I! Yet I remember that Jesus said that if a man will save his life he will lose it. I believe that unless we Brethren stop trying to save the Brethren Church by preaching it, we will lose it! We must lose our own lives in order to save them—the same goes for the life of the Church. Let her lose herself in serving Him. She will be saved. We don't need Brethren messiahs. "One is your lord"—Christ! Let the rest of us hold our peace and follow Him.

GO . . . TEACH . . . BAPTIZE

We have taken the finest text available on evangelism, and reduced it to a mere form of baptism. We have forgotten that there is not only one verb in that great text, but THREE! "Go . . . Teach . . . Baptize." One of the best lessons I learned in the study of theology was in the section on Satan. I learned that Satan's method is to cause Christians to emphasize secondary things as if they were of primary importance. The author didn't say anything about the TERTIARY, where we do all our thinking. Before the word "baptize" comes two important verbs: "Go," and "Teach."

Before we baptize, there must be SOMEONE to baptize! They are searched for, and then taught. Having been persuaded, they are then

baptized. From there they are to proceed to new experiences with the Lord: "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection (maturity); **not laying again the foundation** of repentance from dead works, and of faith toward God, **of the doctrine of baptisms**, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." (Hebrews 6:1-2.)

Brethren, it is a good thing to baptize, but let us not sit around arguing baptism when souls are going to hell because we are substituting services for service, arguing instead of urging, failing instead of following. Away with the prayer of publicans: "Lord, we thank thee that we are not like other denominations!"

THE HOW AND THE WHY

I have yet to find ONE BRETHREN who doesn't know HOW we baptize, or rejects the form. But hundreds there are who seem to know little about WHY people are baptized. In other words, they don't know they are expected to be evangelizing the world as personal witnesses.

Many people wouldn't think of missing a communion, a feet-washing service, and this is right as far as they go. But if the preacher insists on their ridding their refrigerators of beer, or cleaning up their lives inside out, or of coming to the evening services, or to the mid-week services, they feel that he is "prying into their private lives." "It's nobody's business what I do," is

their philosophy. They forget that RELIGION is a person's most private life. What I am in private is my religion. It matters little from there what I do in the public services.

Our people need to be told again WHY we have our Brethren practices—not HOW.

Young men will respond to the call to the Brethren ministry when they hear more of our FAITH, not overbalanced with FORM. They are not called to serve a form, but a FATHER!

Jesus said "Go **therefore**." Having been persuaded that He has all power . . . GO! Don't "because we need men." We HAVE men, hundreds of them, but they aren't responding to the call. Go, because you are convinced of His power and His promise. Go and teach the Gospel. The Gospel is the Good News that Christ died to save sinners; He rose from the dead, and will come again.

Let's show the world our faith, and they will readily accept our form, linking the two together.

EVANGELIZE! The world needs it, and the Christian loves it. We need to "grow in grace," you say? There is work to do with those now in our church, you say? So do I! And the way we propose to grow is to go. If we go, we will grow.

Remember: the purpose of the Church is not to get interested people, but to get people interested—in Christ!

Johnstown, Penna.

Go Ye,
Brethren,
into
all the
World



Anniversary Year Retrospections

Rev. PERCY C. MILLER

BIOGRAPHICAL SKETCHES

Dr. I. D. Bowman was a preacher and teacher of great vision and energy. He held many Evangelistic Meetings, Bible Conferences, and some of our most important pastorate. He campaigned for the college and was invaluable to the entire denomination. Almost until his death he served Home Mission Churches and wrote for the Brethren Evangelist. He wrote studies in pamphlet form and distributed them.

Dr. William Spencer Bell came into prominence in the denomination as a very successful pastor. He was a keen writer and teacher of prophecy. He had visited all of the Brethren Congregations as Evangelist or as fund-raiser for the College Endowment Fund. Even in his later years he re-organized the Brethren Church at Dayton, Ohio, and was on the field as Pastor to see the new Church at Hillcrest and North Main in view. His keen articles in the Brethren Evangelist, his close acquaintance with all our pastors and most of our members, made him a great and much loved leader. He now resides in Milledgeville, Illinois. His mind is still very sharp and alert.

Dr. A. B. Furry entered our ranks as a teacher in the college, as College president, and as an outstanding scholar in our midst. In his younger years, about 1905, he traveled throughout the denomination as speaker to young people's groups, as lecturer, as fund-raiser for the college, and as a preacher. After his call to be president of another college for some years he returned to teach at Ashland in the field of Philosophy and Ethics and to accept numerous preaching appointments. He now resides at Ashland and is still teaching Philosophy. He was honored again by Ashland College with an Honorary Degree. Likewise he was honoured by John-Hopkins, of which he is one of the most distinguished Alumni.

Dr. Edwin E. Jacobs entered Ashland College as a science teacher, and later became president, to hold the office longer than any other of our presidents. He taught in the college although he was president, and also was always in demand in our Churches and Conferences to speak. It was his dream realized to see the College recognized by the North Central Association and sufficiently endowed. Dr. Jacobs was recognized as a keen and outstanding scientist. No teacher ever left a more indelible mark upon his students.

Dr. J. Allen Miller was president of Ashland College, and Dean of the Seminary for many years. His endless

travels in younger years to speak in Churches and at Conferences are staggering. Dr. Miller has become the symbol of true Christian piety and scholarship to the entire Brotherhood.

Dr. L. L. Garber was head of the English Department at Ashland College for many years. His genius was his ability to infuse his spirit, and the spirit of the poets into the spirit of his pupils. His ability to teach outlining, organization, and the passionate love of great literature will characterize him forever in the lives of all who came under his influence. (Note: The information for this article has been secured from Rev. J. Ray Klingensmith.)

Spiritual Meditations

Rev. Dyoll Belote

SACRIFICE

"Himself He cannot save." Matt. 27:42.

ONE OF THE FAMOUS PIECES of statuary in Paris is the bronze statue of Mercury. The perfection of the statue is spoiled by the absence of one of the arms. It was cast that way. It was carved by one Brianto, a poor sculptor. As he was completing the figure in his attic studio the weather turned severely cold. Brianto remembered his statue, and knowing that the cold could ruin his work if he did not make some effort to protect it, he rose from his bed and took his covers and wrapped them around his statue.

His friends found the sculptor the next day in his studio, lying dead, frozen to death. His friends understood. And yet the frost had broken off one arm. In token of their understanding his friends had the statue cast without the missing arm. He had sacrificed his life to preserve his work.

The words of our text were spoken by those who looked upon the Saviour and commented upon the end of Christ's earthly life. The casting of Brianto's statue just as the clay had been carved and as the frost had left it was an eloquent testimonial to a man who loved his work more than himself—gave his life to preserve his work.

And what of our Lord? His mission into the world was to save others, and the only sacrifice which was sufficient to ransom man from Satan's clutch of sin was the giving of His own life. This He did in His committal of His life into the hands of His heavenly Father, and enduring the shame and pain of the cross until He could declare, "It is finished; Father into Thy hands I commend my spirit." And having yielded up His life, He seized the keys of death and hell from Satan's hands and "led captivity captive, and gave to man the gift of eternal life." "He gave Himself to save us." Hallelujah! What a Saviour!

Seventieth General Conference of the Brethren Church

August 18-24, 1958 --- Ashland, Ohio

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assis.

GENERAL SECRETARY RETURNS FROM ARGENTINA

On Tuesday, May 13, Reverend W. Clayton Berkshire returned to Ashland after about ten weeks studying the mission points, problems and potential in South America. He visited and observed a number of Mennonite missions in Brazil and Uruguay, spending several days at their denomination's headquarters and in their seminary at Montevideo.

Most of his time, however, was engaged in surveying our Brethren work in Buenos Aires, Rosario, Cordoba and various other points. He spent many hours and days meeting with the people, teaching them of their stewardship responsibilities in Christian work. He spoke at more than thirty public gatherings and was entertained in homes of a number of the nationals—always with an interpreter; but he was able to pick up a considerable amount of Spanish, which enabled him to establish friendlier relations with the people. Before leaving, he had the pleasure of greeting the Rowses when they arrived (3 A. M. on May 1) and launching them into their new work.

Berkshire returned by way of Quito, Ecuador, stopping at the Church of the Brethren headquarters; he was able to view the Christian broadcasting program being carried on at HCJB, center of evangelical broadcasting for Latin America.

The denomination will profit immeasurably by Secretary Berkshire's trip, from which he gathered valuable information, excellent pictures and a considerably better understanding of the mission situation.

Upon his return to the office, he was met by an office secretary with a gleam in her eye and a ten-weeks' accumulation of jobs to be "done immediately"—poor man!

MISS LISKEY AT WAKA—Writes

... The past year has been a busy and trying one, and not without blessings and happiness. We began the year with whooping cough epidemic, of which I was a sympathetic victim for six months.

Just on the eve of our "flu" epidemic I had my first snakebite case at Waka. With thanks for answered prayers and anti-snake venom, I soon was over those anxious days waiting to see who would win the battle of life and death.

Then came the Asiatic "flu," brought to Nigeria by Mecca pilgrims, and it affected 300 of our 400 Waka residents, students, and missionaries. I was thankful that my dispensary helper and I escaped.

But the year has had its silver linings—celebration of founders day in June, continued faithful preaching by

students in surrounding villages, an increased number Sunday school classes, the safe return of some of staff from furloughs, progress in building program, school commencement. There were twelve buildings completed and six begun, one of which is the much-needed chapel.

I want to thank you sincerely for your thought prayers, and letters during the past year and to ask your continued prayers for every phase of our mission program . . .

CHRISTIAN HARVEST—Nigeria

Bob Bischof reports—There were 227 baptisms across the mission area during the Easter weekend. Just last Sunday I baptized 11 at Moda and 23 took the covenant. This coming Sunday, Chuck or I will have services at the village of Luh. There isn't a CRI there, but a Christian who has been teaching the Word of God. There are more than 25 there waiting to be examined for the covenant. I examined some last Saturday, but there were so many that we decided to wait until this Sunday and have a regular church service in their village.

WAKA MEDICAL WORK

Veda Liskey, R. N.

Medical care for all Waka residents has been provided from its very beginning. This is a very necessary part of community life. At first, when there were only a few people here, medications were given by one of the missionary women. Later when Mary Dadisman, R. N., was principal she took care of all medical needs.

It was not until the end of 1954 that a full-time nurse was secured. A large intake of students—many with families—at the beginning of 1955 made this necessary as well as necessitating a room for regular dispensary periods. Both this and a room for maternity cases were secured and furnished with makeshift equipment. Toward the end of 1955 a two-room dispensary and three-room infirmary were completed and equipped with new furniture. Most of the medical supplies and equipment were donated by women's groups of the Brethren Church.

During the past two and one half years medical work has increased proportionately with incoming students and residents. At present there are more than 400 persons here. Regular visits are made to Waka by a Garkida doctor. Those needing special treatment, diagnosis, or hospitalization are taken to the general hospital at Garkida.

The medical aspect of our work here provides an excellent personal contact with all at one time or another. The restoration of health and its resulting happiness as well as sharing with families the joy of wee ones (there have been about fifty) are most rewarding to the nurse in charge.—Taken from the Gospel Messenger.)



Ashland (Park St.) Ohio ..	381.15
Elkhart, Ind. (Add'l)	54.25
	<hr/>
Total Additional	\$ 2,029.41
Previously Reported	8,155.09
	<hr/>
Total to Date	
(May 2, 1958)	\$10,184.50

100 %

Brethren Evangelist Churches

THE FOLLOWING CHURCHES are on our Honor Roll of 100% Brethren Evangelist Churches. Some have been on the list for many years, others are now rounding out their first year. Any Church can attain 100% status at any time. Write to the Editor of Publications for information.

Advantages gained from being on the 100% Roll are many. A few are: Complete coverage of your church's membership with the news of the Brethren Denomination. The overall program of the Church reaches your

entire membership and gives your church added support when the program is put in operation locally. Christian reading materials go into every home in your local church. There are many other advantages.

These churches also enjoy the low rate of \$1.50 per subscription as against the rate of \$2.00 per subscription for those not 100%. Be a "full church program" supporter by seeing that your church goes into the 100% Evangelist column soon.



For news, instruction, spiritual help; for news of and programs of the Church, subscribe to, and read THE BRETHREN EVANGELIST.

SUBSCRIPTION RATES

\$2.00 per year per single subscription, and Church lists 100%.

\$1.50 per year per subscription for Churches which send THE EVANGELIST to all of the families of the Congregation.

CHURCH

PASTOR

North Manchester, Indiana	Rev. Henry Bates
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Ashland, Ohio (Park Street)	Rev. Clarence S. Fairbanks
Lanark, Illinois	Rev. H. Francis Berkshire
Loree, Indiana	Rev. Horace Huse
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Glenford, Ohio	Rev. Ray Aspinall
Tucson, Arizona	Rev. Vernon D. Grisso
Pleasant Hill, Ohio	Rev. William H. Anderson
Bethlehem (Harrisonburg, Virginia)	Dr. John F. Locke
Gratis, Ohio	Pastorate vacant
North Liberty, Indiana	Rev. W. E. Thomas
Louisville, Ohio	Rev. L. V. King
Peru, Indiana	Rev. John R. Turley
Denver, Indiana	Rev. Austin Gable
Masontown, Pennsylvania	Rev. David L. Rambsel
New Paris, Indiana	Rev. E. M. Riddle
Manteca, California	Rev. Milton M. Robinson
Berlin, Pennsylvania	Rev. Ralph E. Mills
Cerro Gordo, Illinois	Rev. James Eckhardt
Milford, Indiana	Pastorate vacant
Corinth, Indiana	Rev. William E. Boyer
Udell, Iowa	Pastorate vacant
Brush Valley (Adrian, Penna.)	Pastorate vacant
Smithville, Ohio	Pastorate vacant
County Line (Lakeville, Indiana)	Rev. Herbert R. Gilmer
Mulvane, Kansas	Rev. Robert Blaine
Oakville, Indiana	Rev. Arthur H. Tinkel
Sarasota, Florida	Rev. Lyle I. Lichtenberger
Oak Hill, West Virginia	Rev. Robert Madoski
Center Chapel, Indiana	Rev. Austin R. Gable
Calvary, New Jersey	Rev. Wilbur Thomas
Akron, Indiana	Rev. Ralph McFadden
Leon, Iowa	Pastorate vacant
Carleton, Nebraska	Rev. Stan McKim
Pleasant View (Vandergrift, Penna.)	Rev. James I. Naff
McLouth, Kansas	Rev. John L. Bower



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

WHY PEOPLE CAN'T DECIDE

ABOUT GAMBLING

William S. Hockman

RIGHT OFF THE BAT, here's the answer: They don't look closely enough at the structure and character of the act of gambling. When that is done the whole matter clears up for all except those who want to be confused! Let's take that closer look.

There are just three ways for me to get the property of my neighbor: I can buy it; I can receive it as a gift; or, I can steal it. There are no other basic ways for the transfer of property. All others are variants of these three basic modes.

Buying and selling, the very basis of economic life, is understood and experienced by every one. Giving, or benevolence, is likewise understood, appreciated and highly approved. Stealing is also understood and is deplored and disapproved among all men.

Under these modes for the transfer of property (money is but property in a very fluid form), there are many sub-forms. Barter, for instance, is but a form of exchange (buying and selling). Benevolence takes many forms, from the face-to-face gift to the indirect gifts of modern charity. In like manner, stealing has many forms, from violent robbery to pilfering. Whatever the mode and whatever the form, property is transferred from one person, party, or group to another. That's what these three basic acts do. It is their intention and their utility. Everyone knows this.

Mr. Hockman is the Director of Christian Education for the Presbyterian Church of Glens Falls, New York. His particular interest is Audio Visuals in Christian work. He is the author of "Projected Visual Aids in the Church" which was published in 1947. Mr. Hockman is the Church Department Editor of Educational Screen and Audio Visual Guide magazine.

Now let us turn to the act of gambling. It, too, transfers property. That is the intention of the act and its function. When I gamble with my neighbor he gets my property or I get his. If there is no stake, no property risk, and no property transferred from one party to another, we may have a game of some sort but we don't have gambling. In all its forms, from classical poker to truncated and deformed bingo, property or its equivalent (money), is transferred from one party to another.

Now I know all about the five fine men, all churchmen, who meet every Thursday, as they have for years, to play penny-ante poker. They do it for fun, and they probably get much fun and fellowship from the little drama which they enact. But, if you want to see what gambling really is, you must look at those forms which are used for a serious purpose. The gambling syndicates have no interest in providing inexpensive diversion for the aged or the non-creative members of society. They know what gambling is for, be it horse raceways, tracks, or slot machines, or the numerous forms found in the casinos. It is used to transfer money from the pockets of other people to their own.

Now, being a form of property transfer, under which mode shall we place it? Obviously, it is not a form of exchange. In like manner we can't place it under benevolence. That leaves the mode of theft or stealing. It simply must be a form of this type of property transfer. But, if it were, why would it not be under the approval of society? Why is society confused when it takes the form of gambling, so that it is illegal but legal there?

First, there is the element of agreement or consent. In the act of theft one person is the aggressor and the other the victim. There is no agreement to the act, so in gambling. Both parties to the act consent and agree to enter into the act. This is confusing. It seems

change the basic nature of the act while only modifying its form. Its basic utility—transferring property—is not been impaired one iota because both parties agreed to carry the act through to its end.

Confusing many a court and flabbergasting many a jury when some form of gambling was under legal scrutiny, this element of consent has obscured in the public mind the fact that gambling is but one of the forms of theft.

In trying to understand the nature of the act of gambling, the public mind is confused by another factor—chance. In the act of gambling the parties to the act place property in jeopardy. In other words, it is staked, risked. Eventually it will go to one or the other of the parties to the act of gambling. But, the question is, which way will it go?

Here is where chance comes in. The parties choose some event of chance and let it decide which way the property will go. This event of chance can take many forms—from which dog will win, who will win the ball game, to whether the slot machine will pay off.

Again, the intent and the utility of the act of gambling is not been basically altered by the employment of an event of chance. As in robbery (a violent form of theft) the intention is to take property, and when the act is completed, whatever form the event of chance takes, property is transferred. Chance has been used to determine who robs whom.

Thus, the elements of consent and chance qualify the form of the act of gambling without altering its essential nature, making it difficult for many people to see that it is a form of theft.

Glens Falls, N. Y.

Laid to Rest

SLOAN. Mrs. Minnie Sloan, wife of Uly Sloan, Mulberry, Ind., passed away on April 4th. Was a member of the Cambria Brethren Church until it was disbanded; she then united with the Flora Church. Interment, Frankfort, Ind., Cemetery. Survived by her husband, and two sons.

CLINGENPEEL. Amos Clingenpeel, member of the Flora Brethren Church, and a life-long resident of this

community, died, April 18th, following a long illness. Survived by his wife and two sons. Interment, Maple Lawn Cemetery, Flora.

OBENCHAIN. Mrs. Mary Obenchain, resident of the Brethren's Home for 19 years, passed away at the Home, April 26th. Member of the Flora Church; would have been 94 years old, May 4th. Services, Brethren Church, South Bend, with Rev. J. D. Hamel assisting the undersigned. Survived by two sons.

C. A. Stewart.

* * *

BECKNELL. John W. Becknell was called to be with the Lord, Dec. 28, 1957, at the age of 81 years.

BECKNELL. Mrs. John W. (Susan) Becknell was called to be with the Lord, Mar. 28, 1958, at the age of 84 years.

Brother and Sister Becknell were life-long members of the Nappanee Brethren Church and were active until their death. Survived by one son, one daughter, four grandchildren and five great-grandchildren. Mrs. H. H. Rowsey, of Milledgeville, Illinois, is the daughter. Brother Becknell is survived also by a sister Mrs. Jesse Stuckman, of Nappanee. Sister Becknell is also survived by a sister, Mrs. Mervin Stuckman, Nappanee, and three brothers. Interment, Hepton Union Cemetery with the undersigned conducting the services.

Virgil Ingraham.

* * *

JENKINS. Ray Miller Jenkins, born Aug. 19, 1899, departed this life April 29, 1958. Survived by wife and daughter. Brother Jenkins had been a faithful attendant and communicant of the Maurertown Brethren church. Services in Dellinger Funeral Chapel were conducted by his friend the undersigned. Interment Massanutten Cemetery, Woodstock, Virginia where members of the Masonic order also conducted graveside rites.

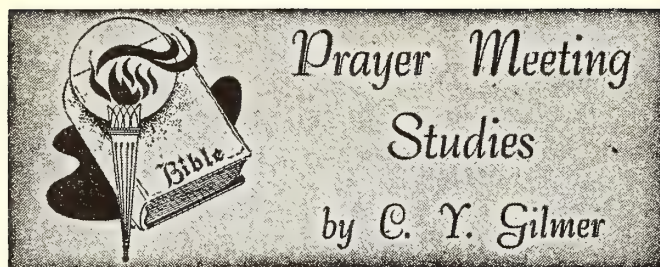
John F. Locke.

* * *

SMEARMAN. Mrs. Catherine (Fike) Smearman, born Sept. 19, 1863, passed to her eternal reward April 10, 1958, at the age of 94 years. Life-long member of the Brethren Church, and lived with great Christian fortitude. The passing of her husband, John Smearman, Feb. 24, 1957, ended a marriage of 63 years. Funeral by the undersigned.

D. C. White.

MAY IS YOUTH MONTH
HELP US SERVE MORE YOUTH
\$12,500 IS NEEDED

**"PROFIT AND LOSS"**

"I counted dollars while God counted crosses;
I counted gains while he counted losses!
I counted my worth by the things gained in store,
But He sized me up by the scars I bore.
I counted honors and sought for degrees;
He wept as He counted the hours on my knees.
And I never knew till one day by a grave
How vain are the things that we spend life to save . . ."

A rich man is tempted to have no time for God (Luke 12:16-20).

"We may grasp and hoard till our barns are stored,
We may labor night and day,
We may plant and sow, but oh,—but oh,—
We can carry nothing away."

If a rich man is not absorbed in hoarding and accumulating, he may be lost in luxurious living (Luke 16:19-23).

"We may live in a mansion rich and high
As the starry dome of the azure sky . . .
We may join the race and seek to grace
Our poor frail bodies in silk and lace;
We may hold our heads as the tree tops high,
But our poor, frail bodies must one day die."

Riches are deceitful in what they may obtain (Prov. 21:2). Death comes to all men, and after death comes judgment (Heb. 9:27). Death is no respecter of wealth or poverty (James 1:9-11).

"We must one day die, like the worms that creep . . .
So, why, oh, why are we gay and proud,
When we soon must rest in a snow-white shroud?"

There comes a time when earthly wealth or poverty is no asset (Prov. 22:2). Even in this life one may be a poor rich man or a rich poor man (Luke 22:1-4). Trouble and sorrow are no respecters of economic status (Job 5:7; 14:1).

"We may pile up gold till our hearts grow cold,
We may worry and fume and fuss;
We may sigh and cry when we come to die,
But, oh my brother, we need not try
To carry our gold with us."

In the end-time the rich and poor alike shall flee from the face of the living Son of God (Rev. 6:15-17). Alike they shall be tormented and made to worship the antichrist in the great tribulation (Rev. 13:16, 17). Alike they shall stand before the great white throne judgment (Rev. 20:12, 15). However, both rich and poor

can be saved (Gen. 13:2). Both can make sure of eternal riches (2 Cor. 8:9). We can be rich by redemption (1 Peter 1:18, 19). And we can all lay up treasures in Heaven (Matt. 6:19, 20).

"Then oh, be strong, be strong, my soul,
Be true as the needle to the pole;
And teach and preach and pray and plan,
For the saving good of thy fellow man.
And some sweet day in the by and by,
Having laid thy treasures up on high,
Where the moth and rust can never come,
Thou shalt rest with the blest in thy home, sweet home."

The rich young ruler thought he was a great commandment keeper but his heart was set on his wealth (Matt. 19:21-24; 6:21).

"He went away—from joy and peace and power;
From love unguessed, untold;
From that eternal life that he was seeking,
Back to his paltry gold."

"He went away; he kept his earthly treasure,
But, oh, at what a cost!
Afraid to take the cross and lose his riches—
And God and Heaven were lost."

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

WANTED: CLOCK WATCHERS

"I AM FED UP with wasting my time waiting around for people who make a specialty of being tardy. Often I exert special efforts in the midst of a busy day to get to a committee meeting in good time, only to find myself off my enthusiasm while needlessly awaiting the arrival of the habitually tardy chairman and his committee members. There must be thousands of folks just like me."

"Nothing so dampens the ardor of a busy person as a disastrously thrown wet blanket over the spirit of a meeting as the lack of punctuality. This is particularly true of church meetings. Here we are supposedly dealing with things of ultimate concern. Yet how often we are careless about meeting our appointments. As John comes late, we disrupt the meeting by arriving late. Things have started or we detract from its enthusiasm by delaying its beginning. Such behavior tends to downgrade our church activities to a minor place in the thinking of others and provokes indifference and non-participation on the part of people who value their time."

"Punctuality is essential to any good meeting. Those of us who watched Mel Trotter of rescue mission fame lead a meeting, were always impressed by the fact that he started right on the dot. He made every moment count. And he never failed to close his meetings on time. He was an ardent clock watcher."

"This much-needed discipline is a good habit which should be cultivated until it becomes second nature."

Bible tells us, 'As a man thinketh in his own heart, is he.' If we think about what punctuality implies and realize its importance, and pursue it resolutely, it will become a way of life with us. Likewise our punctuality will be a delight to all who know and associate with us. Not only will we get to appointments on time we will lend enthusiastic encouragement to others to do the same." (Reprinted from Protestant Church.)


How about it, Sunday school teacher? Are you at church ten minutes before starting time, or do you scoot just in time to teach the lesson? Mr. Superintendent, do you open Sunday school right on the dot, or do you wait to see if anybody else is coming? You might try having a special feature immediately after the opening song, and keep all the latecomers waiting outside until it is over. I wait this for a month and see what happens. You might investigate the six-point record system used in many churches, in which punctuality counts as well as presence. Above all, give people a reason for coming to Sunday school on time. A sparkling song service, attractive announcements, and Christ-filled teachers—these are your best equipment.

Lesson

Comments

by

William H. Anderson



Lesson for June 1, 1958

LEADERSHIP REQUIRES CHARACTER

Lesson: Numbers 27:18-20, Joshua 1:1-9

COURAGEOUS LEADERSHIP is difficult to find in any generation. Leadership demands men of responsibility. General Omar N. Bradley has said of Americans:

"In our great pride at being the arsenal of democracy we must remember that we are also regarded as the arsenal of hope. Great leadership in such a righteous cause requires that a nation be humble—before God and its fellowmen."

When God needed leaders for Israel, He made sure they were men who met His requirements and accepted the challenge.

THE REQUIREMENTS OF A GREAT LEADER

Moses proved to be the right man to lead Israel out of Egypt and to the Promised Land. But in today's lesson we find him about to pass from the scene. Permitting Moses to view Canaan from Mount Nebo, God said: "And when thou hast seen it, thou also shalt be gathered unto thy people."

Now a new leader was sorely needed. Already God had selected His man. "And Jehovah said unto Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him" (Nu. 27:18—A.S.V.).

"Joshua . . . had proved himself a man of faith, wisdom, courage, and humility . . . Joshua was a man . . . possessed by the Spirit; . . . a good man, a God-fearing man, a man who acted from principle and

who was fitted for the work of leading the congregation of Israel" (W. S. Hottel).

The failure of the Church today, in part, has been the failure of producing the proper leaders. A people can rise no higher than the spiritual level of those who lead. A congregation can be no better than its pastor. Would to God each leader in the Brethren Church would be possessed, controlled, and dominated by the Blessed Holy Spirit!

THE CHALLENGE TO A GREAT LEADER

"The Lord spake unto Joshua . . . Moses My servant is dead." The burden of leadership now rested wholly upon the shoulders of this young man. But God wanted Joshua to know he would not be alone: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

How could Joshua fail with this wonderful promise given by the Omnipotent, Omnipresent God?

There was much work to be done—much land to be possessed. "Therefore," said God to His servant, "Arise, go over this Jordan." That sounded easy. All Israel needed to do was to cross over the Jordan River and enter Canaan, the land flowing "with milk and honey."

Joshua and the people, however, knew it was not that simple. The land was overrun with enemies. There were the Canaanites, the Hittites, the Hivites, the Perizzites, the Amorites, the Jebusites, and the Amalekites—just to mention a few!

Nonetheless, God promised: "Every place that the sole of your foot shall tread upon, that have I given unto you."

This was the time for action! Now was the time to take courage, for the Lord had challenged the Nation. "Be strong and of a good courage . . . Neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest."

We know the rest of the story. God means what He said to Joshua and the people that day. They were only limited by their faith!

And that is always true! The challenge has been extended to us. His promises have been given. All that holds us back from crossing over into Canaan and enjoying the blessings of the Christian Life is our lack of faith! Let us arise and go up and possess the land!



Plan to

Attend Your

District Conference

This Summer





OKLAHOMA BUSINESS MEN LAUNCH GOSPEL ADVERTISING PROGRAM

A group of Oklahoma City, Oklahoma, business men launched an advertising campaign last Easter Sunday defending the Bible as the sole guide for the Christian faith. Appearing in the magazine section of *The Sunday Oklahoman*, the first ad explained the role of the Old Testament scriptures in the birth of the Christian faith. Titled "Religious Leaders Crucified Christ" it emphasized the error of the priests and scribes in rejecting their Messiah while common people guided solely by the Old Testament identified Him and took their stand for Him.

The Men's Breakfast Fellowship which sponsored the ad, also purchased 500 copies of a 112-page book for distribution during the campaign. The book answers the widely advertised claim of The Knights of Columbus that "the early Christians never saw the Bible" and that "the Bible is not our sole guide." Written by Oliver W. Price, a graduate of Dallas Theological Seminary, the book titled, *The Bible and The Church, Which Came First?* deals with the question of Scriptural versus ecclesiastical authority for our Faith.

Headed by Walter M. Benson, the Breakfast Fellowship plans three ads in answer to the K of C advertisements which have appeared in the local paper for a year. The second ad compares false Christian religion with true Christian faith under the caption "Dead or Alive?" and the third features religious liberty using the theme, "Saints In Jail."

The group plans to release the ads for use by other sponsors in cities where the K of C are currently advertising. (Further details may be secured from Oliver W. Price, P. O. Box 9081, Oklahoma City 15, Oklahoma.

CALIFORNIA CITIZENS' COMMITTEE CITES MOVIE, TV DELINQUENCY LINK

A citizens committee appointed by the Governor of California has charged that crime movies, comic books and violent television shows are contributing factors in juvenile delinquency. The advisory committee submitted a 93-page report to the State Attorney General, Edmund G. Brown. It cited "the number of hours devoted to serious crime, aggressive behavior, and over-emphasis of sex" that is put on television, among the sources of delinquency.

The 50-member committee said "the television industry has a greater obligation to the public to maintain high standards because of its access to millions of homes." The group recommended a legislative investigation of TV crime pictures. It added that "the trend toward more movies on crime" caused doubt whether the motion pic-

ture industry was living up to the standards it has claimed for itself.

Comic books were found to "over-emphasize brutal aggression, and other undesirable forms of behaviour.

GERMAN REDS BARE TERMS FOR "NORMAL RELATIONS"

Walter Ulbricht, communist leader of East Germany has set terms that the Evangelical Church must meet if it is to have "normal" relations with his regime. Evangelical Church is Germany's largest Protestant body.

In an Easter speech published in East German communist newspapers, Ulbricht said the church must accept its agreement to supply chaplains to the West German Army and it must recognize the Communist youth organization's initiation ceremony.

Ulbricht also said the church must stop telling young people that if they go through the ceremony they can be married in a church. Any attempt to dissuade young people from taking part in the initiation is an intolerable interference, he added.

The communist regime wants all young East Germans to go through the initiation. It consists of taking an oath after completing a course of study. The regime considers it "the beginning of Socialist life." Churchmen have declared in sermons that the ceremony is to be avoided because it promotes atheism.

LATE NEWS ITEMS

IN FINLAND, 250 lay workers have been trained to make door-to-door visits in Helsinki in a church evangelism and dance campaign. They will call at homes throughout the city. Reports indicate that only two or three per cent of the 70,000 church members are regular attendants at worship.

IN ENGLAND, churches in Bramford and Burstall attempted to raise funds differently this year. By abandoning their parish councils they've abandoned their annual bazaar and other money-raising efforts. This year they rely only upon free-will offerings. Posters have gone all over the towns urging people to support the churches by giving. But parish officers believe it will take a while before giving catches up with the money-raising schemes of formerly employed. "Giving," said the officers, "is a sounder method of church-support than carnivals, bazaars where people only think of paying for the entertainment they get."

IN ENGLAND, Howard S. Stanley, pastor of the Welsh Congregational church, caused his fellow churchmen to consider their ways when he declared: "We do not have any more meetings about how you're going to get people back to church. Half of this congregation has never been (to church)." He said the real need was to find out how to make a religion meaningful to the lives of these people live, and how to get a hearing for people conditioned against listening to the Gospel.

IN NEW ZEALAND, the Presbyterian Church is concerned about the activities of Mormon missionaries. The church has drawn up a statement setting out "in simple terms the issues at stake, for the guidance of Pres-

ians." The action was brought on by the fact that the Mormon Church is planning to send 500 missionaries to New Zealand in the near future, half of them trained in the Maori tongue. Some 13,000 persons speak Maori. The Mormons are also about to open a big "temple" in Hamilton where a co-educational college for 800 students is almost ready to open. The buildings, costing some 10 million dollars, are being provided by U. S. Mormons and built by New Zealand volunteers, mostly Maoris.

IN SWEDEN, the long battle for the ordination of women to the ministry of the State Church—Lutheran—was renewed recently as both chambers of parliament passed a measure that would authorize such ordination in July, 1959. The church's convocation, which voted down a similar proposal last year, must now act on the new measure.

TOKYO—A scholarly interest in Judaism by Prince Akasa, youngest brother of Emperor Hirohito, has resulted in rumors that many Japanese were being converted to Judaism. The reports were denied by Asher Naim, chancellor of the Israeli legation. He specifically denied a North American Newspaper Alliance dispatch from the Israeli sector of Jerusalem. The dispatch also said that many Japanese Jews would be emigrating to Israel. Denying that thousands of Japanese were being converted, Mr. Naim said: "I know of only one man who expressed an interest in being converted." There are no organizations of Japanese Jews in Japan," Mr. Naim said. "The reason is simple because there are no Japanese Jews," he said. (The original report was published through ERA release in The Evangelist dated April 19, 1958).

LEOPOLDVILLE—The Congo Protestant Council voted 29, with three abstaining, to withdraw from the International Missionary Council. The action was taken after the International Missionary Council voted to merge with the World Council of Churches.

WASHINGTON, D. C.—There will be no commemorative Christmas postage stamp this year. Two congressmen have introduced bills calling for a special stamp to be issued during the Christmas season. But the Post Office Department has a long standing policy. Its policy is that no fraternal, political or religious stamps will be issued by the department. The department views Christmas as a religious season of the Christian segment of the U. S. population. There would also be an accounting problem. Stamps for a specific season would be useless after that season, and they would have to be recalled or sold over to be sold the following year.

DUNN, North Carolina—Tobacco smoking was an issue in the proposed merger of 110 Free Will Baptist churches in North Carolina recently. The merging Cape Fear and Wilmington Conferences had a tenet in their proposed church discipline which declared smoking to be a sin. There was disagreement due to the fact that many members of the denomination raise tobacco for a living. They settled the issue by eliminating the tenet entirely, the understanding being that any minister who wishes to preach against smoking "would be at liberty to do so."

HONG KONG—Reports from the Chinese Prayer League indicate that there are now over 5,000 Chinese

children in Hong Kong, Formosa, Vietnam, Borneo, Philippines and other places, learning the prayers as taught by the League. According to Mr. John Bechtel, organizer of the League, children who meet the conditions for membership in the League will be given a Certificate of Membership. The four conditions for membership are: 1) An understanding of the meaning and importance of prayer. 2) Able to repeat three prayers. 3) Able to write three prayers. 4) Promise to practice the words of David, "Evening, and morning, and at noon will I pray" (Psalm 55:17).

NEW YORK—The American Bible Society has produced a wayside Gospel dispenser which can be placed on store counters and in other public places. One of the first orders received by the Society's office in Richmond, Virginia, came from a plumbing and heating contractor, who ordered ten dispensers and 2,000 Gospel portions. Two weeks later he repeated the order, saying he was having good cooperation in his efforts to make the Scriptures available to the public.

WASHINGTON, D. C.—Representative Frank T. Bow of Ohio says that if there is a surplus of Salk polio vaccine it ought to be given to mission hospitals overseas. According to a news story, several million shots of the vaccine manufactured and stockpiled over the fall and winter months will have to be destroyed, because of the six-month deadline on their effectiveness.

WASHINGTON, D. C.—Outdoor advertising companies are donating billboard space this Spring to display hundreds of huge posters which emphasize the moral and religious aspects of safe driving. The campaign is being sponsored by the National Safety Council.

NEW YORK—Alcohol was a prime factor in 55 per cent of the fatal accidents in New York City last year. The police department said that 38 of the 69 drivers who were killed had significant amounts of alcohol in their systems. The drinking drivers not only killed themselves but killed seven other people, including two pedestrians and injured 29 more.

ROCHESTER, N. Y.—Drinking was involved in 75 per cent of the traffic accidents in Rochester in a single month. Out of 50 cases, 20 drivers were reported to be intoxicated and 18 others had been drinking.

NEW DELHI, INDIA—The government is building a \$95,000 electrical crematorium to replace, in part at least, the traditional funeral pyres of wood.

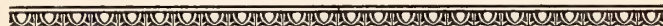


HOW ABOUT YOUR OFFERINGS?

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer, and address, Rev. William Fells, Brethren Youth, Ashland College, Ashland, Ohio.



NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

A BIG "THANK YOU"

THE NATIONAL BRETHREN YOUTH BOARD takes this opportunity to publicly say, "Thank You" to the Publication Board and Editor St. Clair Benshoff for offering eleven pages of the May 3rd "Brethren Evangelist" to us.

This generosity assisted us greatly in informing the entire denomination of the past achievements and future needs of Brethren Youth.

The Publication Board has been generous in supporting the work of Brethren Youth. WILL YOU FOLLOW THEIR EXAMPLE?

MAG IN PREP

The May-June issue of the BRETHREN YOUTH MAGAZINE is now in preparation and will be mailed about June 1st.

Read about plans for Youth Conference, reports of local group activity, Sisterhood and Brotherhood news, youths' views on their biggest problem today, and many other reports and articles.

To have this "gem" in your home, just send \$1.00 to Brethren Youth, Ashland, Ohio. You say you already subscribe? Well what did you read this for then? Some people never learn!

WARSAW ORGANIZES

THE WARSAW, INDIANA, BRETHREN YOUTH have now officially organized their group and they are meeting twice a month in the church basement. Although it's only the start of regular meetings, they already have 13 members. Sounds like a good groundwork upon which to build. Here are the officers they have elected to lead them.

President **Bill Huffer**
Vice-President **Millicent Horn**
Sec.-Treas. **Rosalie Beigh**
Song Leader **Dennis Miller**
Pianist **Nedra Horn**

Each meeting consists of a business meeting, devotional meeting, and recreational period. (Ed. We need more reports of this kind about work in your local B. Y. C.)

CONCERNING MISSIONS

"God helps those who help OTHERS rather than themselves."

"It is better to light a candle than to curse the darkness."—Old Proverb.

CONFERENCE AROUND THE CORNER

JUST 12 WEEKS and ONE DAY from the date on the front of your "Brethren Evangelist" this week will be the start of another NATIONAL BRETHREN YOUTH CONFERENCE. The exact dates for this big event at Ashland College are August 18-24, 1958.

DR. OSWALD J. SMITH, the Saturday and Sunday speaker, from Toronto, Canada, has been a radio preacher for 30 years, for a while over 42 stations. Also, his ministry has led him to 53 countries, including Great Britain, Europe, Asia, Africa, the East and West Indies, Alaska, Mexico, the Solomon Islands, Australia, New Zealand, Canada and the United States. You won't want to miss hearing him!

The devotional programs and study groups during the week for young people will be interesting and helpful as several ordinances of the Brethren Church will be examined. Young people, plan now to attend. Parents and laymen, plan now to bring a load of kids!

SOUTHERN INDIANA REPORTS

THE SOUTHERN INDIANA BRETHREN YOUTH met recently at the Muncie Brethren Church for their regular meeting and elected the following officers for the coming year:

President **Jerry Gable** (Center Chapel)
Vice-President **Joe Hanna** (College Corner)
Secretary **Joyce Stout** (College Corner)
Treasurer **Becky Sue Ayres** (N. Manchester)
Chorister **Linda Thrush** (Center Chapel)
Pianist **Margaret Kindley** (N. Manchester)
Adult Advisor **Rev. Bright Hanna**
(College Corner)

Congratulations to those elected. May God challenge and guide you in the coming year.

JUNE RALLIES

JUNE 7—JUNIOR N. E. OHIO RALLY—Fremont, Ohio
JUNE 8—MIAMI VALLEY RALLY—West Alexandria, Ohio

GOING CAMPING? GOOD IDEA!

CAMP PINNACLES (Southeastern):

Seniors: June 29—July 6
Juniors: July 6-12

CAMP JUNIATA (Pennsylvania):

Seniors-Young People: June 22-29
Juniors: June 29-July 4

CAMP ZION (Ohio):

Juniors: June 15-21
Intermediates-Seniors: June 22-28

CAMP SHIPSHEWANA (Indiana):

Seniors: June 22-28
S. Ind. Inter.: June 29-July 5
S. Indiana Juniors: July 6-12
N. Ind. Inter.: July 13-19
N. Indiana Juniors: July 20-26

CAMP BLACKHAWK (Central): June 30-July 5

CAMP WYANDOTTE (Mid-West): July 29-Aug. 3

ARIZONA (Little Outfit Ranch): July 13-20

The Women's Corner

by Helen Jordan

PERSON TO PERSON, PLEASE

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Matt. 5:6.

OUR CHRISTIAN LIFE is a personal relationship. A personal relationship between Christ and the individual. The sense of being a part of one another, in knowing the other in such a way that you understand his feelings and share experiences. Many of us are only concerned about this on Sundays, and usually for an hour, somewhere around nine or ten o'clock in the morning.

Paul knew what this intimate experience meant. In his letter to the Philippians he wrote that his greatest goal in life was "to know Him (Christ) and the power of His resurrection." Thus really "knowing" Him and having personal relationship with Him far transcends knowing mere facts about Him. We must seek diligently and take up our cross "daily" and follow Christ.

A good biblical example is the Samaritan woman in conversation with Jesus at Jacob's well.

Consider that the woman knew much about the Messiah already, but when it was revealed to her "everything he ever did" there began a shifting of thoughts from actual knowledge to the real security of knowing Him.

Can we do this kind of thing today? For the sake of ourselves, our church, our community and the world we had better learn to "know Him and the power of His resurrection."

We need to learn about Him by prayer, which is a real, personal experience with another Person—Christ Himself!

Learn to know Christ through Christian fellowship because other Christians help us to know Christ. The church is a book that all men read in our turning world. We are "living epistles."

The Holy Spirit is also a Person—and an extremely vital one. Too often the Holy Spirit is a forgotten person; when this happens there is small wonder that we lack power to learn to know Christ. Invite the Holy Spirit to help you. He will lead to Christ in a very personal way.

Worship is also a personal experience with God. "My heart and my soul cry out for the living God" cried the psalmist, and he felt His presence near. The quiet meditation of the soul as it communes with the Great Friend is certainly an experience that leads to know Christ. Worship is one of the best ways of learning to know Him, for to know aright is life eternal.

We come to know Christ through the Bible, which reveals Him. We must use this medium to receive the knowledge we need to find Christ and apply His teachings to our lives.

The story is told of a man who owned and operated a junk business. He groped along on a meager existence

until oil was discovered under the property. He became a wealthy man. So like our lives, we only scratch the surface, where if we used all means to know Christ and hunger and thirst after righteousness, there we would find living water springing up, making us extremely rich through the love of Christ Jesus, our Saviour.

Mrs. Edward Bargerhuff,
Kokomo, Indiana.



What's Doing
in the
Churches



VISIT TO FT. SCOTT

My wife and I wrote to a good Brethren in Ft. Scott. We suggested she answer if she would be able to visit with us on Sunday. She was thrilled to the bottom of her heart. She answered by return mail. She said she told Brother Aldis and he expected me to talk to the folks while in Ft. Scott. We drove to Ft. Scott from Kansas City, Mo., arriving at 9 A. M. We enjoyed the Sunday School lesson taught by Mr. Ralph Barnum. Brother Aldis took care of the time between Sunday School and church with songs, prayer, collection, announcements, etc.

There were sixteen present for Sunday School and all stayed for church. Brother Aldis graciously gave the preaching time to the writer. I have long prayed for those at Ft. Scott. It seems a losing battle from the outside but one gets a wonderful uplift while being with them. Their spirits are very high. I used as a topic the portion of Nehemiah 4-6, "For they had a mind to work." I tried to encourage those within hearing, "Not to give up."

Most of the time was given to reviewing the Mid-West District Camp, and its possibilities. We are out to save boys and girls. Our outside baptism last year was a wonderful sight and inspiration. I had a question and answer session about our camp. I believe much good came from this. Those folks prepared a nice dinner in our honor and we appreciate every move to make us feel welcome. I showed the folks some snapshots I had taken of the camp and my family. We visited while some did the usual chores after dinner. When time came to say goodbye we found it getting toward evening so we took Mrs. Russel and Edith Culp and we called on several sick and shut-in families. We know some real good came from these visits. We made the trip to and from Ft. Scott without mishap. I believe with the nucleus at Ft. Scott the Lord's work will go ahead.

Lester Peck

Richly Rewarding

(BOOKS BY EUGENIA PRICE)

EUGENIA PRICE, who has made her mark in the fields of Christian literature since her conversion from a flippant, sophisticated, self-termed atheist to a happy, glowing Christian whose winning smile radiates the love of her Saviour. Popular throughout America as a speaker at Bible conferences, summer camp conferences, etc., "Genie" writes with realism and honesty that is winning an ever increasing audience among young and old.



New for 1957

Share My Pleasant Stones

For Every Day of the Year

If you are like thousands of others, you have wondered about "Genie's" own private devotions, what makes her so unique in the spiritual realm. In this superb new book, Genie shares with you from the notes written in her Bible. This is an intensely *personal* book, centered in the love of Christ, and yet a thoroughly *practical* book, written to be understood and *used* in your daily life — destined to become a *permanent* part of your personal devotional life.

384 pages; large readable type.

\$3.00

Nearly 100,000 in print!

NEVER A DULL MOMENT

**Honest Questions by Teen-agers;
Honest Answers by Eugenia Price**



Deals forthrightly with such questions as: Can a Christian be popular? What's right and what's wrong? Why is sex wrong if God made it?

Youth for Christ: "... a 'must' for every Christian teen-ager's library."

Paper, \$1.00

Cloth, \$2.00

DISCOVERIES

Made From Living My New Life



Moody Monthly says DISCOVERIES has an "easy-to-read conversational style..."

Dale Evans Rogers says, "God bless you, Genie, for your book . . . thank you for your unflinching honesty . . . my! What a rich and glowing experience with Christ you've had!"

Paper, \$1.25

Cloth, \$2.00

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524 College Avenue, Ashland, Ohio



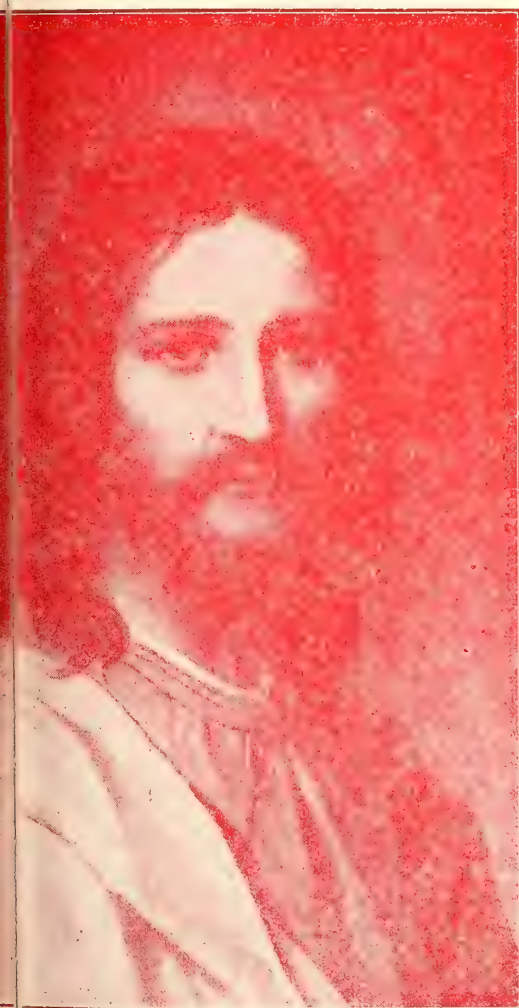
The Brethren— EVANGELIST

Official Organ of The Brethren Church.



Met the Master ---

Face to Face



I had walked life's way with an easy tread,
Had followed where comforts and pleasures led;
Until one day, in a quiet place,
I met the Master face to face.

With station and rank and wealth for my goal,
Much thought for my body, but none for my soul,
I had entered to win in life's mad race
When I met the Master face to face.

I met Him and knew Him, and blushed to see
That His eyes, full of sorrow, were fixed on me;
And I faltered and fell at His feet that day,
While my castles melted and vanished away.

Melted and vanished, and in their place
Naught else did I see but the Master's face,
And I cried aloud, "Oh, make me meet
To follow the steps of Thy wounded feet."

My thoughts are now for the souls of men.
I have lost my life to find it again,
E'er since one day, in a quiet place,
I met the Master face to face.

—Anonymous.

Items of General Interest

HAGERSTOWN, MARYLAND. Brother George W. Solomon reports on the Southeastern District Youth Rally in his weekly reminder. The Rally, held at Dayton, Virginia, had an attendance of 170; \$157.80 was raised toward the District project, and "A good time was had by all who attended."

JOHNSTOWN, PENNA. (THIRD). The Sisterhood conducted the Mother's Day Service on May 11th, with Mrs. Glenn Adams, of the Cambria City Mission, as the speaker of the hour.

Pastor Clarence A. Stogsdill was guest on WJAC-TV for a fifteen minute program the afternoon of May 7th. Third Church also furnished music for the program.

SERGEANTSVILLE, N. J. The W. M. S. public service was held on May 22nd at the home of the Frank Lamberts.

SMITHVILLE, OHIO. Because of ill health, Brother Robert L. Hoffman, who has pastored the Smithville Brethren for some years, has found it necessary to resign his pastorate, as of May 11th. Brother Hoffman, who has also found it necessary to resign his position as Secretary-Treasurer of the Brethren Publication Board, should be remembered in prayer by the brotherhood, that he might be restored to health according to the will of our Lord.

Brother Virgil Meyer, of Ashland College, will be serving the Smithville Church, in limited service, until a full-time pastor can be secured.

GRATIS, OHIO. Mrs. Roy M. Brubaker has supplied us with information that Brother Arthur Tinkel, Jr., of South Bend, Indiana, has been secured as Pastor of the Gratis Church. Brother Tinkel will begin his new duties on August 1st.

An attendance of 71 is reported at the W. M. S. Mother and Daughter banquet on May 7th.

Brother H. R. Garland of West Alexandria, Ohio, conducted communion for the Gratis Brethren on May 4th.

ASHLAND, OHIO (GARBER MEMORIAL). Seminarian James Rowsey and President of National Brethren Youth, was the guest speaker at the morning service on May 18th.

NEW LEBANON, OHIO. The New Lebanon Brethren were hosts to the local High School Baccalaureate service Sunday evening, May 18th.

WILLIAMSTOWN, OHIO. A new piano has recently been purchased by the Williamstown congregation for use in the Sanctuary of the Church.

NORTH MANCHESTER, INDIANA. The Brethren Youth public service, with the Junior, Intermediate and Senior groups participating, was held on May 18th.

COUNTY LINE, INDIANA. The Marshall Youth of Christ singspiration was held in the County Line Brethren Church the evening of May 11th.

Brother Herbert Gilmer reports an attendance of 70 at their recent Mother and Daughter tea.

ELKHART, INDIANA. Our sympathy and prayer to the Bowmans in the passing of Brother J. Milton Bowman's sister, Mrs. Minnie Place.

HUNTINGTON, INDIANA. Friday, May 16th was a night for the Mother and Daughter banquet, which was held in the Church.

GOSHEN, INDIANA. The pageant, "A Pageant of Mothers," was given by members of the Junior and Intermediate Sisterhoods, as their public service, on May 11th.

WARSAW, INDIANA. Robert C. Frush, Secretary of the Warsaw Laymen, sends in the following report: The Laymen were in charge of the morning service on May 4th. The Choir was entirely of men, and a special number by the Men's Trio, was offered. The message brought by Max Miller, of Nappanee. Attendance was 170."

The laymen were hosts to the ladies of the Church and their daughters, giving them a nice banquet, on May 4th. Attendance was 84.

MILLEDGEVILLE, ILLINOIS. The week after Easter Professor Charles R. Munson conducted special service in the Milledgeville Church. Pastor H. H. Rowsey reported that the theme of the week was, "The After-glow of Easter," and continues, "The messages were excellent, the attendance was unusually good; four made public confessions of faith and one was received by letter."

LANARK, ILLINOIS. Mr. and Mrs. Paul Diffenderfer and Mr. and Mrs. Haven Noser, were elected to the office of Deacon and Deaconess, by the Lanark Church on May 4th.

The 4H Clubs were guests of the Lanark Church at services on May 11th.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Your Church Vows

THE MOST IMPORTANT Organization on this earth to which you will ever belong, is the Church.

Other organizations, clubs, etc., may cost you more, and give you less, but no organization will ever promote in your being, things eternal, as will the Church. The Church, your Church, is the only organization which has a special concern for the most important part of your being, your eternal soul. The primary purpose of the Church is to see that you are given the message of salvation, to teach and nurture your redeemed soul, and to give you an opportunity to tell other people about Christ's saving grace. No other organization has that kind of an interest in you. The Church, through its preaching and teaching ministry, and its auxiliaries, is designed that you might become prepared for the life after death, and that you might become fruitful in Christian service while here.

There is no other organization on earth which exists and serves with as low a percentage of faithful members as does the Church. The "faithful few" is altogether literally too true. Many who have taken the vows of devotion and fidelity to the Church upon becoming members, have turned their backs on their responsibilities. What could happen in social clubs, etc., to those who claim to be members, yet have not supported nor attended for a year, for five years, or for twenty years, for that matter? Many ministers and Church leaders, in seeking to deal with members which have not participated nor supported, have sought the mind of Christ in His patience, compassion and eternal invitation, and thus have been reluctant to sever any of these whom Christ saves from the membership of the Church. Yet it must certainly be understood that Christ knows who are His, and Church officials cannot be too much in the dark on this matter, for Christ said, "By their fruits ye shall know them."

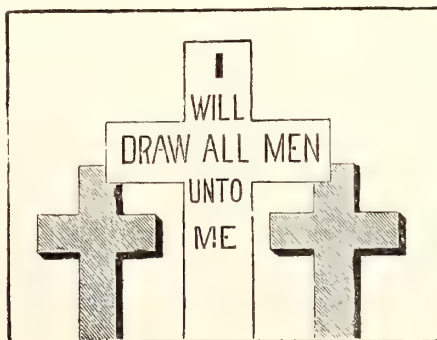
The Church, to which we have given our pledge of loyalty, devotion, support and service, is, of course, the visible Church in one respect; it is

also the Church eternal. By pledging ourselves to be followers of Christ, we are taking upon ourselves the sacred vow of membership in the great Church eternal. The Scriptures say that Christ loved the Church and gave Himself for it. The visible Church on earth is intended to be the synonym of the eternal Church. Kept pure in biblical doctrine and practice in the lives of its members, the visible Church becomes the true prototype of Christ's eternal Church—His Bride.

It is thus a great privilege to belong to the Church, and Pastors should ever uphold and make clear the exacting biblical requirements for Church membership. Each candidate should be questioned carefully as to their beliefs and intentions. Side-stepping vital issues and glossing over the Lord's demands of the Church member is not fair to the Church, nor is it fair to those seeking membership. Accepting the vows of Church membership, and then proceeding to forget them, likewise is hurtful to the Church, but especially to the individual.

We can certainly always thank the Lord for His marvelous provision for our spiritual welfare. Citizens of heaven, through Jesus Christ, here now on a pilgrim journey to the eternal abode, we face many problems, difficulties, temptations, doubts and fears. We do not have to travel alone, for God has provided the visible Church with the eternal message, to bring to our hearts, peace, and to our bodies, strength; likewise to our souls, victory. Surely an organization so God-blessed, should have the full support of the vows which we have taken regarding it.

W. S. B.





An Anniversary Year Feature

INHERENT THEOLOGY in BRETHREN RITES

THE THEOLOGY OF BAPTISM

Part Two

WITHOUT DOUBT the greatest theological truth in the Christian Rite of Baptism, is that about God Himself—the doctrines of the Triune God. Moreover, nowhere in all scripture is the Trinity set forth in such comprehensive, yet simple terms, as in the baptismal formula of Matt. 28:19-20. The words issued from the lips of Jesus immediately after His statement, "All authority hath been given to Me in heaven and on earth." Thus spoke the incarnate and resurrected Son of God, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the age."

Four very definite things stand out in the commission they were to make disciples, they were to baptize them by a certain formula, they were to teach the disciples to observe all the things He had commanded them, and they were to have His abiding presence throughout the age. Therein is the New Testament teaching of the Trinity summed up in a single formula. Therein are all the attributes of God assumed, and the formula for baptism as well as the assumption, are stated by Jesus under "Authority in heaven and on earth." These doctrines are inherent in the Rite of Baptism and should be taught every candidate receiving the rite.

Now let us examine the formula more carefully. The disciples are to be baptized into the NAME of each of the Trinity. But why the name?

It appears from the biblical record that man has ever found it difficult to form any concept of Deity without a name. Moses cried out at the burning bush, "When I come unto the children of Israel and shalt say 'the G

Rev. Albert T. Ronk

your fathers hath sent me'—and they say to me, 'WHAT IS HIS NAME?' what shall I say to them?" And God replied "I AM THAT I AM. Thou shalt say 'I AM HATH SENT YOU.' Thus shalt thou say, 'JEHOVAH, THE GOD OF MY FATHERS—HATH SENT ME—this is my name forever.'" The same root appears in both of the words, "I AM" and "YAHWEH."

In Hebrew thought, the person's name meant the person himself, and was such as would serve as an index to the nature of the one. If the name failed to adequately describe him, another was used to augment it, as, Jehovah-Jireh—Jehovah will provide. Jehovah-Shalom—Jehovah is peace. Jehovah-Tridkenu—Jehovah is our righteousness.

So are the revelations of the Persons of the Godhead expressed in their Names. One of the greatest manifestations of Jesus relative to the Divine Persons was the revelation of the name, FATHER. It was the background of all of His teaching. He taught the disciples to say, "OUR FATHER." He spoke of "MY FATHER" and "YOUR FATHER." By thus magnifying the NAME OF HIS FATHER, He opened the channel whereby He could reveal His own NAME, THE SON, and by His work as an obedient Son, even to the cross, He made HIS NAME the symbol of the Atonement and the Redemption of the race. Moreover, in the preparations for His absence during the building of His Church, Jesus introduced the third Person of the Godhead. He said to His disciples, "It is expedient for YOU that I go away; for if I go not away, the Comforter will not come unto you." And, "But the Comforter, even the Holy Spirit, whom the FATHER will send in My NAME, He will teach you all things." The Comforter, the Paraclete, the one whom the Father would send from heaven to them was named, and His NAME is, THE HOLY SPIRIT. God in three persons, God of three NAMES, each having His part in the work of regeneration.

The Believer, being baptized "into the NAME OF THE FATHER" is united with the Father, becoming His child in the mystery of adoption, (Eph. 1:5), "And being baptized into the Name of the Son," he is united with the Son "in the likeness of His death." "For as many of you were baptized into Christ did put on Christ," and, the Believer "is IN Christ—he is a new creature," then with Paul, he can say "Christ liveth in him." Being baptized "into the NAME OF THE SON," symbolizes the mystical incorporation into the Brotherhood of "the people for His name," and the "household of faith"; "And baptized into the NAME OF THE HOLY SPIRIT," the Believer is united with the Holy Spirit in the New Birth. He is "BORN OF THE SPIRIT," (John 3:5); He "SEALED with the Holy Spirit of Promise," (Eph. 1:13); and so sealed, the Believer is placed in a position of life-long dependence upon the Divine Spirit, and consecration to the service which he inspires.

The mysteries of the Triune God far transcend our shallowest conceptions or speculations about Him. He is made known to us through the NAMES, the facets of His mysterious life, and INTO the NAMES we are baptized. These observations lead us to the Doctrine of REGENERATION and its relation to baptism, or more correctly stated, Baptism's relation to Regeneration. Moreover, this relation must be considered in the light of the relation of the NEW BIRTH to the REGENERATION.

John the apostle, is the bearer of the revelations about the New Birth. The expression is almost entirely his in New Testament usage, and he speaks very definitely as to what the New Birth is. His statements are positive that the New Birth is a single, initial act. "But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who WERE BORN—of God" (John 1:12). Seven times in his first Epistle, John refers to the Believer as one who, "is begotten or born of God," and in the Greek he uses the perfect tense. Jesus said to Nicodemus,



"Except one be born of water and the Spirit, he cannot enter into the Kingdom of God." Jesus connected the "Birth from above" with baptism, and referring to Jesus in his first Epistle, John said, "This is He that came by water and blood, even Jesus Christ; not with the water only (His baptism), but with the water and the blood." Jesus entered the waters of baptism "to fulfill all righteousness" and the voice of the Father from heaven said, "This is my beloved Son in whom I am well pleased." This was the experience which caused Jesus to say later of Himself, "for Him, the Father, even God hath sealed" (John 6:27). To John, baptism is inseparably associated with the new birth by which the Believer becomes a child of God, for he said, I John 5:8, "For there are three who bear witness, the Spirit, and the water, and the blood; and the three agree in one." There must be the cleansing of the blood, the baptism of the water, and the witness or sealing of the Spirit.

Now what of REGENERATION? That will depend entirely upon what we mean by REGENERATION. There is vast disagreement among writers, from the earliest Patristic to the present. Even Catholic writers, who are the greatest dogmatics among theologians, say, that, "By a study of the writings of the centuries, no connected history of Regeneration can be stated, as neither Christian Antiquity nor Medieval Scholasticism worked consistently and regularly to develop this pregnant idea."

The word REGENERATION as translated from the Greek, "PALINGENESIA," appears but twice in the New Testament. Once in Matthew 19:28, where it refers to the collective "Regeneration when the Son of man shall

sit on the throne of His glory." This is usually construed to mean the regeneration of all Israel when Jesus comes with power and great glory, and they "look upon Him whom they have pierced" and "so all Israel shall be saved." The other use is in Titus 3:5, "But according to His mercy He saved us through the washing of REGENERATION and the renewing of the Holy Spirit." This without doubt is the working of the Doctrine of Jesus when He said to Nicodemus, "Ye must be born of the water and the Spirit."

However, certain principles of the REGENERATION are set forth by the writers of the sacred record in other terms. A persuance of the teaching throughout the New Testament cannot be undertaken in this study, but a few glances can be made at the ideas of various writers. We noted how John defines the chance which occurs in the Believer as a New Birth. Does John mean regeneration when he speaks of being born of God? Are the two terms synonymous? There are those who think they are.

James wrote to the dispersion of Israel and seems to have in mind the Regeneration of which Jesus spoke in Matt. 19:28, the collective sense. He conceives of the Believers as the "first-fruits" of God's elect and urges them to "be patient unto the coming of the Lord" as the "husbandman waiting for the harvest which He will garner when He comes."

Peter also sees a collective blessing when he speaks in his discourse of Acts 3:21 of Christ, "Whom the heaven must receive until the times of restoration of all things," yet in his first Epistle (1:23) he refers to the regeneration of individuals by the implanting of Divine seed. Moreover, he speaks of those who received the Divine seed as, "new born babes who long for spiritual milk, that they may grow thereby unto salvation." Thus he seems to infer that the regenerative process, after the implanting of the seed, is continuous. He enjoins them to (3:5) "Sanctify in your hearts Christ as Lord; being ready always to give answer to every man that asketh you a reason concerning the HOPE that is in you."

Paul, also, referred to some Believers of Corinth as "Babes in Christ." Much nurture was needed before they could digest "solid food." Hear Paul in I Cor. 3:1-3, "And I, brethren, could not speak unto you as spiritual, but as unto carnal, as unto babes in Christ. I fed you with milk, not with meat; for ye were not yet able to bear it; Nay, not even now are ye able; for ye are yet carnal; whereas there is among you jealousy and strife, are ye not carnal . . . ?" Paul said of himself near the close of his life, "Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren I count myself not yet to have laid hold: but one thing I do . . . I press on toward the

goal unto the prize of the high calling of God in Christ Jesus." Was Paul suggesting in the statement, "Not that I am already made perfect," that the Spirit of God working in him toward perfection was a part of his regeneration?

If that is true, Paul would seem to agree with John and Peter in the suggestions that Regeneration is a process and that many things enter into it.

The Spirit's conviction leads to a Godly sorrow. The quickened Faith opens the way for the grace of God and the work of grace continues perpetually in the life of the Believer with regenerative power. The new birth introduces the new life and a new creature results. The blood of the atonement nullifies the power of sin. Baptism enters into the work of Regeneration. Paul said, (1 Cor. 6:11), "But ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ and in the Spirit of our God." Also, (Gal. 3:27), "But as many of you as were baptized into Christ, did put on Christ." Again, (Titus 3:5), ". . . but according to His mercy He saved us through the washing of Regeneration and renewing of the Holy Spirit . . ." No, there would not be a so-called "Baptismal Regeneration," but baptism as an essential part in Regeneration, if Regeneration is a continuing process.

Baptism stands hand in hand with Faith. Said Jesus, "He that believeth and is baptized shall be saved." Baptism represents a cleansing, (Eph. 5:26), ". . . Christ also loved the church and gave Himself up for it, having cleansed it by the washing of water and the word." Baptism also represents a burial of the old sinful man, (Rom. 6:3-4), "Or are ye ignorant that all we who were baptized into Christ Jesus, were baptized into His death? We were buried, therefore, with Him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life."

Furthermore, risking the possibility that the preacher be accused of believing in salvation by baptism to the exclusion of grace through faith, Peter must be quoted here from his first Epistle (3:20-21), wherein he referred to the ark which Noah built saying, "Wherein few, that is, eight souls were saved through water: which also after true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the inquiry of a good conscience toward God through the resurrection of Jesus Christ . . ." Peter, it is true, wrote that Epistle to the Dispersion which was largely Jewish, but there is no distinction between the Jew and the Gentile in Christ. Gal. 3:26, "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond or free, there can be

*Your time will be well spent
at General Conference this year*

male and female; for ye are one man in Christ Jesus." Paul saying that it is necessary to be baptized into Christ to put on Christ?

to exclude any biblical means of grace in the plan of salvation, or to exalt any other, in violation of New Testament teaching, appears to this person as being equally reprehensible.

But this study grows long, yet though long, is by no means exhaustive of the theological import of baptism. It may be useful to note in this closing portion, some statements of apostolic Fathers, as well as from our own TUNKER history. These will mostly be quoted without comment.

In his letter to the Trallians, Ignatius made a statement which gives a thought of his about baptism. Ignatius lived from 30-107 A. D. and was with Polycarp a fellow-disciple under John, the apostle, and wrote within a few years of the crucifixion. "Wherefore, also, ye appear to live not after the manner of men, but according to Jesus Christ, who died for us, in order that, by being in His death, ye may by baptism be made partners of His resurrection."

From the Clementine Homilies of the second century, "being born again to God of water, by reason of fear change your first generation, which is of lust, and thus you are able to obtain salvation. Verily I say unto you, unless ye be regenerated by living water, into the Kingdom of the Father and of the Son and of the Holy Spirit, ye shall not enter the Kingdom of Heaven."

The Pastor of Hermas, 160 A. D., "They descend into the water dead and they arise alive."

Origen about 150 A. D., speaking of Heretics, "They have been instigated by Satan to a denial of that baptism which is regeneration to God . . . for the baptism insti-

tuted by the visible Jesus was for the remission of sins."

Origen in 185 A. D., "We are, therefore, through this washing buried with Christ in regeneration."

We might quote Fisher here, from his book on Church History, "Very early baptism was so far identified with regeneration as to be designated by this term. This rite was considered essential to salvation. The intentions to receive baptism, however, as in the case of Catechumen who should die before the time fixed for the rite, was accepted as sufficient. A virtue was believed to reside in the baptismal water itself."

Question 27 in Mack's book of Questions and Answers reads, "Is regeneration inseparably connected with water baptism?" To which Mack replied "The genuine regeneration is nothing more or less than genuine obedience to the Lord in all His commandments; and everyone who is born again will say as Jesus did, "Thus it becometh us to fulfill all righteousness." And so we will also answer that obedience to the ordinance of baptism is inseparably connected with genuine regeneration. However, in case of unavoidable hindrances, regeneration might occur without baptism, but not if omitted through disobedience or contempt for the ordinance."

We shall offer but one more reference and that from our own Tunker tradition. Brumbaugh gives a quotation from Alexander Mack's story of the beginnings of our church, which was printed in Germantown, Pa. Jan. 30th, 1774, "At the same time, they were internally and strongly impressed with the necessity of the obedience of faith to a soul that desired to be saved. And this impression also led them at the time to the mystery of water baptism, which appeared unto them as a door into the church, which was what they so earnestly sought."

Spiritual Meditations

Rev. Dyoll Belote

HOW SHALL WE MAINTAIN OUR PATIENCE?

Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord." Psalm 4.

THE TRIALS and disappointments of life tend to make us impatient sometimes at the seeming hardships of the Christian life. Sometimes we interpret the teacher's assurances of blessing for serving God as meaning that everything will be done for us and life will be a continual "bed of roses." In the days of sunshine we forget the giver of the sunshine, and in days of cloud and gloom we tend to complain at the darkness and silence of our voices in fear that the sun will never shine in.

We all have these times of trial, and many times are tempted to lose hope and are tempted to desert our position and drift from our moorings. We like to boast of our superior intelligence as compared with pre-Christian

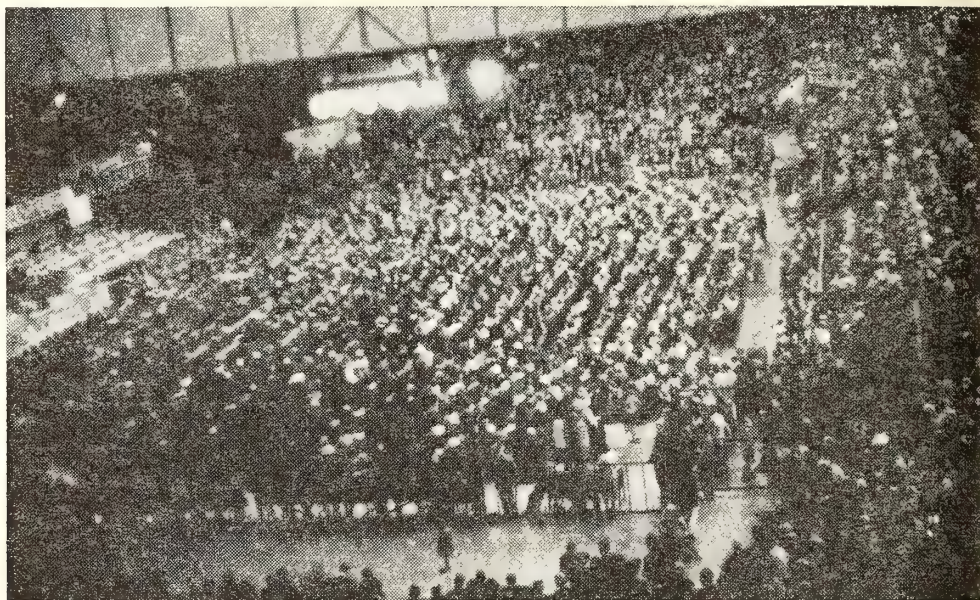
days, but the patriarchs of antiquity many times put us to shame. These Christian patriots endured trial and temptation under conditions such as modern Christians do not even faintly comprehend. The chapter from the Psalms, from which our text is taken, is a Psalm of encouragement, taken from his rich experience in his dealings with his heavenly Father. In I Samuel 30:6, David experienced the ingratitude of his countrymen because of the seeming failure of success in the pursuit of enemies which had conducted a marauding expedition into David's kingdom and carried away his wife and daughters and great quantities of spoil. David's soldiers were weary and complained against him, and he was himself in doubt. But then he bethought himself of the One Who had been his unfailing help in every time of need. Then he called for the symbol of God's blessing and power and enquired as to what he should do, and the last clause of verse 30, chapter 6 of I Samuel tells us that David "encouraged himself in the Lord." And again the Word tells us that "they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run and not be weary, they shall walk and not faint." "WAIT ON THE LORD," cease thy fearsome concern. Remember that "round about you are the sure mercies of David, and underneath are the everlasting arms."

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
330 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

REVIVAL IN BUENOS AIRES



DURING THE Oswald Smith campaign in Buenos Aires last fall, thousands heard the Gospel preached and many accepted Christ, becoming members of the various evangelical churches. The accompanying picture

shows one of the huge audiences listening to the well-known evangelist.

There is some talk of trying to get our own American preacher, Billy Graham, for another meeting some time in the future.

NIGERIAN CHURCH SHOWS GROWTH

Charles M. Bieber

Brethren met in district conference at Garkida the last week of October, under the Lordship of Christ. The District Council, representing all of the twelve congregations of the Church of the Brethren in Nigeria, with forty-one voting members, looked inward, outward, and upward, heard reports, and made plans.

Bible School

Perhaps the most important single aspect of the meeting was the determination, in full awareness of the great need for leadership, to go forward with plans to set up a new Bible school. The delegates pledged their churches to raise \$1,000 or more in 1958 for the erection of the first dormitory of the school for the development of lay church leadership. They sent an urgent call to America for evangelistic personnel that the school may be staffed. They also seek help from America for the building of the school and staff residence.

To meet the same need for leadership, a representative was chosen for the Board of Governors of the Theological College of Northern Nigeria. The Church in Nigeria has given full sanction to this cooperative ven-

ture, although the Foreign Mission Commission has not yet given full approval for mission cooperation.

Increased self-support

The reports of the churches showed a 42% increase in total active membership to 3,373 baptized Christians. More than 1,000 had been baptized in the year which ended on September 30. Another 2,000 persons have taken the covenant, and most of these are now preparing for baptism.

But even more important than these figures were the signs of growth in the work which the church is doing. In addition to supporting fully six Nigerian pastors, Brethren in Nigeria gave more than \$560 this year for the support of the Bible school families. They provided about four-fifths of the support for home mission work in some 214 village areas, where nearly 12,000 persons hear the gospel weekly.

Brotherhood Fund

Reaching beyond their own area, the church in Nigeria this year contributed more than \$170 to the Brotherhood Fund. They sent an additional \$67 to aid in the support

Nigerian missionaries to the Darfur in the Sudan. Hearing of the need for support for delegates to the All-Africa Conference in January, they promptly gave \$28 for the purpose. Hearing of the opportunity to help with the building of a new chapel for the cooperative Christian hospital at Umahia, they promptly gave \$28 for

definite plans were made for the organization of two congregations within the district. Plans are also in process for the opening of as many as five more during the next year.

Fellowship with other churches

The concern for fellowship with other churches and mission with other churches was expressed in three ways. A paternal delegate was appointed to attend the conference of the Church of Christ in the Sudan, Benue District. A representative was named to join a group presenting the case for religious freedom before the government's Commission on Minorities. (This latter commission is making a study on the needs for safeguarding minority rights in the new constitution, a study of deep importance in this country where the Christian group is a small minority.) In addition, six delegates were chosen to attend the meeting of the Fellowship of Churches of Christ in the Sudan (T.E.K.A.S.) in February.

Problems

Two serious problems were presented for which no solution has yet been found. The concern of the group was expressed that there has been considerable increase in the use of beer and tobacco by our Christian people. The concern was also expressed that the work of the evangelist in the outvillage tends to reach the child, but to overlook the adult. Means are being sought to make the ministry to youth and adults more effective, while at the same time reaching children.

The council meeting was notable for the air of confidence of the delegates, for the gratitude which they expressed for the way in which God is blessing their efforts, for the serious and thoughtful approach which they bring to their problems and their planning. These are the brethren, come together with a purpose, and determined to advance in Nigeria under the Lordship of Christ.—(Reprinted from Gospel Messenger)

GOD'S WORD IN MAN'S WORLD

The Spotlight On Space

By Edwin Raymond Anderson

THE spotlight is splashed full-square on "S" these days! The acme of attention is attached to S-oviets, S-atellites, S-space, S-ummit, S-putnik "and such like," pointing up the stress which straddles this sphere.

According to the thinking which occupies the center of things at the center of our Nation, "the spotlight is on space." Thus speaketh a reliable news source. We have been recently informed that an over-all directive of space weapons and satellites has been promoted by the Pentagon in the planning of an Advanced Research Project.

But the reader often turns wearily from such "spotlights" which throw sharp light on the darkness which dominates the world because of the disaster called sin (Romans 5:12). And 'tis a strange commentary on the vacuum of values when men are more interested in a satellite shot into space, than the Saviour Who came down to earth. The "beep . . . beep . . . beep . . ." of a metallic object seems more important to the nervous straining-of-ears, than the glorious news of "so great salvation" (Hebrews 2:3) issuing from the orbit of divine grace, and bearing the sweetest tidings for the innermost recesses of a heart so long hounded that it so desperately requires that harmony which comes of a personally accepted Saviour. But the Word speaks of "grace and peace" and since men have not been gripped by grace, peace has sorrowfully passed them by.

The Almighty has set a supreme spotlight shining through the corridor of these long centuries to "spell out His own 'S'"—the "S" of S-in, S-acrifice, S-aviour, S-alvation, and the circle to be personally completed by the creatures, S-urrender. "The place called Calvary" (Luke 23:33) has ever been "spotlighted" for the ever weary heart that has hugged the tired highways of earth but finding nothing to feed the deep, spiritual hunger. While nations will release money for things of space, The Lord of all grace has measured His center-place of Calvary by the far greater release of precious blood (I Peter 1:19). In the light of eternity, He illuminates the end of spiritual warfare by the offering of Himself (John 19:30). What could e'er be of greater importance?—(Copr. ERA, 1958)

CAMP JUNIATA 25th ANNIVERSARY CELEBRATION

SATURDAY, JUNE 28th, AT CAMP

near Entriken, Huntington County, Pennsylvania

SOUVENIRS FOR ALL FORMER CAMPERS

NOON MEAL FREE

Plan to spend the day in Fun and Fellowship—renew old acquaintances and make new friends.

If you have any pictures that were taken in the first Pennsylvania Camp, in 1933, please send them to: Walter C. Wertz, 310 Fourth St., Conemaugh, Pennsylvania.

LET'S MAKE IT A DAY TO REMEMBER

Program of the SEVENTY-FIRST SOUTHEASTERN DISTRICT CONFERENCE

Bethlehem Brethren Church
Harrisonburg, Virginia

June 17, 18, 1958
Eastern Standard Time Observed

"For one is your Master, even Christ, and all ye are Brethren." Matt. 23:8.

Dr. J. R. Shultz, Moderator
Prof. Charles Munson, Bible Speaker

Conference PianistMrs. J. Gordon Harmon
Conference ChoristerRev. George Solomon

Tuesday Morning—June 17

10:00 Song ServiceLed by: Rev. Solomon
Appointment of Credential Committee
DevotionsRev. Claude Stogsdill
Words of WelcomeElder T. D. Swartz
Report of Credential Committee
10:30 Business Session
Election of District Conference Officers
11:30 Moderator's Address
12:00 Noon Fellowship Meal

Tuesday Afternoon—June 17

1:30 Congregational Hymn
DevotionsRev. Robert Madoski
1:45 Business Session
Election of District Mission Board
Nomination of Ashland College Trustees
Appointment of Time and Place Committee
2:40 Brethren Youth ReportMargaret Lowery
3:00 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth
5:30 Evening Dinner Hour
Brethren Youth Banquet

Tuesday Evening—June 17

7:30 DevotionsRev. George Solomon
Special MusicThe Mennonite Hour Chorus,
Directed by: J. Mark Stauffer
Bible MessageProf. Charles Munson
"GOD CALLS US"
Assignment of Delegates
Benediction

Wednesday Morning—June 18

7:30 "Rise and Shine" Youth Breakfast
8:30 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth
9:30 DevotionsMr. Roger Blackst
Business Session
District Mission Board Report
Report of Time and Place Committee
Election of Board Members
10:40 Ashland College and Seminary..Rev. Virgil Mey
11:00 Special MusicDistrict Brethren You
Bible MessageProf. Charles Muns
"GOD AIDS US"
12:00 Noon Lunch—Spotlighting Ministers and Laym
"Highlights of Brethren History"
Rev. Freeman Ankru

Wednesday Afternoon—June 18

1:30 Devotions....Dist. B. Y. President: Terry Litt
"Highlights of Brethren Doctrine"
Rev. L. O. McCartneysmi
2:00 Business Session
Minutes, Reports, Unfinished Business
2:40 General Mission Board Report
Rev. Clayton Berkshi
3:00 Departmental Sessions
Woman's Missionary Society
Laymen
Brethren Youth
5:30 Evening Dinner Hour
W. M. S. Banquet—Maurertown W. M. S.
Char:

Wednesday Evening—June 18

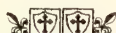
7:30 Congregational Hymn
Devotions
Special MusicHagerstown Chur
Installation of Conference Officers
Bible MessageProf. Charles Muns
"GOD COMMANDS US"
Closing Hymn: "Blest Be The Tie That Binds"
BenedictionNew Moderat

ON GETTING TO THE BETHLEHEM CHURCH

Dr. John Locke, Pastor of the Bethlehem Brethren Church, Harrisonburg, Virginia, where the Southeastern District Conference will meet, June 17 and 18, has supplied the following information on reaching the Church: "Those coming from the North should take U. S. 11 to Harrisonburg; beyond city limits, take right hand road opposite Rockingham Motor Company car and tractor lot. This takes you directly to the Church. Those coming from the South will make left hand turn at the same spot."

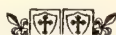
WOMAN'S MISSIONARY SOCIETY

Theme: **COME AND GO**
Unto Me Unto The World
Tuesday Afternoon—3:00
 DevotionsLinwood W. M. S.
 Business Led by: Mrs. Edna Logan
 Guest SpeakerRev. Clayton Berkshire
Wednesday Morning—8:30
 DevotionsHagerstown W. M. S.
 Social Music
 Business Session—Goals and Projects
Wednesday Afternoon—3:00
 Hymn SingingDevotions
 Social Music
 Business SessionOffering
 Guest SpeakerMrs. Ruth Staltzfus,
 Of The Heart To Heart Radio Program
Wednesday Evening—5:30
 W. M. S. Banquet—Maurertown Brethren W. M. S.
 in Charge



BRETHREN LAYMEN'S ORGANIZATION

Tuesday Afternoon—3:00
 Scripture and Prayer
 Social GuestRev. Virgil Meyer,
 Ashland College and Seminary
Wednesday Morning—8:30
 Scripture and Prayer
 Social GuestRev. Clayton Berkshire,
 General Secretary, Missionary Board
Wednesday Afternoon—3:00
 "Highlights of Brethren Faith"Dr. John Locke
 Business Session



BRETHREN YOUTH, SOUTHEAST

Tuesday Afternoon—3:00
 Devotions
 Business SessionLed by: Terry Litton
 Recreation: Games, Softball, Swimming
Tuesday Evening—5:30
 Brethren Youth Banquet
Wednesday Morning—7:30
 "Be and Shine" Breakfast
 Message: "Your Life and God"Rev. Virgil Meyer
 Business Session
Wednesday Afternoon—3:00
 More Devotions, More Business, More Recreation
 "More Brethren Youth"

Anniversary Year Retrospections

Rev. PERCY C. MILLER

MISSIONARY WORK IN NIGERIA

BEGINNING IN 1948, at the suggestion of Dr. Howard Bosler, with Miss Veda Liskey, R. N. as our first Missionary to Nigeria, our work has grown until today we have seven adult missionaries and five missionary children on this field.

Our work has been in cooperation with the General Brotherhood Board Foreign Mission Commission (Church of the Brethren), using their facilities and wide experiences to our great advantage.

Miss Liskey, now in her second term has worked both as teacher and nurse, at Garkida, Marama and Waka. Bob Bischof, in his second term, serves as teacher, preacher, building supervisor and in numerous other capacities, and Mrs. Bischof, as a nurse. The Bischofs have worked at Lassa, Gulak and are now at Mbororo.

Glenn Shank, in his first term, teaches in the school at Waka, as does Jean Shank, who is also qualified as a nurse. Charles and Marguerite Kraft are in their first term; they are both certified teachers and are working to translate portions of the Scriptures and to provide text books in the tribal languages.

* * *

BRETHREN MISSIONS IN ARGENTINA

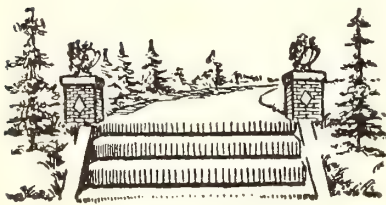
Dr. Charles F. Yoder established the first Brethren Missionary work in Argentina at Rio Cuarto in 1909. Beginning in a hostile atmosphere of Roman Catholicism, he gradually won converts and workers until a number of stations were opened in that country. He and his family lived in Argentina until his death in 1955; his family remains at Cordoba, Argentina.

In 1948, Bob and Jane Byler entered the field and have worked there since, doing a splendid job of preaching, teaching, organizing, and working in radio Evangelism.

There are Brethren Churches or annexes (mission points) in Buenos Aires, Cordoba, Rosario, Villa Constitucion, Gerli, Victoria and Colon at present, and young converts are being trained to assume leadership in the churches. Several young couples from the states are now in preparation for missionary service in the Argentine and should be leaving for the field at various intervals for the next few years. More recently, John and Regina Rowsey and daughter, Susan, have arrived on our South American field, and are busily engaged in helping in the work there. (Information for this article secured from Rev. Clayton Berkshire.)

**Read your
Brethren Evangelist
every week.**

Ashland College News



BOARD MEMBER DIES AFTER BRIEF ILLNESS

Fred Eccard, member of the Board of Trustees of Ashland College representing the Ohio District Conference of the Brethren Church died after a brief illness on April 24, 1958 of a heart ailment. Mr. Eccard's long service to Ashland College and the Board of Trustees was expressed in a resolution passed at the adjourned meeting of the Board on May 7, 1958.

That resolution follows:

A MEMORIAL RESOLUTION

WHEREAS, the members of this Board of Trustees have learned with great sorrow of the untimely death of Fred Eccard, longtime member of this Board and devoted friend of Ashland College, and

WHEREAS, the faithful and regular service of Brother Eccard as a responsible and able member are well known to all of us and many others, and

WHEREAS, Fred Eccard has contributed much as a member of the Buildings and Grounds Committee

CONTRACTS AWARDED ON NEW DORM

Contracts were awarded Wednesday by the Ashland College Board of Trustees for the construction of the new women's dormitory. Dr. Glenn I. Clayton, president of the College, has announced.

COMMENCEMENT SCHEDULE

Wednesday, May 28
CLASS DAY

Wednesday, June 4
FACULTY RECITAL

Thursday, June 5
BACCALAUREATE

Friday, June 6
COMMENCEMENT

and as a loyal representative of his church and District Conference through the years, and

WHEREAS, such devotion to the cause of the church and her youth through Ashland College should be gratefully acknowledged.

Now, therefore, be it resolved,

1. That the Board of Trustees of Ashland College, in session this seventh day of May, 1958 does hereby express its sense of deep loss at the passing of Fred Eccard, and

2. That this Board wishes to and hereby does express its heartfelt sympathy and prayers for God's Blessing and encouragement to the widow, the daughter and other members of the family, and

3. That a copy of this resolution is herewith inscribed in the permanent records of this Board as evidence of its esteem for a respected associate and as inspiration to those who remain to labor in the future.

The general contract was awarded to Roth Brothers of Norwalk, Ohio with a bid of \$271,178. Heating and plumbing will be done by T. O. Murphy Company of Oberlin, who were awarded the contract with a bid of \$60,577, and the electric contract went to Richland Electric Company of Mansfield, with a bid of \$21,960. Total cost of the building will be \$353,715.

Groundbreaking ceremonies for the new dormitory were held Friday May 9 at 11 a. m. at the campus site, at which time the contractors were present. Construction will be underway within 10 days after the signing of the contracts, which is expected the first of next week.

The dormitory to be called the Kate Moore Myers Women's Dormitory, being financed through a \$50,000 gift from the late Mrs. Myers and a federal loan of \$325,000 from the Housing and Home Finance Agency in Washington, D. C. The loan will be repaid over a 40 year period with an interest of 2 1/4 per cent.

Bids were presented Tuesday, May 6, during a public meeting at the College, and accepted at the regular meeting of the Board May 7. Architects for the dormitory are Young Sullivan, and Lecklider of Dayton.

Other action taken by the Board included two faculty promotions: Edwin Boardman was promoted from associate professor to full professor of Church History; and George Marble was promoted from instructor to assistant professor of Economics.

Action on an increase in tuition and other fees was also approved by the Board. Tuition will go up from \$250 per semester to \$275, with fixed fees being increased by \$4 a new total of \$29. Room and board in Jacobs Hall next fall will go from \$280 to \$300 per semester, while Allen Hall and Senior House increasing their room and board from \$240 to \$260.

Dr. Clayton has also announced that Tuition scholarships amounting to about \$25,000 are now available and the Student Union Loan and Aid Program now amounts to \$2,500.

Increases in salaries for faculty and administration were approved



Kate Moore Myers Dormitory for Women

graduated scale, totaling an increase of 10 per cent.

Ground Breaking Ceremonies Held for Myers Dormitory

Groundbreaking ceremonies for the Kate Moore Myers Dormitory for Women at Ashland College took place Friday morning May 9 on the campus site.

Presiding at the program was Dr. John L. Clayton, president of the College. W. S. Benshoff, editor of the Brethren Publishing Co. opened the ceremony with the invocation, followed by the introduction of contractors, Roth Brothers of Norwalk, Ohio.

First speaker on the program, representing the city of Ashland was Mayor Don Hostettler. He commented on the chosen name of the new dormitory was a wonderful memorial

to "one of the finest women that ever lived in Ashland, Mrs. Kate Moore Myers." He was followed by Delbert Flora, Dean of the College Seminary and Moderator of the General Conference of the Brethren Church.

Speaking for the students of the college was George Russ, president of the Student Body. Other speakers included Delbert Mellinger, representing the Alumni Association; Elton Whitted, Chairman of the Dormitory Committee on the Board of Trustees; and Mrs. Elton Whitted, of the Woman's Missionary Society who will furnish the dormitory.

The "Dedication of Site" was given by Clarence Fairbanks, pastor of the First Brethren Church. The honor of breaking the ground was given to Mary Alice Dafler, Dean of Women, and Ruth McLaughlin, student president of the Women's Dormitory Council for next year.

MOTHERS VISIT CAMPUS FOR WEEKEND EVENT

More than 100 mothers and other guests participated in the Ashland College Mother's Weekend held May 3-4.

Mothers of women students on campus had a full schedule planned for them beginning with receptions in Jacob's Hall and Allen Hall and Open House in the various departments.

A special program was held Saturday evening with dinner at Jacob's Hall, followed by a "Welcome" by President Clayton and entertainment by the Women's Athletic Association. Later in the evening a Song Festival was held in the Little Theater.

The two-day event ended on Sunday morning with breakfast in the Home Economics Department and a church service in the Chapel by the Gospel Teams.



What's Doing in the Churches



NEWARK, OHIO

Making out the Statistical and Goals Reports suggests a report to The Brethren Evangelist is in order.

Two sisters were received by baptism in August, 1957, another last April. One elderly brother was called by God during the year, making the present membership, active and inactive, eleven brothers and twenty-four sisters; total, thirty-five. Forty-one have identified themselves with the Lord's work here. Of these four have been called by death and two have withdrawn.

The Rev. Ray Aspinall and the Rev. William Curtis came to us in a week of Evangelism following Easter, which proved to be a heart-searching and inspiring season. Holy Week was begun with Communion Services on Palm Sunday evening with five brothers and fifteen sisters participating.

Seven of the thirty-five members are non-resident, and others are under twenty years of age. All but three of the resident members have attended at least one of the five Communion Services held since the Church's organization in March, 1955 with twenty-five Charter Members. With two families, besides this Pastor and Wife, attending the initial service in March 1954, this Mission

Church now maintains, besides the Lord's Day Worship Services, a Church School with five classes, Sunday evening Services, a mid-week Prayer and Bible study hour, a Woman's Missionary Society with twenty Charter Members, and an active Brethren Youth Group.

Easter Sunday saw five different services held, beginning with a Sunrise service conducted by Brethren Youth. Ninety-four different people attended at least one of the services. Seventy-two witnessed a brief program by the children of the Church School.

The average active member per capita giving for the year was \$90.00 and we claim thirty-nine points on the Goals Report.

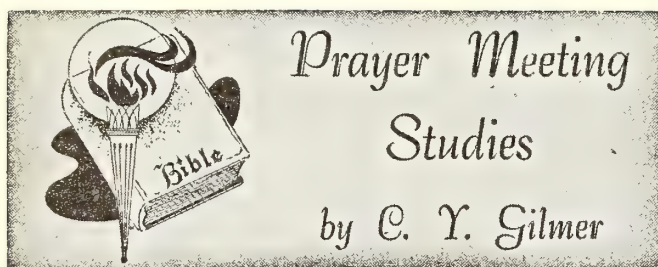
William S. Crick.



CAMP WYANDOTTE NEWS

A work day was set for May 3 for the Midwest District. The weather was wet but our ambitions never slackened. Ten men drove from Mulvane, a man and his wife from Falls City, and we worked and had fellowship. "We missed you all, and you all missed it." We leveled the chapel floor for cement to be poured soon. We made a cupboard, a table, carried all those benches and tables outside. Made a retaining wall at the house twenty-five feet long and five feet high out of native rock and cemented them in place. We made the big stump by the road disappear. Several trimmed trees and brush. Twenty people ate a fellowship dinner prepared by Mrs. L. Peck and Mrs. L. Shannon. Our new grass is growing as are our new trees and iris. Our camp time is July 27 through August 2. We are planning on our biggest and best camp this year. Why not plan a portion of your child's vacation for Camp Wyandotte?

Lester Peck.



A CHILD'S PLEA

Who says that I am just a kid,
Too young to know what Jesus did,
When He hung there on Calvary,
For Mother and Dad and boys like me?

Why! didn't He say, as plain as could be,
"Suffer the little ones to come to Me,"
While on their heads He laid His dear hand,
For he knew, that somehow they'd understand?

Don't children know when they're naughty and bad,
When they grieve their Mother, and worry Dad?
Well, that shows how early they learn about sin—
'Tis then they should open their hearts to let Jesus in.

So it's up to you big folks to show us the way,
How to live for Jesus at school and at play,
To tell us the story, how He died on the tree,
To save everyone, even children like me.

—Luther B. Haines.

HOME IS THE FIRST place in which a Christian should witness (Luke 8:39). Are we careful about what is seen in the home (2 Kings 20:15)? Noah succeeded in getting his entire family into the ark of safety (Gen. 7:1). Senior Judge Samuel S. Leibowitz of Brooklyn's highest criminal court says there are nine words that can stop juvenile delinquency: "Put father back at the head of the family" (Gen. 18:19). When a father believes, his house should believe with him (John 5:53). He can go a long way in encouraging his entire house to believe (Acts 10:24). The reason children are not in church and Sunday school is because their parents are not there (Josh 24:15).

The parents set the pace for their children (Ezek. 16:44). Our mothers crowned us with unbelief or faith (Songs of Sol. 3:11). The mother of Moses determined his career (Exod. 2:8, 9). Many parents today have sons in great need (Mark 9:17). Many a daughter is dead in pleasure (1 Tim. 5:6), and needs a parent's earnest intercession (Matt. 9:18). It is heart-breaking when an entire family gets caught in the grip of this world (Gen. 19:14). Youth thinks it is smart to follow the crowd (Matt. 7:13). But it is Christ in the heart that gives personality, poise, the things that really count even in this world (2 Cor. 4:6, 7). In the lure of the "new" nothing can measure up to a "new creation" (2 Cor. 5:17). Parents, if you want stars in your crown, do as did Christiana in Pilgrim's Progress. When she went on her pilgrimage she took her children with her (Psalm 34:11).

"Dear mother," said a little maid,
"Please won't you tell me,

Before I am a Christian,
How old I ought to be?"

"How old ought you to be, dear child,
Before you can love me?"
"I always loved you, mother mine,
Since I was tiny wee."

I love you now and always will,"
The little daughter said.
And on her mother's shoulder laid
Her golden curly head.

"How old, my girlie, must you be,
Before you trust my care?"
"O Mother dear, I do, I do—
I trust you everywhere."

"How old ought you to be, my child,
To do the things I say?"
The little girl looked up and said,
"I can do that today."

"Then you can be a Christian, too.
Don't wait till you are grown.
Tell Jesus now you come to Him
To be His very own."

Then as the little maid knelt down
And said, "Lord, if I may,
"I'd like to be a Christian now."
He answered, "YES, TODAY!"

—Anon.

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

CRADLE ROLL MINISTRY

THE CRADLE ROLL must be more than a list of the names of new babies on pink and blue booties some obscure corner of the church. It is the foundation department of the Sunday school, giving the child his first introduction to the Sunday school and the church. Properly conceived, it is also a ministry to the parent of the Cradle Roll child, gaining much of its significance from this fact. It can become a great potential ministry for reaching the unchurched in every community.

What is the aim of the Cradle Roll ministry? (1) To interest new parents in the fellowship and instruction which your church program affords. (2) To reach unchurched parents with a home-centered missionary ministry. (3) To build up the local church with a steady influx of new converts, converts won by the Cradle Roll workers. (4) To secure the child early for the influence of the Sunday school in later years. A parent won is a child secured.

How do you do it? The Cradle Roll ministry requires the simplest of departmental organizations: a superintendent, a secretary, one visitor for each ten homes contacted, and several workers to care for Cradle Roll families in the church. Provide nursery facilities in

rch for infants from a few weeks to two years of age. s ministry builds around a program of visitation. The ial tools consist of a Cradle Roll leaflet series for n home.

initial contact with the home is established by the vis- soon after the new baby's arrival for the purpose of olling the child in the Cradle Roll department. The her is presented with a folder (leaflet cover) and first leaflet of the series. Each succeeding two-month od the visitor makes another call, leaving a leaflet a time. Twelve calls will have been made by the e the child is two and ready for the nursery depart- t. During this time the visitor aims at securing the rest of the mother in attending Sunday school her- e. By the end of two years it is hoped that an un- ched mother will have been won to Christ and per- s her husband with her.

ew prospects can be found by watching the birth an- cements in the local paper, or even watching for y things on the clotheslines of your community. Plan onthly meeting for Cradle Roll mothers; and as in- est grows, organize a new Sunday school class for ile Roll parents.

he results? Young mothers and fathers won to a ang knowledge of Jesus Christ. Christian homes es- shed where the child will have the benefit of Chris- e nurture from infancy through maturity. A constant unding of the church's program as those reached hugh the Cradle Roll ministry come to share ne church's total ministry. (Taken from The Sunday col Encyclopedia.)

Lesson

Comments

by

William H. Anderson



Lesson for June 8, 1958

A PEOPLE MUST CHOOSE

Lesson: Joshua 11:16-20, 23; 24:14-18

NOTHING WORTHWHILE is gained without a strug- gle. "The Pilgrim Fathers fell upon an ungenial ate, where there were nine months of winter and he months of cold weather. The rigors of such a climate ided the real foundation of the greatness of the Pil- rs" (General U. S. Grant).

rael grew in greatness because of her struggle to pos- s Canaan.

THE LAND PROMISED

d gave this promise and command unto Moses His nt: "Behold, I have set the land before you: go in possess the land which the Lord sware unto your rs, Abraham, Isaac, and Jacob, to give unto them to their seed after them" (Deut. 1:8).

is was the promise which kept Moses faithful to his He knew the God of Promise would not fail him! the unbelieving, God's promises are "empty words." do not know that "All the promises of God in Him

are yea, and in Him Amen, unto the glory of God by us" (II Cor. 1:20). Dare we believe?

THE LAND POSSESSED

God kept His promise! Under the courageous leader- ship of Joshua, the people marched triumphantly over the Jordan, and conquered the land. But not without a struggle! It took seven long years of bitter conflict to subdue their enemies.

At last the battle was won! "So Joshua took the whole land, according to all that the Lord said unto Moses; and Joshua gave it for an inheritance unto Israel ac- cording to the divisions by their tribes. And the land rested from war" (Joshua 11:23).

The keyword of the Book of Joshua is "possession." This word, or its equivalence, is found no less than 19 times. This was a constant reminder that God wanted Israel to POSSESS that which He had PROMISED!

THE CHALLENGE GIVEN

The years have past. The Promised Land had been possessed and divided among the Tribes of Israel. Joshua was "waxed old and stricken in age." Before passing on, Israel's great leader wanted to be assured his people would always serve God. He, therefore, challenged them with these words: "Choose you this day whom ye will serve; . . . But as for me and my house, we will serve the Lord" (24:15).

This is the challenge that faces every person of every generation. When a man comes face to face with God he must make a choice. What does it matter? His choice determines the eternal destiny of his soul!

THE CHALLENGE ACCEPTED

The people were being weighed in the balance. What would they do? "And the people answered and said, God forbid that we should forsake the Lord, to serve other gods . . . The Lord our God will we serve, and His voice will we obey" (24:16, 24).

"God entered now into a covenant with a people He had chosen to spread the knowledge of Him and a love of Him all across the earth. It was an act of free will, free choice. Israel didn't have to do it; Is- rael wanted to. They became, when they made this covenant, a 'chosen' people pledged to follow Him and to worship Him to the exclusion of all other gods. They were bound, by their own choice, to keep this covenant, or lose their high place as a chosen nation" (Frank S. Mead).

What choice have we made concerning God? What choice will we continue to make?

"God gives Himself to those who give themselves to Him. The way does not matter much so long as it is the way He has chosen for us" (Thomas Merton).

Seventieth General Conference of the Brethren Church

August 18-24, 1958

Ashland, Ohio



CATHOLIC COULD BE PRESIDENT SAYS HARVARD HISTORIAN

If Senator Kennedy fails to get the nomination as Presidential candidate for the Democratic party, it will not be because of his religion but because of his inability to round up sufficient delegate strength, in the opinion of a Pulitzer prize-winning historian.

Dr. Oscar Handlin, professor of American history at Harvard University, was interviewed at Minneapolis while attending the annual meeting of the Mississippi Valley Historical Association. When asked whether a Roman Catholic could be elected president of the United States today, he answered in the affirmative. "The factors that prevented Al Smith from being elected in 1928 no longer prevail," he said. "The current revival in churchgoing has not been accomplished by a revival of church bitterness" that existed in the 1920's, he declared. "Even the changes in American political thinking since 1944 have been remarkable," he added. "The South has changed, the Midwest has elected a number of Catholic governors and senators, and television has brought urban thinking to the farmer. Finally, foreign relations have shown a need for unity at home."

He was reminded that Senator John Kennedy of Massachusetts, a leading contender for the Democratic Presidential nomination in 1960, is a Catholic. He said Senator Kennedy faced greater problems in rounding up delegate strength than in overcoming his religious background.

FIFTEEN HUNDRED MEN ATTEND SPIRITUAL RETREAT IN OKLAHOMA

Fifteen hundred church men from all parts of the United States, Canada and Mexico made their way to "Christ's Forty Acres" of the Kiamichi Mountains Christian Mission, more than 20 miles from the nearest hard-surfaced road among the hills of Southeastern Oklahoma, early this month, to consider "How I Can Make My Life Count Most Effectively for Christ."

The occasion was the informal and robust Kiamichi Clinic, which began in 1949 with 66 men present, and last year drew men from 31 states and two foreign countries. Mission Director A. B. McReynolds, of Talihina, brings as speakers each year ministers who have had notable success in various phases of church work, to tell their fellow churchmen how it is done.

McReynolds invites the men to "eat pore-folks grub, sit all day on hard, backless benches, sleep on a straw tick or a bale of hay, and enjoy three days of the most miserable and happy and profitable days of your life."

The clinic has certain restrictions: "No fancy clothes, no neckties, no shaving, no preaching, no reading manuscripts, no women present except the cooks." The cooks are members—Indian as well as white—of the dozen churches served by the missionaries of the Kiamichi Mountains Mission.

ABS GIVES 1782 PLAQUE TO PHILADELPHIA BIBLE SOCIETY

A bronze plaque commemorating the publication of the Robert Aitken Bible in 1782 was presented to Pennsylvania and Philadelphia recently by the American Bible Society. The presentation by Daniel Burke, New York lawyer and president of ABS, was the highlight of the group's 142nd annual meeting in the mid-town Avenue Street Methodist church.

The Bible, sometimes referred to as the "Bible of the Revolution," was published by Robert Aitken, a Philadelphia printer and bookseller, after the Revolution had cut off the import of English Bibles. The plaque notes that by Congressional resolution the Bible was recommended "to the inhabitants of the United States."

The plaque is expected to be placed at 701 Walnut Street, home of the Pennsylvania Bible Society since 1854.

CANADIAN BIBLE SOCIETY REPORTS ISSUE OF 350,000 BIBLES IN 1957

The British and Foreign Bible Society in Canada distributed 350,000 copies of the Bible and Testaments in Canada in 1957, it was announced recently.

The Rev. Kenneth G. McMillan, general secretary, reported at the annual meeting of the society that 75,300 issues had been distributed free of charge.

To aid distribution in British and French West Africa, the board voted to contribute \$25,000 a year beginning in 1959. In addition, \$3,000 a year will be contributed toward distribution in the West Indies.

Sunday schools throughout Canada will be asked to contribute funds for the African work.

SHANTYMEN'S CHRISTIAN ASSOCIATION HOLDS GOLDEN ANNIVERSARY CONVENTION

Twenty-eight men who use tree stumps for pulpits and lumberjack outfits for vestments met recently at Toronto, Canada, for the golden anniversary convention of the Shantymen's Christian Association of North America. They came from the Backwoods of all ten Canadian provinces and from Maine, where they carry gospel literature to inhabitants of logging camps, fishing hamlets, lighthouses and railroad camps.

Each Shantyman travels an average of 12,000 miles a year to reach the remote outposts. They go by boat, car, truck or plane in the summer—but quite often they travel on snowshoes. They carry Scriptures and gospel tracts in packsacks on their backs and sometimes projectors and screens.

Coming from 16 evangelical denominations, the Shantymen are assisted occasionally by part-time workers, none

hem college students. They are paid only \$30 a week when funds are available. An association rule forbids r taking any offerings at meetings.

Charles Feaver, president, said the association hopes be able to send missionaries into remote parts of tucky, U. S. A., soon.

ANTI-SEMITIC OUTBREAK IN POLAND TO DESECRATION OF 68 GRAVES

ixty-eight Jewish graves were reported desecrated ntly in Poland's worst outbreak of anti-Semitism in e than a year. Vandals upturned memorial stones and ked slogans on others in the main Jewish cemetery odz.

he desecration came just after the ashes of several dred Jewish had been brought to the cemetery for rial. They had died in Stuttof, a World War II la- camp run by the Germans at Lublin, in Eastern nd.

odz, with 700,000 population, is Poland's second est city. The police said they had started a full- e hunt for the vandals.

nce, more than 100,000 Jews lived in Lodz. Wartime ings and post-war migration have reduced the Jewish munity to a few thousand. And more are leaving for sel every day.

OTHER LATE NEWS ITEMS

ICARAGUA—A new missionary radio station—the t to be established in Latin America—is expected to be operation by mid-October. Radio Station YNOL "adas de Luz") is sponsored by the Latin America ion and will transmit on a frequency of 825 kilo- yes. The tower and control room are located in Man- ge and David Solt is chief engineer. The station is a ot effort on the part of many evangelicals in Nicar- g; the operating staff will be made up of national enicians.

UERTO RICO—Ground has been broken for a new tio in Puerto Rico in which Spanish language gospel rdcasts will be produced on records and tapes. The e studio belongs to the General Mission Board of the Monite Church. The studio is being erected by a build- contractor in Illinois who sent one of his key men oe in charge of construction. The contractor paid the age and salary expenses of his man and other costs being met by U. S. Mennonites. Ronald Collins of Haisonburg, Virginia, is serving as radio technician.

HOW ABOUT YOUR OFFERINGS?

ve through your local Church, or if this is not pos- sit, note the following information. Church Treasurers, please note:

BRETHREN YOUTH OFFERING

ke checks payable to William Fells, Treasurer, and ss, Rev. William Fells, Brethren Youth, Ashland ge, Ashland, Ohio.

AMERICAN BIBLE SOCIETY NEWS

A special Scripture distribution is being conducted by the American Bible Society along the new St. Lawrence Seaway. Four thousand "mobile homes" have brought temporary residents to a previously sparsely populated section. A worker of the Bible Society has been visiting the trailer courts leaving an illustrated Gospel in each home and presenting each trailer-dweller with the opportunity to possess and read the Bible. Nearly 700 volumes of the Society's Scriptures have been distributed so far in this program, which will continue for several months.

* * *

Fifty thousand copies of the Daily Bible Reading List for 1958 were printed in Korea and distributed to churches, schools, booksellers and bookstores. These lists are translations of the American Bible Society's list of which a million and a quarter copies were distributed in the United States.

* * *

"The Book That Lives" is the theme that has been chosen for 1958 by the American Bible Society for its Worldwide Bible Reading program, from Thanksgiving to Christmas. This year will be the fifteenth annual observance of this reading program. All attempts to trace the original telephone call from the mother of the young Marine in Guadalcanal to the Bible Society's office, which resulted in the ever-growing Bible reading program, have failed.

* * *

Distribution of the Scriptures may bring unusual problems, according to word received by the American Bible Society from Japan. Colporteurs of the Bible Society there report that the prowling habits of bears in Akito Province have caused great consternation among the country villages. The colporteurs, whose work often requires them to return to their centers at dusk, are afraid of possible attacks by these grizzlies. The five colporteurs now at work in the area have asked the Bible Society to provide them with bells which they can ring on their return to the villages so that the bears will be frightened away.

* * *

In the last ten years the American Bible Society reports that, due to great improvements in the appearance of its editions of pocket Gospels and other Scripture Portions, the total distribution of these small books has been over 75,000,000 copies in sixteen languages. This figure does not include the wide circulation by the Bible Society of whole Bibles and complete copies of the New Testament.

* * *

The first tour of the Bombay (India) Bible Van, purchased with special funds from the American Bible Society, covered 901 miles. Books carried in the van were in a number of languages including English, Marathi, Hindi, Kanarese and Urdu. It brings the Scriptures within the reach of the people in villages, who, in many instances, have never heard the name of Jesus Christ.

* * *

Embossed Scriptures and Talking Book records issued to the blind in the United States were 50,587 in 1957. In addition to this 5119 Scripture volumes and Talking Book records were issued in foreign countries, for a grand total of 55,706.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

SUMMER CRUSADERS WORKSHOP

A Report

MISS MARJORIE FORD, from Scripture Press, proved to be a most valuable leader for the SUMMER CRUSADERS' TRAINING CONFERENCE on Saturday, May 17, at Ashland College.

Eleven of our twelve Crusaders traveling this summer were in attendance, along with five young teachers from Berlin, Pennsylvania, a few other campus students and several interested parties from the Ashland community. These people brought the afternoon attendance to thirty-two.

Some of the Crusaders had to travel all night to make it, but all were on hand for the opening session at 8:30 on Saturday morning. It was at this time that assignments were made and general rules of conduct and study were given.

Since this was May Day at A. C., time was allowed for all to attend the coronation of May Queen Shirley Klenk before our picnic dinner at noon.

Back to work at 1:30 in room 102 of Founders Hall to follow the schedule given below, conducted by Miss Ford:

- 1:30—"Planning Ahead for a Successful V. B. S." (promotion, publicity)
- 2:30—"Getting Acquainted with the Course" (overview by departments, including visuals, handwork, memory work)
- 3:30—"Making the Most of Demonstration Program and follow-up"
- 4:00—Departmental Planning Groups
- 4:45—Afternoon dismissal
- 6:00—Supper together at Hop-Off Inn for Crusaders, with meaningful talk by Rev. Virgil Meyer about the purpose and value of Crusading.
- 7:30—V. B. S. Rally—"Teaching for Results in V. B. S." (concluding with film "Exploring God's Wonders")

This is the kind of training this year's CRUSADERS received to better prepare them for the teaching they shall be doing. The summer program of Brethren Youth is being strengthened by such moves AND THE \$4,000 OF THIS YEAR'S PROJECT will help to make such better training possible.

Miss Marjorie Ford, our leader, is the Sunday School consultant for Scripture Press. She has conducted many such Training Conferences and Institutes throughout the United States and Canada. Miss Ford has a wide range of experience in both Sunday School and Vacation Bible School work, in addition to teaching two years in public schools. For seven years she served as teacher and superintendent of a Nursery Department and has also acted as departmental superintendent or teacher in other departments of the S. S. and V. B. S. She has been a general superintendent, has taught teacher training classes, and has directed campaigns. It was a pleasure to have her present to lead our Crusader training program.

Here are the Crusaders and the number of weeks they will serve:

Debbie Kirkwood (Huntington, Indiana).....	10 weeks
Kay Kuhns (Dayton, Ohio)	8 weeks
Sharon Lewis (Rochester, Indiana)	3 weeks
Mary Rose, (Bryan, Ohio)	9 weeks

NEXT WEEK

ALL-STATE INDIANA RALLY

Complete Details

Pamela Miller (Gos-Elk, Indiana)	4 weeks
Judy Sachs (Waynesboro, Pennsylvania)	10 weeks
Betty Jo Whitehair (Terra Alta, W. Va., A. C.)	10 weeks
Lois Berkshire (Tyner, Indiana, A. C.)	9 weeks
Bill Wing (Apollo, Pennsylvania)	4 weeks
Mary Lee Hinegardner (Mathias, W. Virginia) ..	5 weeks
Mary Sullivan (Waynesboro, Pennsylvania)	4 weeks
Lois Shanholtz (Linwood, Maryland)	4 weeks

LIKE THIS CAMPING WEATHER?

YES, SIR, everyone will experience phases of camping weather this summer, but only you young people attending your district Brethren Youth Camp will experience the good times of camp themselves.

Which camp is yours—Pinnacles? Juniata? Zion? Shawana? Blackhawk? Wyandotte? Little Outfit? or rea? TAKE YOUR PICK, BUT GO TO CAMP.

CONFERENCE IS A'COMIN!

THE SHRIMP BOATS HAS DONE COME GONE, but NATIONAL YOUTH CONFERENCE 1958 is just now a'comin' round the corner. This means the following things:

1. You should be planning now to attend, saving money, etc.
2. Talk to your friends about hearing Dr. Oswald J. Smith, of Toronto, Canada, on Saturday night and day and listening to Vesper messages by Rev. V. Grisso, of Tucson, Arizona, every evening.
3. Put on your final drives to raise money for the National Project of \$4,000 to "X-PAND SUMMER CRUSADING."
4. Be always praying for the spiritual success and enrichment of the lives of all those that attend National Youth Conference.

JUNE RALLY DATES

JUNE 7—JUNIOR N. E. OHIO RALLY at Fremont
JUNE 8—MIAMI VALLEY RALLY at West Alexandria

REMEMBER THE PROJECT

The SUMMER CRUSADERS are depending on your support. By giving, you are "Tithing to Teach" about Jesus Christ. This deserves our remembrance. Several of our churches will have to give over each to meet the goal. Will yours be one?

\$4,000 for SUMMER CRUSADING

The Women's Corner

by Helen Jordan

NONE OF SELF AND ALL OF THEE

HAVE YOU CONSENTED to your crucifixion with Christ? The whole "I" must be crucified. After the crucifixion of our "self" we need to cooperate with the Holy Spirit in keeping that old "self" crucified. What Christ has made possible for us the Holy Spirit makes all within us, if we give our intelligent cooperation.

First we must reckon ourselves dead unto sin. In the words of God from Romans 6:11, "Likewise reckon ye so yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

We must make no provision for the flesh. "But put ye to death the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." (Romans 13:14). We should strive to keep our minds on the things of the spirit. We are responsible for the direction that our thoughts take.

God puts before us the choice—self or Christ? Christ our Savior.

Oh! the bitter shame and sorrow,
That a time could ever be,
When I let the Savior's pity
Plead in vain, and proudly answered,
"All of self and none of Thee."

Yet He found me: I beheld Him
Bleeding on the cursed tree;
Heard Him pray, "Forgive them, Father,"
And my wistful heart said faintly—
"Some of self and some of Thee."

Day by day His tender mercy,
Healing, helping, full and free,
Sweet and strong, and oh! so patient,
Brought me lower while I whispered—
"Less of self and more of Thee."

Higher than the highest heavens,
Deeper than the deepest sea;
Lord, thy love at last has conquered:
Grant me now my soul's petition—
"None of self and all of Thee."

Mrs. Jerry Flora,
Ashland, Ohio.



WHY SOULS WERE SAVED

Spurgeon was once asked the reason of his marvelous power in the world. Pointing to the floor of the Metropolitan Tabernacle, he said, "In the room beneath, you will find three hundred praying Christians. Every time I preach they gather there, and uphold my hands by continuous prayer and supplications. It is in that room that you find the secret of the blessing."

A preacher is but a servant while Christ is the Master; a preacher is but a member while Christ is the Head; a preacher is but an herald while Christ is the King; a preacher is but a star while Christ is the Sun.



Laid to Rest

BRUBAKER. Roy M. Brubaker, born Oct. 29, 1898, died Mar. 6, 1958. Member of the Gratis Brethren Church for 40 years. Survived by his wife, Dorothy Fudge Brubaker, twin sons and a daughter. Services conducted by the undersigned.

James Misheff.

* * *

DUNCAN. Mrs. Samuel E. Duncan, wife of Samuel E. Duncan, aged 87 years, went to be with the Lord, May 2, 1958. Born at Wolf Creek, W. Va., Nov. 23, 1870. Lived in Oak Hill the past 60 years. Funeral services, Oak Hill Brethren Church, by the undersigned, assisted by Dr. C. S. Donnelly.

Bob Madoski.

(Editor's Note: Mrs. Duncan was the wife of Samuel E. Duncan who was featured in an article in The Brethren Evangelist, April 12, 1958.)

MAY IS YOUTH MONTH
HELP US SERVE MORE YOUTH
\$12,500 IS NEEDED



BOOKS FOR BASIC BIBLE STUDY

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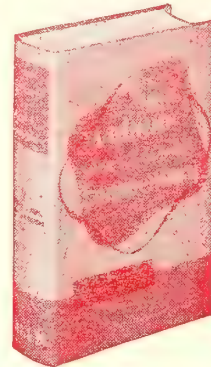
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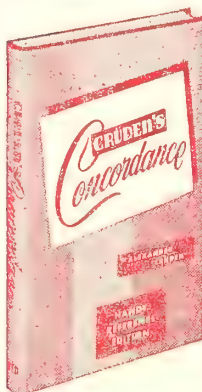
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many
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The Brethren EVANGELIST

Official Organ of The Brethren Church



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NORTH HAMPSHIRE, ENGLAND

Vol. LXXX

June 7, 1958

No. 23

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum is the scheduled speaker at a special commemoration service at the grave of John Mack, near Waynesboro, Pennsylvania, Sunday evening, June 8th. The occasion is the placing of a suitable marker on the grave of John Mack, a brother of Alexander Mack, Jr., and who settled in the area in 1751.

CUMBERLAND, MARYLAND. A combined banquet of mothers and daughters, and fathers and sons, was held in the Church on May 13th. The W. M. S. and Sisterhood furnished the program of the evening.

On May 1st, the Cumberland Brethren engaged in another Day of Prayer and Fasting. Held at the Church from 10:30 A. M. to 3:00 P. M., the program was divided into half hour segments assigned to different individuals for speaking, meditation and prayer.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett in reporting in his mid-week bulletin on the service at Levittown, the evening of May 18th, notes that the attendance was about 55. He says further, "The people are enthusiastic about the new church that is being established."

MEYERSDALE, PENNA. (MAIN STREET). Pennsylvania District W. M. S. President, Miss Miriam M. Bird, was the speaker at the Meyersdale W. M. S. public service on May 18th.

DAYTON, OHIO (HILLCREST). Brother Percy C. Miller reports an attendance of 125 at the dedication service for their new Sunday School addition. The service was held the afternoon of May 18th.

BRYAN, OHIO. The Brethren Youth banquet was held on May 10th, with Brother J. D. Hamel, of South Bend, as speaker.

Mrs. Lloyd Studebaker, returned missionary, of La-Grange, Indiana, was the speaker for the Mother and Daughter banquet on May 8th.

SOUTH BEND, INDIANA (ARDMORE). Mrs. Linn Fettel of the Calvary Baptist Church, was the speaker for the Sisterhood public service on May 18th.

OUR COVER PICTURE—H. Armstrong Roberts.

THE BRETHREN EVANGELIST

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TEEGARDEN, INDIANA. Brother Hays K. Lo writes: "Three were baptized and received into the fellowship of the Church, Sunday, May 18, 1958."

STOCKTON, CALIF. Brother Alvin H. Grumbling reports through his weekly news letter on their recent revival meeting held for them by Brother C. Y. Gilmer: "Our Revival Services were a source of inspiration to all of us. We enjoyed a week and a half of good service and good messages. Our attendance was good, the interest was good, and we derived much good from the meeting."

COMING EVENTS

DISTRICT CONFERENCES

Southeastern District

June 17, 18

Bethlehem Brethren Church

Harrisonburg, Virginia

Indiana District

June 16-19

Brethren Retreat

Shipshewana Lake, Indiana

ATTENTION PASTORS:

AT THE PASTOR'S CONFERENCE, held in Ashland, Ohio, this Spring, an "Every Member Visitation Program" was presented by Rev. Spencer Gentle. In response to requests, announcement is now made that the material available in a series of 22 colored 2x2 slides. Send your order, with a remittance of \$6.00, for the complete set of 22 slides, to: Kenneth Howard, 1542 N. Cottage Street, Ashland, Ohio.

This 'n' That

By the Editor

YOUR PUBLISHING COMPANY is greatly in need of soft cloths suitable for wiping ink off of press rollers and type forms. The Brethren have done very well in supplying these in the past, so you who have worn out clothing or other cloth materials of an absorbent nature would be rendering your Company a very helpful service by either sending or bringing such to the plant in Ashland. Thank you very much for your help. W. S. B.

The Editor's Pulpit

Today's World Challenges Your Church

TWO HUNDRED AND FIFTY YEARS since the days of Alexander Mack! What changes have taken place in this old world since that time! Every modern invention which we take for granted, has come into being in that time, all the while Brethren Pastors and Congregations have been preaching and adhering to the tenets, principles and doctrines which Mr. Mack set forth from the Scriptures.

All the while, a nation has grown, has become prosperous. Technological and scientific advancements have come, far more rapidly than people discovered they were able to cope with them. There has been created a "Frankenstein" of scientific achievement and space-age development which we can hardly hold on to, and, in the face of international competition, we seemingly dare not let go of. Along with this has come a rise in materialistic thinking and practice, plus a cynicism and indifference on the part of many to "age-old" morals and virtues.

While all of this has been going on, The Brethren Church has been seeking to proclaim the message of hope and salvation; likewise having its own problems, internally, and suffering from regression in some areas, and shortages of trained personnel and finances in other areas. Likewise, there has been much growth, progress and advancement among the Brethren. In spite of the aforementioned difficulties, The Brethren Church, has endured; it shall continue to endure because there will be men and women dedicated to her interests and advancement as a Christ-obeying organization.

It must ever be remembered that The Brethren Church is The Brethren Church because it believes and practices the commands of Christ the way Christ taught. There can be no tampering with the doctrines, the ordinances or practices of The Brethren Church, or we cease to be the denomination known as "The Brethren."

The question then arises, "Can a Church, practicing New Testament teachings as set forth by

its founder in a day of horses, buggies and tallow candles, remain potent as a Christ-obeying organization in today's complex society? There are those who think not. Charges have been made: "Do away with our baptism, our feet washing, etc., and we will have an easier time getting new members; we could thus more easily become bigger and stronger as an influence in our communities." There have been times when Brethren have even "apologized" to others for the "peculiar" practices of our Church.

The Editor thinks otherwise. Alexander Mack, in a day of spiritual apostasy and religious ritual, became disgusted with the compromising church of his day. He lived in a day, 1700 years after Christ established The Church. He operated on the premise that God's Word is eternal; and what was set forth by His Son, Jesus Christ, was not for men of any particular age alone, but was for all men of all ages who need to hear and obey the Gospel message. Since there has never been an age when men did not need Christ's saving grace, then there has never been an age when men did not need to follow Christ's commands in doctrine, ordinance and practice! We are not any different today! Alexander Mack did not start anything new; he but affirmed the truth of God's Word in a day when men had grown careless regarding it.

Therein lies the secret of your Church meeting the challenge of today's world. Because it seems to be so lacking in every other facet of today's society, men need the lesson of service, humility, fellowship and communion which we practice. Men need the spiritual anchor of close fellowship and communion with the Lord. The circumstances around us may be different, but the nature of them is the same as it has ever been. Faith in the same Christ is as essential for salvation to the man next door who flies the jet bomber as it was for the man who lit the tallow candle. Will you pick up that challenge as did Alexander Mack? W. S. B.

Where Are You Going ?

Rev. Smith F. Rose

(This message, by Brother Rose is a sermonette which first appeared on the church page of the Bryan, Ohio, TIMES, Saturday, May 17th, W. S. B.)

IT IS AN IMPERTINENT QUESTION to inquire where someone is going. This does not make it unimportant. No one ever arrived at the right destination while going in the wrong direction. Hoping that we are on the right road is not an intelligent way to travel. Wishing that the wrong road will bring us to the right place is sheer foolishness.

Very shortly now many of you will be making vacation trips. You will consult road maps to find out how to get to places where you have never been before.

Knowing the right road does not assure that that you will arrive at your destination. You must be alert all along the way to be certain that you make the right turns and keep on the correct route. It is possible, in strange surroundings, to take the proper route, but go in the wrong direction! For this reason, it is wise, when

there are no signs to direct you, to inquire someone who knows the way.

Pride and stubbornness may cause a driver go far out of his way. He will not admit that might have made a wrong turn. He is too proud to see that he needs help. When he realizes finally that he has missed his way, he has gone many miles in the wrong direction. Such an experience often causes a vacation to be spoiled, by missing some anticipated places of interest and causing much unhappiness in the family. The point is that this could all be avoided by giving careful attention to keeping on the right road. A wrong turn need not be serious, if we immediately inquire, so that we may get back on the right road. Such a delay is so brief as to be negligible and plans are spoiled.

The question, "Where Are You Going?" has eternal implications when we apply it to our own lives. We cannot expect to arrive in heaven at the end of our earthly days, unless we are travelling the right road and in the right direction. Remember Jesus said, "I am the way, the truth, and the life."



follow the way which is filled with worldly attractions and crowded with those who have no purpose beyond fulfilling their human desires.

You begin to follow the right road through the experience of repentance, which signifies "a turning around and going in the opposite direction." This in itself does not assure your arrival eventually in heaven.

Many guideposts have been erected along God's highway and many danger signs have been placed to warn and to aid the Christian traveler. God's word, the Bible, is the Christian's guidebook for a safe journey. These helps are valuable only when they are heeded. The unalert and prayerless will find themselves in many difficult and dangerous places unnecessarily, because they have not given their entire attention to their traveling.

Being human, there are many detours into which one may be tempted so much of life may be spent in going the wrong direction. Do not allow pride or stubbornness to keep you from making sure that every turn you make is the right one.

Even so, there is always the possibility of getting on the right road as long as life lasts. However, it is a sad thing that many who never intended to miss heaven will do so, because they lost their desire, their ability and their opportunity to return to God by traveling too long on the devil's highway. Where will you end up if you travel the same road you are on today?

He: no man cometh unto the Father but by me." (John 14:6).

In Jesus' teachings He clearly indicated that there were two roads or directions that men might travel. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." (Matthew 7:13-14).

Your present direction of travel indicates your ultimate destination. It is but wishful thinking to expect to end up in heaven, if we continue to

GIFTS TO THE MASTER

Some gave Him shelter, clothing, food,
And some the love that cheers;
One gave to Him—"Twas all she could—
Her spikenard and her tears.

And one his fish and barley bread
Right joyfully did bring:
One gave a colt; one palm leaves spread,
That He might ride, a King.

One gave a seamless robe—how meet!
And one an upper room;
One gave the Lord a winding sheet,
And one a new-made tomb.

And as His earthly life He led
In old Jerusalem,
He took gifts graciously, and said,
"The Lord hath need of them."

So still the Lord hath need of these,
The gifts that men can bring;
Our lives, our wealth, our services
Are welcomed by our King.

The simplest gifts to Him are dear
Which friends to Him impart,
If but the giver is sincere
And gives with them his heart.

—Author Unknown.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

ANSWERED PRAYER IN ARGENTINA

R. O. Byler

WITH THE PROFITABLE VISIT of our Mission Board Secretary with us in Argentina, the safe arrival of the Rowseys, the promised soon-coming of the Solomons, the reorganization of our Argentine work effected, and the granting of our registration number with the government, I feel it is the appropriate moment for me to give to the Brethren a frank appraisal of our work here in the hope that it will prepare you to receive Brother Berkshire with understanding as he visits your churches after his time with us here. I can say some things which he would hesitate to say out of courtesy.

It has been nearly ten years since Jane and I came to this field by the calling of God. These years have brought many joys and blessings, some heartache and grief, but a growth in the knowledge of our Lord and Saviour Jesus Christ which any other experience may not have granted us.

When we came, the Brethren Church had no active missionary on the field—Dr. Yoder having been retired. The work was administered exclusively by a national superintendent and neither the Mission Board nor the Argentine group had government recognition. During our first term of service here, several attempts were made at organizing a Mission committee to administer and organize the work better, but circumstances did not permit a democratic organization at that time, and the missionary activity was carried out mostly on a local scale with disorganization and little vision. Feeble attempts were made at getting government recognition, but lack of proper organization kept the church from accomplishing this step. The work was supported about 99% by funds from the States and continued to be administered by a superintendent with local work carried on by not too well-prepared workers.

These defects were pointed up on our first furlough and the Board made efforts to find the difficulty. Eventually, because of many irregularities, the superintendent was retired along with several workers, and the administration was placed in the hands of a national committee composed chiefly of students. For about two years this group endeavored to carry along our work, but lack of experience and understanding again permitted little progress—either in spiritual growth, stewardship, or organization. Just three years ago, a completely new structure was outlined by the Board and as their missionaries we were given the responsibility of effecting an Argentine Church which would meet all requirements of the government for official recognition and which would internally be organized as a real Brethren fellowship ad-

hering to our doctrines and practices as well as a simple but united organization.

Such a responsibility was no small task, taking in account the past experiences and failures. But gathering together a "provisional executive committee" of members, Mr. Litwiller as counsellor, and a good law firm to work with us, a legal constitution was drawn up as well as an Argentine Brethren manual of procedure. Churches and pastors had to be informed and prepared step by step for the change (especially in practice) which such reorganization would bring.

Great patience was necessary in working out the little details which in that day might be of great importance. A "Founders' Meeting" was held in May 1956 and both the constitution and the manual unanimously adopted. This was not without its disappointments, as several workers left us at this time. With reduced forces we initiated our period of waiting for the government to approve our new organization, supposing that this would be a matter of months. But political unrest, the revolution, and corresponding upheavals in government offices greatly delayed such action.

The period of waiting has been spent in trying to educate our people to the new organization; to begin teaching the principles of stewardship and self-support—to observe the Brethren practices in a stricter sense—to draw our people together in a united group.

All of our present pastors and workers—with one exception—have been placed by the provisional committee during this time. In other words, only one of the workers who was active when we arrived is still with our church. Our congregations have been giving a 33% of all pastoral support besides most local expenses. The workers, though often impatient, have to now remain faithful. The Executive Committee has worked quite unitedly. In the last month, however, two more workers have handed in their resignations.

I shall do all that is possible to keep these two from leaving us, for we do need them badly, in view of the shortage of workers that we already have.

During all of this time, no campaigns, open-air meetings or conferences have been held. This has been a discouragement to many. The membership has fairly well held its own. Camps were conducted on a rather limited scale.

The Missionary Board, however, through its power-of-attorney, has been active and has lent its support in a fine way both by counsels and by financial help. The headquarters property in Nunez (in the city of Buenos Aires)

res) was purchased and partially equipped. The building of a studio-hall and two apartments is well underway. The organ has been in use for a year and a half and will prove most valuable in the studio.

A large property in Cordoba was purchased. All other properties are now properly deeded in the name of the Missionary Board. Improvements have been made on several properties and further projects should be completed this year.

In February of this year, the government granted our Argentine Church its registration number. This means we have official recognition in the Ministry of Foreign Affairs and Worship and can work with all the protection of the Argentine Constitution's backing our efforts. Full liberty to practice our faith is now ours and this is a great cause for rejoicing!

Our special need is now to get united in a spiritual and evangelistic effort which should give us greater faith and hope. The disappointments, some bitterness, misunderstanding, and jealousies as well as mistakes must be left behind. The Holy Spirit is the one to accomplish this unity; so we need your continued prayers.

Another urgent need is for young people who will dedicate themselves to study for the ministry. We need many more Argentine pastors and workers. We cannot be satisfied with a status quo. We must provide a better prepared ministry right here. There are three churches in Buenos Aires needing pastoral care.

The future of the radio ministry will be greatly enlarged through the use of the first fully-equipped evangelical recording studio in this country. With our own well-trained technician in the person of Mr. Rowsey, further strides should be made here. We are now broadcasting our program from Colonia, Uruguay; Jujuy, Salta, Negro, and Tucuman (all except the first being provincial capitals).

New as well as old missionaries have constant adjustments to make to changing circumstances and endeavors. We all need the "mind of Christ" to work happily together with our Argentine Brethren for a greater work; so we covet your continued prayer support.

Our pastors and workers at the local level meet many discouragements and much indifference. Having been a pastor here for the last four-five years, I know that the going gets rough many times. Our workers are young couples with neither experience nor too much training. Most have not had that good heritage of Christian parents. So let's keep praying for them.

As our second term of service draws toward its close, and as new missionaries come to join us and share the load, we want to thank those of you who have been so faithful in your prayers. There have been many times when our strength did not seem to match the demands made upon us. The enemy has been active within and without; discouragements, set-backs and mistakes have sapped our spiritual resources; our own inexperience in the face of jobs that should have had the attention of older, tested missionaries caused us no little concern and effort; frustrations and misunderstandings have been many. But through it all, health and strength have been given. Courage and encouragement have come, often from unexpected sources, and now we plead for our new missionaries and for our Argentine Mission the same faith-

fulness in prayer, patience in tribulation, and joy in service which has been ours. It is with extreme gratefulness to the Lord that we welcome our first missionary family and turn over to them some of the responsibilities which have been ours.

You will surely receive more news and information from this field as duties are shared and life becomes less harried. Now let's keep the missionaries coming! This is only a beginning! We have a lot of "catching up" to do on a field that has been neglected so long. Get your young people looking this way to one of the last great frontiers of the world. It's a tremendous field and the Brethren need to do their part. The Lord has granted us the permits to go forward! We all know what our answer should be, but what will our answer BE?

FROM THE BYLERS

May 8, 1958

Dear Brethren:

I want to express simply and briefly my own appreciation for Brother Berkshire's ministry among us. I've heard many expressions of gratitude from our Argentine Brethren who have met him and heard him preach. He was very "simpatico" and kindly in his relations with our workers.

On our trip to the churches wherever we went he made friends for himself and the brethren at home. I'm sure his visit here has given him an insight into missionary work in Latin America and a greater understanding of the particular problems of our church here. We trust that he'll be able to convey our needs as well as our hopes to the Mission Board and that there will be a more united and earnest prayer support for this work than ever before. Having had him in our home frequently gave us many hours of good fellowship which we appreciated and needed.

It has been a joy too to receive the Rowseys. We are now in the process of trying to help them get established in their new home. All going well; a Spanish teacher will visit them daily as of Monday, May 12. I'm sure their service for the Lord here throughout the coming years will be of great helpfulness.

We again remind you that our greatest need here is spiritual. More missionaries like the Rowseys to help meet our spiritual needs will be the greatest contribution our Brethren can give.

Again we say thank you for your interest expressed through Brother Berkshire's visit—and more recently, in the coming of the Rowsey family.

Sincerely,

Robert O. Byler.

Seventieth General Conference

August 18-24, 1958

Ashland, Ohio

FOR OHIOANS ONLY

MORTGAGE

Ohio District owns a \$10,000.00, 82 acre farm with only a \$5,500.00 mortgage still remaining to be paid. If every Sunday School in Ohio makes its apportionment between June 1st and July 15th, we can pay off the mortgage this year. The camp was just purchased in September.

WORK DAYS

June 14, 21, 28.

July 4, 5, 26.

August 2, 9, 30.

September 1.

Days other than Saturdays and holidays may be arranged by writing to Mr. Elmer Frank, Nashville, Ohio.

Work includes digging, mowing, clearing, trimming, painting, general clean-up.



NEEDS

Do you have any of these to contribute:

4—9x12 congoletum rugs

5—window screens

2—oil mops

kitchen paint

3—drapes for living room

brooms

cooking materials

dishes

dish pans

2—lawn rakes

1—digging iron

outside white garage paint

PLANS

1. Pay off the mortgage in 1958.

2. Continue general cleaning and repairing.

3. Complete plans and drawing for development of buildings and campus.

PICNICS AND MEETINGS

Arrangements for picnics, class meetings, over-night camping, can be made by writing to Mr. Elmer Frank, Nashville, Ohio.

OHIOANS, LET'S PAY OFF THE MORTGAGE IN 1958
OHIOANS VISIT THE CAMP



What's Doing in the Churches



SARASOTA, FLORIDA

Today, May 18th, has been such a wonderful day in the church that we want to pass news of it on to you. The day was perfect and 109 people gathered to enjoy a fine sermon on the Revelation. Then after a hurried dinner we gathered at the beautiful location where we do baptizing; there a fine crowd witnessed eleven souls born into the kingdom through the ordinance of baptism. It was an occasion that will be long remembered. This is the definite result of the pastor's classes that are being conducted by our energetic pastor. He will start a new class this week for beginners. We think it has proven to be the most effective method of making Brethren members for our church which is located so far from the center of our denomination.

Even though the normal tourist season is past yet we have new people each week and most of them are local people who are becoming interested in our church. Keep praying for us.

Helen Vanator.



OAK HILL, WEST VIRGINIA

Our pastor, Rev. Bob Madoski, came to our church in Oak Hill on Dec. 1, 1957, and now we bring you a report of our work.

Our pastor conducted one week of pre-Easter services, and these services were concluded on Easter Sunday morning when our church and the Presbyterian church conducted a combined Sunrise Service and fellowship breakfast. The men of the churches did the cooking and serving, and the clean-up committee was made up of the young people from both churches.

The morning worship service was broadcast over radio station WOAY during the month of April.

Our communion service was held on the evening of April 13.

On May 6 the W. M. S. held their annual Mother and Daughter Banquet. The laymen of the church treated the ladies to a wonderful meal which they cooked and served themselves.

During the past three months various departments and classes of the church have been conducting the first half hour of the evening service. One evening the Cornerstone class had their teacher, Rev. Paul Tinkel, as the speaker of the evening. When the invitation was given one young lady stepped out to accept Jesus Christ and another dedicated her life to Christ. Our evening services have been averaging sixty-one present.

Under new developments, we have a Junior Church during the morning message under the supervision of Mrs. Madoski. The ages for this are four years through the sixth grade. This has been in practice for two weeks and the average number for that time is twenty children.

The youth activities are of a definite interest to the church. Ray Singer, of Ray's Trading Post in Oak Hill, donated to the church a 1926 Model T Ford to be used in the youth work. The youth meet at the parsonage one night a week. The boys work on the T while the girls make the refreshments; the last part of the evening is made up of games for all. This has developed into a Youth Night. Plans are now under way for the activities of this night, which will include Bible study and prayer meeting, youth choir practice, a project, games and refreshments. Tentative plans are before our Official Board for a Youth Board. The church here feels that this is important to our youth, and the Youth Board will be in action soon.

Pastor's note: In case anyone is interested, the Model T is almost restored and has a name, "The Tremendous T." Who knows, you may see it at National Conference.

Decisions during this time include three rededications, and one person was converted, baptized and received into the church.

Mrs. Myrtle Nuckels, Corresponding Secretary.



TOPEKA, KANSAS

Greetings from the Mid-west. Hello, all you good people out there! Would like to see you all. We have visited a number of churches this spring. We preached for the Washington Creek Church of the Brethren one Sunday morning recently. A very inspiring service with those Brethren. Rev. C. E. Caster is the pastor; we used to know him up in Iowa—had neighboring pastorates. The minister invited us to his home for a "country beef-steak dinner," and BOY, was it good. In fact, Excellent, is the word. Dunkard people are the best of cooks, and second to none. We have an invite to return for another service, some Sunday this summer.

My general health has been quite good all winter, having recovered from the heart attack of last July. However, the fast few days I have been laid up with a cold and bronchial cough; a lot of it is going its rounds, here and there. Mom's general health has been good; she can do some garden and yard work; her trouble with high blood pressure has not been so evident this spring.

May 25 we plan to attend a wedding up at Axtell, Kansas. "Miss Kansas of 1957," a relative of Mom's, is to be married at 3 P. M. She is Miss Georgia Rundall, a KSAC student. She was a guest of Governor Docking last fall, and has been a special guest at numerous other affairs in different states.

We folks out "west" get hungry to see some of the Brethren and long to be with some of you. We have not been to Ashland for many years. We don't get out much of nights any more, and do not travel very far from home.

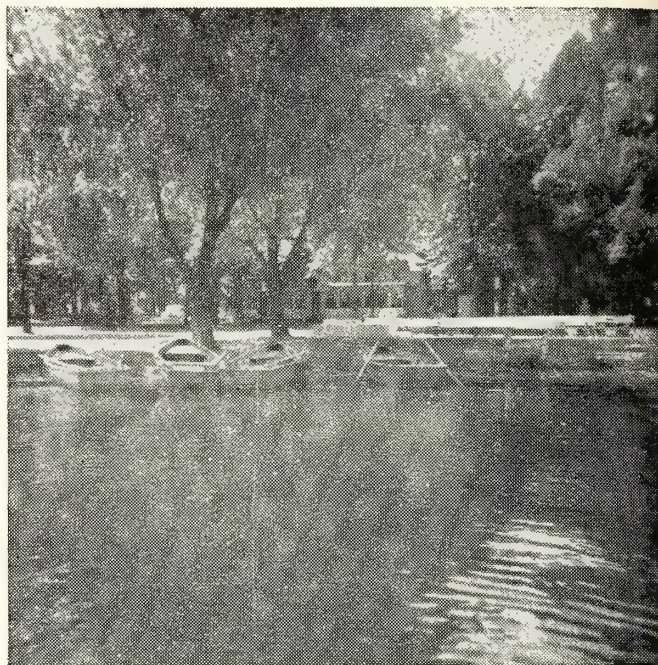
Kindest regards to all.

Rev. & Mrs. W. R. Deeter,
R. 5, Topeka, Kansas.

Program of the
SEVENTY-FIRST CONFERENCE
 of the
INDIANA DISTRICT
BRETHREN CHURCHES
AND BIBLE CONFERENCE

June 16th to 19th, 1958

Held at The Brethren Retreat
 Shipshewana Lake, Indiana



CONFERENCE THEME: "THE WORD FOR OUR DAY"

CONFERENCE TEXT: "HOLDING FORTH THE
 WORD OF LIFE . . ."

PHIL. 2:16.

INDIANA CONFERENCE ORGANIZATION

Conference Moderator Arthur H. Tinkel
 Vice Moderator J. D. Hamel
 Secretary-Treasurer G. Bright Hanna
 Ass't. Sec'y.-Treas. Horace Huse
 Statistician Marvin Jones

Music Directors—Rev. and Mrs. Jerry Flora,
 Ashland, Ohio

Monday Evening—June 16

7:30- 8:00 Devotional Service
 Music
 Scripture and Prayer Arthur H. Tinkel
 Appointment of Credential Committee
 Appointment of Committees on Committees
 8:00 Hymn
 Conference Sermon J. D. Hamel

Tuesday Morning—June 17

7:15 Breakfast
 8:10- 9:20 Simultaneous Sessions
 W. M. S., Ministerium, Laymen
 8:30- 9:20 Brethren Youth
 9:30 Conference Prayer Period E. J. Black

10:00 Announcements

Moderator's Address Arthur H. Tinkel

10:00-11:30 Music

Bible Lecture Prof. J. Ray Klingensmith

12:00 Dinner

Tuesday Afternoon

1:00- 2:00 S. M. M., Boys' Brotherhood

1:30- 2:30 Scripture and Prayer Hays K. Long

First Business Session:

Report of Credential Committee
 Report of Ministerial Delegates
 Report of Conference Treasurer
 Report of Statistician

2:30- 3:30 District Mission Board

3:45- 4:45 W. M. S.

5:30 Supper

Tuesday Evening

6:45- 7:30 Vesper Service

Speaker J. Milton Bowman

7:45- 8:15 Music and Memorials

8:15- 9:00 Indiana Laymen

Benediction

9:00 Brethren Youth Campfire

Speaker Rev. Hays Long

Wednesday Morning—June 18

7:15 Breakfast

8:10- 9:20 Simultaneous Sessions

W. M. S., Ministerium, Laymen

8:30- 9:20 Brethren Youth

9:30 Conference Prayer Period E. J. Black

8:00-11:00 Announcements
Workshop
8:00-11:45 Bible Lecture ...Prof. J. Ray Klingensmith
12:00 Dinner

Wednesday Afternoon

8:00- 2:00 S. M. M., Boys' Brotherhood
8:30- 2:45 Scripture and PrayerArthur J. Tinkel
Business Session:
Report of Credential Committee
Report of Ministerial Delegates
Report of Committee on Committees
Election of Officers
Report of Conference Trustees
8:45- 3:45 Sunday School Board
5:30 Supper

Wednesday Evening

8:45- 7:30 Vesper Service
Speaker
8:45- 9:00 Indiana W. M. S.
Speaker—Rev. John Blosser, returned missionary from India, Mennonite Church.
9:00- Brethren Youth Campfire
SpeakerRev. Horace Huse

Thursday Morning—June 19

7:15 Breakfast
8:10- 9:20 Simultaneous Sessions
W. M. S., Ministerium, Laymen
8:30- 9:20 Brethren Youth
9:30 Conference Prayer PeriodE. J. Black
8:00-11:00 Announcements
Ashland College and Seminary
Dr. Glenn Clayton
Brethren Publishing Company
8:00-11:45 Bible Lecture ..Prof. J. Ray Klingensmith
12:00 Dinner

Thursday Afternoon

8:00- 2:00 Boys' Brotherhood
8:30- 3:30 Scripture and PrayerWilliam Boyer
Final Business Session:
Committee Reports: Credential, Ministerial delegates, Ministerial Examining Board, Young Men and Boys' Brotherhood, Auditing, Resolutions, Brethren Youth Board.
Time and Place of next Conference
8:45- 4:45 W. M. S.
5:30 Supper

Thursday Evening

8:45- 7:30 Vesper Service
SpeakerHerbert Gilmer
8:45- 9:00 All-Indiana Brethren Youth Rally
SpeakerProf. J. Ray Klingensmith



WOMAN'S MISSIONARY SOCIETY

THEME: "IN ALL THINGS"

Theme Song: "Make Me a Blessing"

Pianist—Mrs. Henry Bates, North Manchester
Chorister—Mrs. A. J. Tinkel, Ardmore

Tuesday Morning—June 17

8:10-9:20

Prelude
Theme Song
Devotions: "In All Things, God" Acts 17:24
Bryan Societies

Business
Memorial ServiceGoshen Group 2
Benediction

Tuesday Afternoon

3:45-4:45

Annual Tea and ProgramRoann Societies

Wednesday Morning—June 18

8:10-9:20

Prelude
Theme Song
Devotions: "In All Things, Thy Will" Acts 8:28
Huntington Societies

Business:
Election of Officers
Recognition of Banner Societies
Project OfferingDutchtown W. M. S.
Benediction

Wednesday Evening

7:45-9:00

Prelude
Meditation: "In all things, Witnessing" Matt. 28:19-20
Mrs. William Meinke
Special musicMrs. Willard West, Center Chapel
SpeakerRev. John Blosser, Goshen,
Returned Missionary from India, Mennonite Church
Theme Song
Benediction

Thursday Morning

8:10-9:20

Prelude
Theme Song
Devotions: "In All Things, Thanks" Eph. 5:20
Warsaw W. M. S.

Business
Installation of OfficersMrs. Russell Rodkey
Benediction

Thursday Afternoon

3:45-4:45

Prelude
Theme Song
Devotions: "In All Things, Good Works" Titus 2:7
Milford W. M. S.
SpeakerMrs. J. Milton Bowman
Pictures and recordings from The Krafts
Benediction



INDIANA MINISTERIUM PROGRAM

Tuesday—June 17—8:10 A. M.

Devotions
"Visitation Program"Spencer Gentle
Wednesday—June 18—8:10 A. M.

Devotions
"Recruiting Young People for Service" J. Milton Bowman
(Program continued on next page)

Thursday—June 19—8:10 A. M.

Devotions and Business

Panel discussion—"Shall Brethren Ministers Marry Divorced People?"

Panel—Smith Rose, Arthur Tinkel, Henry Bates, Claud Studebaker, E. M. Riddle, presiding.



BOYS' BROTHERHOOD

Theme: "Making Right Choices"

Tuesday—June 17

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. Speaker.....Rev. Austin Gable
9:00 P. M. Brethren Youth Campfire.

Wednesday—June 18

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. SpeakerRev. Virgil Ingraham
9:00 P. M. Brethren Youth Campfire.

Thursday—June 19

8:30- 9:20 A. M. Attend Brethren Youth Session
1:00- 2:00 P. M. SpeakerRev. C. Y. Gilmer
9:00 P. M. All-Indiana Brethren Youth Rally



INDIANA DISTRICT CONFERENCE ORGANIZATION BOARDS AND COMMITTEES

Conference Board of Trustees:

1958—Mrs. B. J. Rohrer, Treasurer, 216 Kenyon, Elkhart
Everett Miller, New Paris
1959—Mrs. U. J. Shively, Nappanee
H. D. Hunter, Rt. 2, Shipshewana
1960—W. I. Duker, (Deceased)
1961—Lloyd Miller, Roann
1962—Joe Everitt, Rt. 2, Shipshewana

Nominees for College Trustees:

Virgil Ingraham, Henry Bates

District Mission Board:

1958—Max Miller, Nappanee
1959—Claud Studebaker, Huntington
1960—Glenn Cripe, Treasurer, 1106 S. Buffalo St., Warsaw
1961—Charles Smith, Secretary, 220 Marine Ave., Elkhart
1962—E. J. Black, President, Muncie

Ministerial Examining Board and District Evangelist:

1958—Claud Studebaker
1959—Henry Bates
1960—Smith Rose

District Sunday School Board:

1958—Henry Bates, Austin Gable
1959—Smith Rose, (R. K. Higgins, moved)
1960—W. E. Swihart, G. Bright Hanna

General Conference Executive Committee:

Floyd Sibert, Spencer Gentle

Committee on Naming Delegates at Large:

E. M. Riddle, Robert Madoski

Auditing Committee to serve in 1958:

Mrs. Leonard Mauzy, C. E. Hevel, James Payne

Resolutions Committee to serve in 1958:

E. J. Black, Virgil Ingraham, Horace Huse

Placement Committee to serve in 1958:

Mrs. Joe Everitt, Mrs. Clarence Sholly, Mrs. John Po

Young Men and Boys' Brotherhood Work:

Herbert Gilmer, Waldo Gaby, Thomas Shannon

Brethren Youth Board:

Sisterhood—Mrs. A. J. Tinkel
Sunday School Board—G. Bright Hanna
Boys' Brotherhood—Herbert Gilmer
Southern B. Y. President—Jerry Gable
Northern B. Y. President—Bonnie Swihart

Ministerial Association:

President—E. M. Riddle, New Paris
Vice President—Floyd Sibert, Burlington
Secretary-Treasurer—Herbert Gilmer, County Line
Ass't. Sec'y-Treas.—Thomas Shannon, Roann

District Laymen:

President—Clarence Sholly, South Bend
Vice President—Russell Rodkey, Burlington
Secretary-Treasurer—H. D. Hunter, Rt. 2, Shipshewana

Woman's Missionary Society:

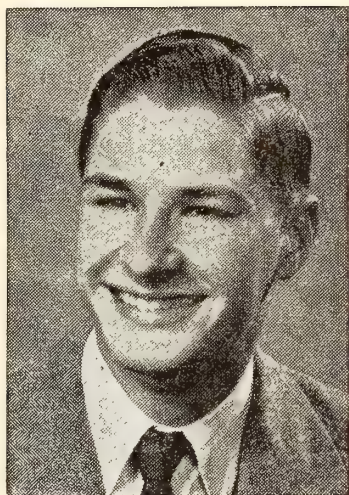
President—Mrs. William Meinke, South Bend
Vice President—Mrs. Glen Wertenberger, North Manchester
Secretary-Treasurer—Mrs. George Loucks, 119 Huron, Goshen
Ass't. Sec'y-Treas.—Mrs. Harrison Bowers, Nappanee

Sisterhood of Mary and Martha:

President—Bonnie Swihart, Goshen
Vice President—Pamela Miller, Goshen
Secretary—Joann Ingraham, Nappanee
Treasurer—Joan Slabaugh, Nappanee
Patroness—Mrs. A. J. Tinkel, Ardmore
Ass't. Patroness—Mrs. W. E. Thomas, North Liberty



ORDINATION SERVICES FOR WILLIAM CURTIS AT NEW LEBANON, OHIO April 13, 1958



ORDINATION SERVICES for William Curtis, were held in the New Lebanon, Ohio, Brethren Church, Sunday afternoon, April 13th. The program follows:

Can Prelude
Location
Hymn "The Church's One Foundation"
Statement of Action by the Examining Board
Social Music Octette
Scripture Lesson
Prayer
Social Selection Octette
Sermon: "Ambassadors for Christ" —Rev. D. B. Flora,
Dean, Ashland Theological Seminary
Charge to the Candidate
Charge to the Candidate's wife
Charge to the Church
Prayer of Ordination
Right Hand of Fellowship
Hymn "Lead On, O King Eternal"
Benediction

* * *

WILLIAM KEAN CURTIS, is a member of the New Lebanon Brethren Church. He accepted the call to the ministry on March 19, 1950; is a graduate of Ashland College, and is receiving his degree from Ashland Theological Seminary with the graduating class on June 6th. While in school, he has pastored the Caesarea Church Christ. "Bill" was featured in The Brethren Evangelist, issue of June 15, 1957 as one member of a "flying duo" of our Seminary men. His love for flying has something to do with influencing his future activities in the field of Christian service.

He is married to the former Frances Schneider, a member of the Park Street Brethren Church, in Ashland, and a second grade teacher at Taft Elementary School in Ashland.

Shortly after graduation, "Bill" and his wife plan to journey to California where he plans to go into specialized training for future missionary service with the Brethren.

The Octette which sang at the Ordination Service were members of William Curtis' High School graduating Class.

HOW ABOUT YOUR OFFERINGS?

JUST IN CASE you have neglected sending in your offering for one or more of our Denominational enterprises, and since most of our Boards and Organizations close their books the last of this month, we are listing for you the various treasurers to whom you can send your gifts. As always, DO IT NOW!

THE EDUCATIONAL DAY OFFERING

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

HOME MISSION OFFERING

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio

WHITE GIFT OFFERING

Make checks payable to Henry Bates, Treasurer of the Sunday School Board of the Brethren Church, and address to Rev. Henry Bates, 404 N. Wayne St., North Manchester, Indiana.

PUBLICATION DAY OFFERING

Make checks payable to The Brethren Publishing Company, and address The Brethren Publishing Company, 524 College Avenue, Ashland, Ohio.

BENEVOLENT OFFERING

(For Brethren's Home and Retired Ministers' Fund)
Make checks payable to Clarence Stogsdill, Treasurer, and address: Rev. Clarence Stogsdill, 186 Spring St., Johnstown, Penna.

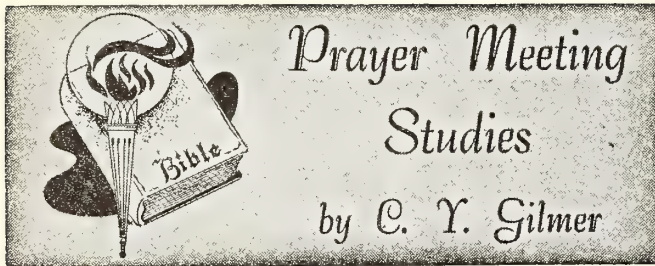
FOREIGN MISSIONARY OFFERING

(Easter)

Make checks payable to The Missionary Board of the Brethren Church, and address the Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

BRETHREN YOUTH OFFERING

Make checks payable to William Fells, Treasurer, and address, Rev. William Fells, Brethren Youth, Ashland College, Ashland, Ohio.



WALK IN THE LIGHT!

Walk in the light! so shalt thou know
That fellowship of love
His Spirit only can bestow
Who reigns in light above.

Walk in the light! and thou shalt own
Thy darkness passed away;
Because that light on thee hath shone
In which is perfect day.

Walk in the light! and e'en the tomb
No fearful shade shall wear;
Glory shall chase away its gloom,
For Christ hath conquered there.

Walk in the light; and thine shall be
A path, though thorny, bright;
For God, by grace, shall dwell in thee,
And God Himself is light.

—Bernard Barton.

"God is light," and to have fellowship with Him we must be walking in the light (1 John 1:5-7). In this epistle, verses 1-3 remind us of the Gospel of John, chapter 1, verses 1 and 14. In order to "walk in the light" we have to perceive sin (1 John 1:8, 10), and confess sin (v. 9) in the faith that Jesus Christ is our Advocate (2:1) and the propitiation (2:2), the One in whom we have forgiveness through His shed blood (1:7).

In addition to resting on the finished work of Christ for acknowledged sins, we "walk in the light" by keeping His commandments (2:3-6). These commandments are the moral laws of the Old Testament and the commandments of the New Testament. The ceremonial laws of the Old Testament were fulfilled in Christ, and it would be lack of faith in His finished work to keep them (Eph. 2:15; Col. 2:14). When Jesus spoke in Matthew 5:43, 44, He was not quoting from the Old Testament but the Jewish Talmud, the writings of men which were contrary to the Old Testament (Lev. 19:17, 18). The moral law of the Old and the New Testaments is the same: no personal retaliation but civil punishment for wrongdoing (Rom. 13:3-5; 1 Peter 2:13, 14). How did Jesus walk (John 8:29)? God was "well pleased" with Him (Matt. 3:17, 12:18, etc.). The Old Testament teachings are for our learning and admonition (Rom. 15:4; 1 Cor. 10:11), but at the same time we are living under the New, a better Covenant (Heb. 7:22), of which Christ is the Mediator (Heb. 9:14, 15).

To "walk in the light" we not only keep our sins confessed, and keep God's commandments, but we also love the brethren (1 John 2:7-11). This love for the brethren is described in 1 Cor. 13:4-7.

Again, to "walk in the light" we keep ourselves aloof from that worldly world that appeals to our fallen natures (1 John 2:15-17). Eve succumbed to this forbidden world through the lust of the flesh, the eyes, and pride (Gen. 3:6). Satan tempted Christ in the same appeal of the flesh (Matt. 4:2, 3), lust of the eyes (Matt. 4:8), and the pride of life (Matt. 4:5, 6).

Finally, we are to "walk in the light" by holding ourselves aloof from false teachers (1 John 2:18-2). How may we know whether religious teachers are true or false? "Try them" (1 John 4:1); "mark them" (Rev. 16:17). How shall we deal with false teachers when confronted with them? "Rebuke them" (Titus 1:13), "Have no fellowship" (Eph. 5:11), "Withdraw thyself" (2 Thess. 3:6), "Receive them not" (2 John 10, 11), "Have no company with him" (2 Thess. 3:14), "Reject the letter" (Titus 3:10), "Be ye separate" (2 Cor. 6:1). Do these things and you will remain in the light and have fellowship with God—otherwise, you contribute to darkness and turn your back to the light, and make yourself a victim of the unpardonable sin (Heb. 6:4-6)!

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jerry Flora

INTRODUCING FILMSTRIPS

FILMSTRIPS are a series of photographs or drawings on short strips of 35-millimeter film. Films and filmstrips are entirely different in preparation, projection, and use. Because of their economy and adaptability, filmstrips are very useful in Sunday school work.

1. **Filmstrips clarify thought.** They provide a well-organized development of ideas in simple picture sequences. They clear away the confusion on problems by reducing them to their simplest form. By using filmstrips, a Sunday school teacher can dramatize Bible stories and make them easier to remember. One filmstrip picture is often worth a thousand words of lecturing.

2. **Filmstrips are inexpensive.** Their purchase price, with postage included, is far less than most motion picture rentals; and filmstrips may be used over and over. If you do not care to buy filmstrips for your church, you may rent them for a nominal charge from the Sunday School Board. Filmstrip projectors are likewise reasonably priced. For less than one hundred dollars you can purchase a combination slide-filmstrip projector that can be used in a fully lighted classroom.

3. **Filmstrips are flexible.** They may be used for instruction, inspiration, discussion starters, or worship purposes. Text matter is sometimes a part of the filmstrip picture, sometimes printed in an accompanying manual, sometimes recorded on a phonograph record. Filmstrips in a projector may be turned forward or backward, and a picture may be held in one position for any length of time.

4. **Filmstrips are pertinent.** They are built around a wide range of biblical and current subjects of interest to

age groups. Among the filmstrips available from the Sunday School Board are some on Bible content, science, character training, and missions.

Filmstrips are good attendance boosters. Tell your people when a filmstrip is to be shown and publicize its subject in your church worship folder. In many communities newspapers will print notices about showing of special films. Take advantage of this by sending them a simple, typed announcement giving your name and organization, date and place of meeting, and the title of the filmstrip. But be sure not to call it a film; a filmstrip is not a motion picture.

In all such matters of audio-visual education in Sunday school work, the Sunday School Board is eager to help you. There are over one hundred fine filmstrips which you may rent by merely sending your request at least two weeks in advance. If you do not have the current filmstrip index, request your free copy and it will be mailed to you at once. Write to: Sunday School Board, Ashland College, Ashland, Ohio.

Lesson

Comments

by

William H. Anderson



Lesson for June 15, 1958

THE TIMES OF THE JUDGES

Lesson: Judges 2:16-19, 4:4-9, 5:6-9

UNBELIEF AND DISOBEDIENCE are characteristics of a rebellious people. Such were the children of Israel under the judges.

The judges were temporary and special deliverers, sent by God to deliver the Israelites from their oppressors; not supreme magistrates, succeeding to the authority of Moses and Joshua. Their power only extended over portions of the country, and some of them were contemporaneous. The judge was not only the indicator, the punisher, but also the defender, the deliverer. (Peloubet's Bible Dictionary)

Under the courageous leadership of Joshua, Israel took possession of Canaan. But all was not well. The people allowed themselves completely surrounded by heathen, barbarous tribes. God told them that in His strength and that they would be able "to drive out nations from before thee greater and mightier than thou art, to bring them in, to give thee their land for an inheritance" (Deut. 7:1).

Furthermore, God commanded: "And ye shall make no covenant with the inhabitants of this land; ye shall throw down their altars" (Judges 2:2).

Did they obey? Indeed they did **not**! In Judges 1 we read that seven of the twelve tribes settled down to live in co-existence with their heathen neighbors, **disregarding completely the work of the Lord!**

Wherefore," said God, "I will not drive them out from before you; but they shall be as thorns in your sides, and your gods shall be a snare unto you" (2:3).

Oh the price of unbelief and disobedience! As a result, Israel was forced to suffer oppression many long years at the hands of the people of Canaan. There are at least seven distinct periods of oppression mentioned in Judges.

Notice them:

1. Ch. 3:8—8 years—King of Mesopotamia.
2. Ch. 3:14—18 years—King of Moab.
3. Ch. 3:31—no time mentioned—Philistines.
4. Ch. 4:2—20 years—Jabin, King of Canaan.
5. Ch. 6:1—7 years—Midianites.
6. Ch. 10:6,8—18 years—Philistines and Ammonites.
7. Ch. 13:1—40 years—Philistines.

In each of the above listed cases this reason is given for the oppression: "And the children of Israel did evil again in the sight of the Lord."

Besides suffering at the hands of their oppressors, the Israelites paid in other ways for their waywardness and ungodliness. The land was in a chaotic condition and greatly impoverished by the enemy. Israel's crops were burned and her grain destroyed. Lawlessness also ruled the land. "The highways were unoccupied (that is, untraveled), and the travelers walked through byways" (5:6).

Was there no deliverance for Israel? "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them" (2:16). This was God's answer to their problem. But we see how Israel reacted: "And yet they would not hearken unto their judges" (2:17).

Those were indeed perilous times in Israel. Evil was rampant. They were years of moral and spiritual defeat for God's people. **But it did not have to be! Israel had God, and He is always enough!**

"We are living in perilous times, and one ought never to underestimate the power of evil in a world like this. But let no Christian underestimate the power of God" (Daniel D. Walker).

ORDINATION SERVICES FOR DUANE SHOLLY

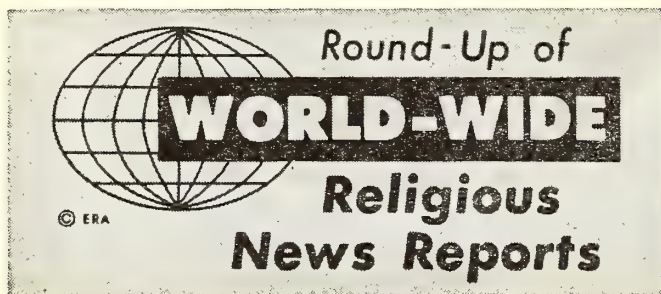
at the

**SOUTH BEND, INDIANA, CHURCH,
June 8th, 2:30 P. M.**

ORDINATION SERVICES for Duane Sholly, a middler in Ashland Theological Seminary, will be held on Sunday, June 8, 1958, in the First Brethren Church, South Bend, Indiana.

Speaker for the service, which will begin at 2:30 P. M., will be Professor Charles R. Munson, of Ashland Seminary. Other Elders participating in the ordination will be R. F. Porte, Henry Bates, and J. D. Hamel, pastor of the South Bend Church.

Duane is married to the former Nancy Jane Ward of North Manchester, Indiana. They have one child, a girl, named Elizabeth Anne. The Shollys will take up the Cerro Gordo, Illinois, pastorate this month.



MOODY INSTITUTE PLANS FM STATION FOR CLEVELAND

Moody Bible Institute has applied to the Federal Communications Commission for an FM frequency in Cleveland, Ohio, it was announced by C. B. Nordland, manager of the Publications and Radio division. Favorable action on this application is hoped for shortly, he said.

This new venture is the outgrowth of a desire of Christian businessmen in Cleveland to establish a gospel radio station in northeastern Ohio. Organized as the Christian Radio Fellowship they have undertaken the responsibility of raising the money needed for studio and transmitter facilities. Moody Bible Institute's radio department which operates WMBI, a non-commercial AM station in Chicago, will be responsible for the management, programming and operation of this new station.

It is expected that extensive use will be made of programs which are originated in Chicago and have proved effective in that area. Cleveland area churches and pastors will be used for special programs, as well as other features of local and regional interest.

Another application filed by Moody Bible Institute with the FCC for an AM frequency in East Moline, Illinois, is still pending, according to Nordland. If granted, this station will also be operated as a non-commercial station.

FORMER FREE CHINA SOLDIER REPORTS "ATROCITIES, BUT NO FREEDOM"

A former colonel in the army of the Republic of Free China, now in a position to know from first-hand experience what communist "peace" is really like, reports that "atrocities abound on the mainland of Red China, but no religious freedom is there." The former soldier, now a student at Faith Theological Seminary, Philadelphia, Pennsylvania, is the Rev. John Hung-Fan Hsieh.

Reporting on the situation in Red China in recent years, Mr. Hsieh says: "Many Christian people ruthlessly were sought out and murdered by communists. Other prisoners of communists frequently go mad because the Reds are expert in ways of mental torture." He also relates the story of his own mother's murder—she was forcibly made to die the slow and horrible death of hunger.

Rev. Hsieh, a Presbyterian, is a born-again Christian. Having begun his college training at Nan Yang Medical College, he changed his plans when God saved his soul. He took up theological studies instead of medicine and graduated in 1937 from North China Theological Seminary, now long since captured by the Communists.

Hsieh (pronounced See-eh) has been a chaplain for the past six years in the Chinese army hospitals on Formosa, and is a leading professor at the Reformed Theological

Seminary in Tamsui on Formosa, where the Rev. A. Dodd, veteran American missionary to the Orient, is in charge. Hsieh also is a delegate from the China Presbyterian Church of Christ in Taiwan, and from his seminary to the fourth plenary congress of the International Council of Churches, this coming August in Brazil.

PHILADELPHIA BIBLE PUBLISHERS TO ISSUE EVANGELICAL BIBLE STUDY

An international and interdenominational exposition of the English Bible in five volumes is now in preparation by distinguished evangelical scholars. This major work will be published in 1960 by A. J. Holman Company, Philadelphia, America's oldest and largest exclusive Bible publisher. Tentatively titled, *The Living Theme of the Great Book*, it will be of great value and interest to students of the Bible as well as to the clergy.

The project involves 65 contributors with Dr. Carl H. Henry, editor of *Christianity Today*, serving as editor. Scholars from Europe, Africa and Australia, as well as the United States, are participating, with at least a dozen major denominations represented.

In addition to outlines and expositions of each of the individual books of the Bible, the five-volume work will contain introductory essays by renowned biblical scholars including Wilbur M. Smith, F. F. Bruce, Oswald T. Allis, Andrew W. Blackwood, Everett F. Harrison, Julius R. Mantey, Francis I. Steele, J. Kenneth Grider, David Wallace and Francis I. Andersen.

KOREAN CHRISTIANS ASK MERCY FOR SLAYERS OF STUDENT SON

The parents of a slain Korean student at the University of Pennsylvania asked that mercy be shown to the members of the teen-age gang that committed the crime. Oh In Ho, 26-year-old graduate student, was killed by young hoodlums who were on the prowl for money to go to a dance. Citizens of Philadelphia were shocked at the unprovoked attack. They called it one of the worst in the city's history. The mayor broke down and wept at the funeral, saying he was ashamed that so inhuman a crime had been committed in the so-called "city of brotherly love." Eleven Negroes, ranging in age from 15 to 19, are being held on a charge of homicide. The District Attorney has said he will ask the death penalty. The parents of the murdered youth have said that if mercy can be shown they will set up a fund "to be used for religious, educational, vocational and social guidance of the boys when they are released."

Oh's parents, who are Presbyterians, wrote from Korea saying: "We hope you can spare a piece of land in your country and bury our boy there, for your land is the homeland of Christians and people of democratic society. Thus we will remember your people and you will remember our people, and both you and we will have a vitally sense an obligation for better guidance of juvenile delinquents whose souls are unsaved and whose human nature is paralyzed."

OTHER NEWS ITEMS

IN THE MIDDLE EAST, according to a recent returned representative of the Episcopal Church, Christi-

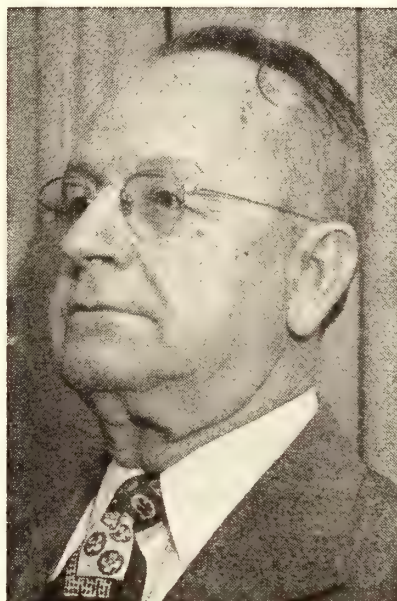
is steadily losing ground. This is due, said the Rev. S. Willand, in part to "a revitalized Islam but most heavily to secularism." He was in Beirut, Lebanon, for the past three years on the staff of the Anglican Archbishop in Jerusalem. Willand declared the church in the Middle East needs "priests and lay workers of breadth of vision, and . . . sufficient financial resources to make it . . . possible."

IN INDIA, The United Lutheran Church has turned over property worth three million dollars to its affiliated Andhra Evangelical Lutheran Church in Guntur. The property includes eight hospitals, Andhra Christian College, five high schools and 800 elementary schools, as well as about 2,000 churches and chapels. The property had been acquired by ULC missions in the 116 years since the Rev. Christian Frederick Heyer first planted the Lutheran mission work in southern India. Dr. Golla Vasahayam, president of the Andhra Church, expressed gratitude at the action as "inaugurating a new era of partnership." He pledged his church to a new "dedication of ourselves to preach and live the Gospel and to act as good stewards."

IN GERMANY, Bishop Otto Dibelius, chairman of the Council of the Evangelical Church in Germany, said recently it is a "miracle" that there are any families in East Germany who can resist the "concentrated coercion" of youngsters to participate in atheistic youth dedication ceremonies. He charged that Christians in the East Zone are suffering "severe afflictions" as the result of Communist pressures to participate in counter-Church programs replacing Christian baptism, confirmation, marriage and funeral ceremonies with their own "atheistic rituals." He demanded of Soviet authorities that they give a "clear answer" to whether "practicing Christians can still live in East Germany without being deprived of their essential rights."



In Memory of FRED ECCARD



FRED ECCARD, a member of the Dayton Brethren Church, became a member of the Brethren's Home and Benevolent Board in the year 1940. He has thus served these 18 years as a layman with great credit. He was able to attend the annual meetings at Conference time almost every year. He also was a member of the Home Executive Committee and made many trips to the Home with the other Officers.

His advice was very helpful to the Board members. He was congenial, and unselfish in his time and energy. He will not only be missed by the Board, but by the members of the Flora Home. May the Lord sustain Mrs. Eccard in this her great loss.

L. V. King.

* * *

ECCARD. Fred W. Eccard, 72, prominent Brethren Church leader, died at 9:30 A. M., on Thursday, April 24th, in Good Samaritan Hospital, Dayton, Ohio, where he had been a patient one week. Mr. Eccard was secretary of the Brethren's Home and Benevolent Board, and was a Trustee of Ashland College, representing the Ohio District. Funeral Services were held at the Hillcrest Brethren Church, Dayton, with burial in Fairview cemetery, near Englewood. Surviving are his wife, Alma, and a daughter, Mrs. Joan Milet, of Dayton.

Fred Eccard, born April 30, 1885, was a member of the Hillcrest Brethren Church, in Dayton, Ohio, where he served for many years as a deacon and on the board of trustees.

Virgil Meyer, Percy Miller.

DOUBLE ORDINATION SERVICE at Third Brethren Church, Johnstown, Pennsylvania Friday, June 13, 1958

for

**GLENN GRUMBLING and
KENNETH HOWARD**

ORDINATION SERVICES for Glenn Grumbling and Kenneth Howard will be held in the form of a combined Service in the Third Brethren Church, Johnstown, Pennsylvania, Friday evening, June 13th, at 7:30 o'clock. Rev. N. V. Leatherman, Waynesboro, Penna., will bring the message; Rev. Clarence Stogsdill, Pastor of the church, will be in charge of the service. Glenn will be ordained by his father-in-law, Rev. Wilbur Thomas, of Cary, N. J.; Kenneth will be ordained by Rev. E. J. Berk, of Muncie, Indiana.

Glenn will graduate from Ashland Theological Seminary this month, and will assume the pastorate of the Millersburg, Indiana, Brethren Church, on June 15th. Kenneth will be a Middler in Ashland Seminary, and will continue his studies this fall.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

ALL-INDIANA YOUTH RALLY

A Report

IT WAS A LONG DAY, Saturday, May 24, but a very good one for the members of the Ambassador Quartet when they attended the All-Indiana Brethren Youth Rally at Warsaw, Indiana. We Quartet members left Ashland, Ohio at 7:00 A. M. and returned at 1:30 A. M. that night, having driven about 400 miles, sung several songs and enjoyed a good youth rally in the meantime. Let us tell you more about it.

The rally opened with two hymns and a quartet number at two o'clock that Saturday afternoon at the Warsaw Brethren Church. A few explanatory remarks were made before the 150 attenders scattered into three discussion groups for the next hour. The subjects covered by these three groups, and led by the Quartet members, were Bible Study, Christian Stewardship, Prayer and Christian Conduct.

The above activity took place between the hours of two and three o'clock and then the groups of Brethren Youth assembled at 3:15 in the sanctuary for the remainder of the afternoon program. The half-hour inspirational hour was led by the Quartet and included much singing, remarks by your Youth Director, and a devotional message by Chuck Huff of the Ambassadors. The Youth Director used his allotted time to outline a POINT 4 PROGRAM which follows:

1. Read Page 18 every week in the "Brethren Evangelist."
2. Be working hard on the National Project of \$4,000 to X-PAND SUMMER CRUSADING.
3. Plan now to attend National Youth Conference at Ashland, August 18-24.
4. Be awaiting details at Conference about the forthcoming SPEECH CONTEST for next year. It's a BIG One.

Chuck Huff projected our thoughts 15 years into the future as he outlined the expected economical and political

events of that time and then asked the question, "Will your spiritual condition be in the years ahead everything about you is moving so fast and changing constantly?" It is a good question for young people every church to answer!

Several Brethren Youth from various Indiana Churches then participated in a Talent Contest. At this point we will announce, at least in part, the winners.

First Place: Gary Bargerhuff (Loree)

Vocal Solo—"The Lord's Prayer"

Second Place: Sharon.....(Ardmore)

Accordion Solo

Third Place: Clarinet Trio (N. Manchester)

"Trust and Obey"

(SPECIAL ANNOUNCEMENT—As you can see in the report above I unintentionally left Warsaw without leaving the names of the Clarinet players or Sharon's last name. Help is needed! For the first two people supplying the missing information, we will award two year subscriptions to the "Brethren Youth Magazine" FREE. Let's hear from you!)

The afternoon program concluded with the showing of the film, "Silent Witness." The story centers around a boy who felt a strong pulling to speak to a classmate in high school about Christ, but he always refused to actually say the words when opportunities arose. One day it was too late. What kind of a Witness are you?

By 6:00 P. M. everyone had been transported from Warsaw Church to the Eskimo Inn at Winona Lake for the Brethren Youth Banquet. The meal was excellent, decorations by the Elkhart B. Y. C. were very neat and appropriate, and the program was fun if nothing else. Four "screwballs" from the East proved they were learning to sing and they practiced on the banquet attenders. One even forgot to shave before coming, but that was cared for also. These activities all took place before settling down to more serious music and remarks by Marlin McCann as he showed a few slide pictures of the Ambassadors' travels in Europe last summer.

Nearly two hundred (193 to be exact) attended the All-Indiana Youth Banquet and much thanks goes to the Indiana District Youth Board and its president, Rev. Herbert Gilmer, for planning and initiating such a fine rally. KEEP UP THE GOOD WORK, HOOSIERS!

NATIONAL PROJECT

\$4,000.00

"X-PAND SUMMER CRUSADING"

Not too much time remains before each local B. Y. C. will be asked to bring or send its contribution to National Youth Conference for the National Youth Project.

It will take work by everyone to meet the goal and it will take a contribution (no matter how small) from every church to raise the \$4,000.

Can the Summer Crusaders count on your support? Only two months to work!

KEEP THIS IN MIND

The Women's Corner

by Helen Jordan

WHAT DO WE PRAY FOR?

DO WE SEEK GOD in prayer only when we have some special request? Can we become presumptuous and ask of God far too much?

In Matthew 7-8 we are told "For every one that asketh, he will give him, and he that seeketh, findeth, and to him that knocketh it shall be open." But if we would look farther in the same chapter the 21st verse, we read "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." You see, we must do more than cry "Lord, Lord," we must reflect our trust in God's will for us. How nice it would be if we would look on prayer as a visit with our Heavenly Father. We should sit in time of plenty as well as in time of want. It is only through Him that we are so well supplied. Let us instantly thank Him and endeavor to do His will in time of joy as well as sorrow.

Adelaid R. Kemp words these thoughts so beautifully in her poem entitled:

MY PRAYER

Dear Lord, not for the things that men call fair,
For honor, beauty, all the vain display
With which their restless hearts would cheat despair,
But for the costlier joys of life, I pray.
For strength to carry daily burdens sent,
For tender memories of yesterday,
For rest with gathering night, and sweet content
Where'er I am, dear gracious Lord, I pray.
For courage, when within my aching breast
The heavy pain of sorrow throbs, O may
Thy Will be done," and leave the rest
To Thee, most blessed Lord. For this I pray.

Mrs. George E. Witter,
Canton, Ohio.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

(Note: A correction for the article of May 10th.) It is stated by error of the writer that during Dr. Miller's administration "the debt was paid off." It would seem that the fact was that during Dr. Miller's administration a "temporary endowment plan" was started, which was securing the promise of as large a number of people as possible to sign an agreement to contribute \$6.00 a year in multiples thereof to help meet expenses. Dr. Gillin, who followed Dr. Miller followed the same scheme, getting trustees to employ later a Rev. Hazlett to travel over the churches of the Brotherhood, getting these temporary

pledges and taking collections in the congregations. At the end of five years, as President, Dr. Gillin was able to turn over his responsibilities to another with the debt all paid off. (Apologies to Dr. Gillin.)

* * *

BRETHREN HOME HISTORY

THE BRETHREN HOME was organized at the Ohio District Conference at Bryan, Ohio, in 1901. It was organized as a National Organization in 1924. Mrs. Lydia Fox was the first donor to start a fund for a Home. Henry Rinehart gave the first annuity money amounting to \$32,000.00. Mrs. George Rench was the second largest donor in annuity to the sum of \$9,000.00.

Construction of the Home began in 1922 at Flora, Indiana. The home was opened for membership and dedicated, May 1, 1923 by Dr. C. A. Bame.

The cost of the structure was as follows:

42 acre farm	\$12,000.00
Administration Building	36,121.47
Furniture and Equipment	2,675.00

Total \$50,796.47

The first trustees were as follows: E. J. Worst, J. Allen Miller, A. D. Gnagey, Sam Keiser, S. M. Loose, Dr. Miller was the first president and served in that capacity for a period of 22 years. There have been 5 presidents, 6 secretaries and 7 treasurers. L. V. King, the present Treasurer has held this position for 24 years. There have been 45 different Trustees. The present Board members have served for some years; L. V. King, for 26 years, John Eck for 24 years.

The first Superintendent and Matron were Mr. and Mrs. Monroe Landis. There have been eight different couples in charge. Mr. and Mrs. Russell Kuns are now in their fourth year.

The budget the first year was \$5,000.00. The largest income since was in 1952, in the amount of \$42,177.72.

There have been around 65 persons who have made their last residence at the Home.

The income of the home has been from gifts, annuities and wills, as well as some income from the farm. The income from the home has never been large enough to become self-supporting. Attorney Roland Obenchain has been remembering the Home with a Government Bond during the years that his mother had been at the home. The total now amounts to \$6,300.00, plus a gift of \$1,000.00 in memory of his deceased wife.

The Eyman estate interest began in 1927 and has amounted to close to \$60,000.00. In later years the amount has been close to \$4,000.00 each year.

Three new cottages have been added to the Home for couples and help, at a cost of approximately \$10,000.00 each. Much money has gone into the Administration building from year to year to make it more modern and usable and to keep it in splendid shape. A new barn has been added, also.

The home is located in Carrol County, just a half mile West of the city of Flora, in a rich farming community. The Home is open for visitors at any time. The Home is also open to life members who can pass the physical test and have been members in good standing with some Brethren Church regardless of the amount of money they may be able to turn over to the Home. (Note: Information for this article secured from Rev. L. V. King.)



STANDARD ATTENDANCE CARDS AND SEALS

- SIMPLE, EFFECTIVE, LOW COST
- 8 NEW CARDS — STICKERS
- BEAUTIFUL FULL COLOR

Teachers, Superintendents . . . boost your regular Sunday-school attendance by using these brand-new full-color attendance cards. A variety of 4 Biblical and 4 modern designs are available. Each card can be used for an entire three-month period. Select one of the 8 beautiful designs shown and order enough to provide each child with a card. Each Sunday he is present give him a gummed seal to stick on his card. . . . Card size, 10 x 8½ inches. Seals are shown approximately 1/3 size, with their matching card. We recommend ordering one package of seals for every 7 to 10 pupils. 100 seals to package, except stars, which are 200 to package.

Attendance Cards 45c dozen; \$3.50 per 100
 Attendance Seals 30c. per package

ORDER BY NUMBER AND TITLE

CARD NO.	TITLE OF CARD	SEAL NO.	SEAL TITLE
1801	Jesus, Our Shepherd	1801-S	Lambs
1802	Traveling to Jerusalem	1802-S	Donkeys
1803	Following the Star	1803-S	Stars (200 to pkg.)
1804	Fishing in Galilee	1804-S	Fish
1805	Going to Church	1805-S	Automobiles
1806	Trains	1806-S	Trains
1807	Sailboats	1807-S	Sailboats
1808	Ranch Life	1808-S	Cattle



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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

June 14, 1958

No. 24

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

OAK HILL, W. VA. Brother Robert Madoski was the speaker on Morning Devotions over Radio Station WOAY in Oak Hill, the last two weeks in May.

PITTSBURGH, PENNA. The W. M. S. presented their Public Service the morning of May 25th.

The Pittsburgh bulletin informs us that the Laymen of the Pittsburgh Church entertained the Laymen from the Third Church, Johnstown, at a carry-in dinner recently, with program following. Ten Laymen from Pittsburgh, and fifteen from Johnstown responded.

Brother Guy F. Ludwig has received and has accepted a call to serve the Pittsburgh Church for two more years.

FREMONT, OHIO. From the Fremont bulletin we learn that the Mother and Daughter banquet on May 20th saw a capacity crowd, with some who wanted to attend having to be turned down for lack of space.

LOUISVILLE, OHIO. From the Louisville bulletin we glean the following: "About 90 mothers and daughters attended the Mother and Daughter Banquet on May 23rd."

ASHLAND, OHIO. (GARBER MEMORIAL). The W. M. S., in charge of the service the evening of June 1st, presented Missionary Board Secretary, W. Clayton Berkshire, as guest speaker.

NAPPANEE, INDIANA. Two new members were baptized and received into membership of the Nappanee Church on May 18th.

FLORA, INDIANA. Brother C. A. Stewart was the speaker for the first of Flora's Union Sunday evening services, on June 1st, in the Flora Church of the Brethren.

Brother Stewart also notes in his bulletin that the Flora Church will be host to the Union services for the remainder of the month of June.

SOUTH BEND, INDIANA (ARDMORE). Missionary Board Secretary, W. Clayton Berkshire, was the guest speaker in the Ardmore Church the morning of June 1st.

ELKHART, INDIANA. Pictures of her trip to Europe were shown by Mrs. Coleen Myers at the S. M. M. public service in the Elkhart Church the evening of May 25th.

LANARK, ILLINOIS. Brother H. Francis Berkshire brought the Baccalaureate Address for the Lanark High

School Seniors the evening of May 25th. The service was held in the Lanark Brethren Church.

The Sisterhood conducted the public service the morning of May 18th.

MANTECA, CALIFORNIA. A Bible Prophecy Conference was held in the Manteca Brethren Church the week of May 18th through 25th. Brother Albert T. Ronk of Waterloo, Iowa, Church was the speaker for the week.

An attendance of "fifty or more" is reported at recent Mother and Daughter banquet held in the Church.

Pastor Milton M. Robinson was the guest editor of "Our Churches Speak," in the local newspaper on Thursday, May 29th.

COMING EVENTS

DISTRICT CONFERENCES

Southeastern District

June 17, 18

Bethlehem Brethren Church

Harrisonburg, Virginia

Indiana District

June 16-19

Brethren Retreat

Shipshewana Lake, Indiana

PENNSYLVANIA DISTRICT

CAMP JUNIATA

25TH ANNIVERSARY CELEBRATION

Saturday, June 28th, at Camp,

near Entriken, Huntington County.

All former campers and friends welcome

Noon meal free.

LET'S MAKE IT A DAY TO REMEMBER

Seventieth General Conference of the Brethren Church

August 18-24, 1958

Ashland, Ohio

THE BRETHREN EVANGELIST

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Rev. Woodrow B. Brant, Brethren Beliefs

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The Editor's Pulpit

The Time is Running Out

ELSEWHERE in this issue of **The Evangelist** appears the current report of the Secretary of the Central Planning and Co-ordinating Committee, as it relates to the response of our Churches to the financial program approved by General Conference last August.

We encourage every Brethren to make a careful and comprehensive study of the report. In some ways, it is very good; a very encouraging report. It indicates that 55% of our Churches, comprising 57% of our membership are supporting the program. From a statistical plurality, we can say that the majority of our Churches are supporting this forward looking, program of advance-

ment, as formulated by a Committee charged with such a duty.

On the other hand, it indicates that 45% of our Churches, with 43% of our membership, are NOT supporting the program. These are the figures as of the last of May. While it indicates statistically the present situation, it does not show the intentions of Churches planning on paying their apportionment in a lump sum in early summer. That will alter the picture somewhat.

The report is timely, in that it serves as a report of progress, but more than that, as a reminder to the Brethren that General Conference will be meeting in two months, and what is to be done, must be done quickly. W. S. B.

The Day Of "Big Money"

WE ARE LIVING in an age of "big money." Even the launching of the smallest rocket turns up a sum of money many times larger than the General Conference budget set for this year. Every family in The Brethren Church, every organization in our Church, knows the press of finances. Whether it is going to get better, or worse, is not in the mind of this scribe to speculate. It does appear that when times once again "get good," prices will rise, and we shall be out where we are in relationship to relative gain.

Which brings us to the point that God's people are to be faithful in good times and bad, and that regardless of the kind of times we live in, God's work must go on. As we search the Scriptures, we find that the rewards are being paid and are to be paid to those who are found faithful regarding what they have. The Lord has made many promises in His holy Word about the blessings to come to those who benefit His work by their gifts. Often times we are put to the test, but His promises are always sure, as note: "Bring all the tithes into the storehouse, that there

may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." These words of Malachi are familiar to all, but we have printed them here to impress again upon our minds their wondrous truth.

It is hard for us to realize when we are "hard pressed," that these are days of "big money." We use the term as it relates to the fact that it takes so many more dollars to do a thing today than it used to.

So, in fulfilling our part of the "giving relationship" to our Lord, our giving must be measured in terms of present day dollars. During these summer days, let us take the time to study the whole structure of our giving to the Church. An upgrading of our thinking and giving in this respect will provide many-fold blessings: Better support of the Church's program, a better feeling within ourselves, and an abundance of "mysterious" blessings coming to us as God's part of our giving relationship. W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



MISS MINNEVA NEHER

WHEN THE ANNUAL CONFERENCE of the Church of the Brethren, or the Dunkers, as commonly known, met at Calgary, Canada in June 1923, for their Conference, it was a gala day for one of its attendants. This was the occasion when the dreams of a short life time were to be realized in their beginnings. It was at this Conference, along with others, that the subject of this article had the hands of the elders laid upon her head and she was dedicated and set apart to the work of a Missionary. Her field was in China or to be China.

In the audience that day sat her cousin, from Fayetteville, West Virginia. The subject of this consecration was Miss Minneva Josephine Neher of La Verne, California. The cousin in the audience was Miss Esther McAvoy, a Fayette County teacher who was in attendance at the Conference with a school teacher friend, Miss Willie Cline. Miss McAvoy two years later became the wife of the Author. Those days were great days, and little did they realize that when this Meeting had adjourned and the attendants had scattered to the various parts of the compass, that this would be the last time that the cousins would ever meet, or see one another again. From this Conference a visit was made by Miss McAvoy and Miss Cline to the home of Minneva Neher in La Verne, California. Miss Neher was busy with other matters and so did not accompany them to her home.

Minneva Josephine Neher, was born in Inglewood, California, on October 22, 1896, and was therefore at the time her setting apart for full time Missionary work, twenty seven years of age. Minneva was the third child born to William H. and Lottie Flory Neher. There were twin sisters older and a brother, younger. Her mother was the daughter of Elder Jacob Flory who lived for some time in the Gatewood section of Fayette County, West Virginia. This had been a favorite settling place for over 100 years of people from Virginia. The Sangers, the Duncans, McAvoy's and others came to this table land, and found employment. This section is located some four or five miles from the County Seat, of Fayetteville. Jacob Flory was commonly called by his relative, "Uncle" Flory. He was a member of the German Baptist or Dunker Church.

There was a tendency in those days to head toward the West. Many of the early pioneers of the Dunkers were strong for organization of colonies, which was commonly done in the various Western states. So in course of time we find Jacob Flory and wife in California from the Mountain table lands where they had made their home in West Virginia. The Neher family lived in Inglewood, California, until Minneva was seventeen years of age. At that time they moved their possessions and took up their abode in McFarland. Later on they moved to La Verne, where the mother, at this writing, is still living.

Minneva was given the advantage of the schooling afforded in her day. First, High School in Inglewood, then the La Verne (Lordsburg) Academy and the Del Norte High school. Interested in teaching, she taught one year after which she entered La Verne College. She received her A.B. Degree in 1919. The various activities found giving her talents, and sharing them in a wide scale. As a product of a fine Christian home, she was given a good base upon which to work. She had a rich heritage and a great love for the Church. Her affiliation with the Church in actuality came when she was eleven years old at Inglewood when she was baptized and her name placed upon the church register.

From the time that she was twelve years of age she was intensely interested in Missions. This was the underlying purpose of her life. An event occurred when she was twelve which gave a great boost to her missionary aspirations. This was a visit of her cousin, Rev. Frank Crumpacker, who at that time was under appointment to go to the China mission field. Perhaps the association with such members of her family, and this one especially, caused her to center her desires upon becoming a missionary in this needy field, China. Her pioneer spirit and ambition became a part of her life and from that day on until the initial step was taken at Calgary, Canada, she was at heart a missionary to China. Every letter that came from the China field, and especially when the work was located in Shansi was of the greatest interest to her. She was a practical person and was not alone interested in those miles and miles away and separated

ocean or oceans, but was interested in those of different race in her own door yard. Thus we find her doing mission work even while she was in College. It was her delight and pleasure to serve in various missionary groups in her home town.

She realized that she should be trained to the highest degree in order to more faithfully serve her Lord and Master. With this in mind she entered what is today Bethany Biblical Seminary in Chicago, Illinois. Here, as even she had been in College, she affiliated with various organizations that ministered to the needy and the down and outers. The County Home, and the County Hospital, gave full opportunity to deal with the unfortunates who were in need of her ministrations and smiles.

During the years of 1921, and 1922 she was a travel-secretary of the United Student Volunteer Movement of her church. She traveled extensively and in so doing carried inspiration to others. In this work she influenced a missionary family, the Eikenberrys, to go to the China field sooner than they had anticipated. Following some activities, Minneva returned to her home in La Verne in 1923, and then in 1924 she returned to Chicago. Here, in order to fit herself for the best possible service upon the field, she entered Bethany Hospital for nurse's training. The days were busy days, and full every moment. However, she was unfortunate in receiving a fall, which immobilized her to some extent. Her right arm was broken and as she was right handed she had to readjust her activities. Her Hospital work was interrupted but she learned to type with her left hand, and this, with reading, filled much of her time.

The great day came in August 1924, when on the 14th for which she had looked and worked came closer realization. She was realizing the anticipation of years when she boarded the vessel to take her on her way to the Orient. Here she was literally answering Christ's call. Just before setting sail with her traveling companions, she wrote to the general secretary of the Mission Board, the late C. D. Bonsak, as follows: "I want to tell you I appreciate it more than I can tell that I have the privilege of going to China under our General Mission Board. I want always in my work to be true and loyal to you."

Days following her landing were busy days for there was the language school. She attended this in the large city of Peiping. For two years she was very busy indeed learning the language of the people she had traveled so many thousands of miles to serve. She studied not only the Chinese language but was a keen student of human nature, and the Chinese furnished the human nature. There she learned to know them and to converse with them and her greater love and admiration grew for them. She told her American friends in the following words, which were very expressive . . . "My respects and admiration for the Chinese has grown by leaps and bounds since coming to know them as I see them here in Peking. The language teachers are a means of introducing us to a cultured Chinese class. We respect our Chinese teachers as much as any teachers we ever had at home. Indeed, I think I can truly say that I have seen some of the best demonstrations of teaching ability and pedagogical psychology which I have observed in all my school experience. The Chinese are a splendid people and I am happy to be among them."



The last picture taken of the three missionaries, by a Chinese soldier, who pretended to be their friend. This was sent to the Hykes after the death of the three. Left to right: Minneva Neher, Mrs. Hykes and Rev. Hykes.

Traveling was a problem, but according to the ideas of the Chinese, was taken as a matter of course. Long miles were covered on foot or riding the flap-eared donkeys. The reader accustomed to all the luxuries of American life will perhaps enjoy that experience which Mineva did not enjoy. She writes about it. She was caught on one of her journeys in a heavy rain fall and was forced to spend the night away from the compound. These are her words: "We waited until the worst of the storm was over and then we made our way slowly and carefully through the mud, slush and water for some ten li (3½ miles) down to the village at the foot of the mountain. Here we found an inn and we were thankful to be near a warm brick k'ang (This was a brick platform common in China, and was used as a bed. It was so constructed that a fire could be built under it. Author).

"But I was not at ease for I was the only woman. I made bold to ask the inn keeper to find a place where I might stretch out my cot. He told me that I might put it up on the same hot k'ang where I was sitting and the men would occupy the other side of the room. Again I insisted that I have another room, even without fire. Finally it was decided that the men depart to another house and I might have the room to myself. That suited me very well. However there were holes in the paper windows which did not prevent a cat from coming in and scaring me half out of my wits. It continued to rain steadily throughout the night.

"The morning did not look very promising, but we decided to move forward. As we went on the sky cleared

and soon it was blue and pretty. But the roads were terrible. I walked the greater part of the way and it was about one-third when I reached home. I was very tired and hungry and soon fried some potatoes and eggs and had a bite to eat. I had not had a proper meal since the morning of the day before."

The years filled with work passed rapidly and soon it was furlough time. This came in 1931 and ended in 1932. She was in the home land approximately eighteen months. She enjoyed to the brim the days at home with her family and her loved ones. It was a time of needed refilling. Wherever she went, she testified to her love of the people in far away China. Her furlough was not spent in idleness but in doing those things which she felt would improve her work when she returned to the field of her choice. August was an outstanding date in 1932 when she said a tearful good-bye (which turned out to be farewell) to her loved ones at home and departed for the distant land which was to be her place of departure to be with her Master whom she loved and served. As she turned her face to the Pacific and looked on toward the setting sun, she felt that her cup of happiness which had been previously filled was now overflowing.

Returning to her work she now found the days filled with serving, and preaching the Gospel to those who sat in darkness. Filth, poverty and depravity, dirt and human suffering was on every hand. Beggars living in caves eked out an existence at the hand of those who possessed more than they. They did not need to possess much to have more. Opium made its inroads upon many of the people. They tried to bury their miserableness in the forgetfulness brought on by the fruit of the Poppy with its grand illusions. One child, a victim of rickets, unwanted and unloved, with crippled and deformed back, was just too much for the sensitive heart and soul of Minneva, so she took her into her own home. Giving her the tender care she needed was a godsend to the unfortunate little girl. Though Minneva was of a cheerful disposition, she was not without her testings. At times her health was not of the best, and the dread oriental disease of Trachoma threatened her eyes.

It must have been a bright day when there came from America the young couple who had been accepted and appointed for the Chinese Mission Field. They were Alva and Mary Hykes Harsh. Whether they had been acquainted before teaming up together, the Author doesn't know, but Minneva must have been just the aid and guide they needed to help them in their new work. It was in 1936 that the new recruits came to the Province of Shansi where Minneva was stationed. From this time the letters of all three mention the others. Their travels and their work was together. So far from home folks

in California, West Virginia and Washington County Maryland, they must have depended upon one another for mutual aid and comfort in their trying work. The clouds were boiling up and soldiers were everywhere present, both Japanese and Chinese. More and more there were ever increasing in their demands. A description of the war expressed by one of the Generals of the Civil War in America must have been somewhat of an understatement when he said or supposedly said, "War is Hell."

The Japanese entered the town where the three missionaries were stationed and they were practically restricted to their compound. She writes at one time, "I now have within our court over one hundred of our church people or their relatives. Besides this we have about as many of the leading gentry, merchants and officials living at present." Little did they realize that the fall of 1937 just what the days would bring forth. They lived in faith and hope. The Japanese rule was strict and caused concern in the mind of the pioneer missionary Frank Crumpacker. Just two weeks before they appeared, he visited their station to see how things were going with them. He gave them good advice and instructed them not under any circumstances to leave the mission compound either day or night.

At the visit of Rev. Crumpacker, Minneva asked about burying some of their surplus funds. He advised this but stated that each should know where the money was buried. There is always looting where there are soldiers and the Japanese soldiers filled the town.

Some two weeks after they went out to answer the call for aid from which they never returned on the December 2, 1937, Frank Crumpacker came back to check on their disappearance. He found \$1,700 missing. After a search he located it buried under a lilac bush in the front yard. It had been placed in two baking powder cans for safe keeping. When the little girl, a plant or otherwise may never be known, came for the three missionaries to go to the aid of the ones supposedly in need, a certain was drawn and no rift has been located in it. A low missionary who worked with her and knew her well stated: "She was generous to a fault and her great loving heart took in everybody, from the wealthy official class to the beggars on the street."

December 3, 1938 an issue of the Gospel Messenger with numerous memorials was dedicated to the three missionaries who walked out and never came back. There was untold sadness in the home land, and uncertainty added to the grief. The author along with Mrs. Ank and daughter, Mary Alice, had the privilege of spending some time in the home of Miss Neher in La Verne, California. This was in 1948. Mr. Neher had passed on in 1946. The day was one to be remembered, the

*Your time will be well spent
at General Conference this year*

all was the spirit of sadness caused by the tragic appearance of a former occupant of the home. The mother did not bring up the mention of the one who had spent her life thousands of miles from home, but there were signs on every hand that her memory was revered. Things became so bad in China that in 1941 there was evacuation of the workers. Later on, in 1945, they were to return and it was hoped that some information might be secured relative to the mysterious disappearance of the three. It was hoped that after the power of the Japanese had been broken that there might be some relative to the missionaries secured. However the search was fruitless. Letters from the returning missionaries brought nothing new. In talks with the Chinese Christians they were apparently stunned by the terrible years and months through which they had passed and could throw any light upon the subject. Miss Annetta states, "They had passed through so much sorrow and death themselves that only the struggle for survival occupied their minds. They could remember little and could give nothing positive." Now since the Communists have come in with their godless way of life there is little hope that any light will be thrown upon the matter and that the possibility of further investigation is in an uncertain time if at all. The missionaries and the rigors of torture and internment camps who remained within the reach of the Japanese. Fortunately there were no further deaths. Rev. Minor Myers has told the writer of his experiences while interned by the Japanese. They are such as not to be expected in a so-called civilized world.

Anneneva had a favorite hymn which she enjoyed singing. Perhaps unconsciously it was the pattern of her life. This hymn was sung as a duet at her last mission conference in April 1937 at Ping Ting.

She asked a fellow missionary, Grace Clapper, to sing with her. It was sung with exceptional feeling.

As much as this hymn meant so much to the missionaries on the one way journey, the writer feels that it is fitting to be used in part in the close of production. Certainly it summed up the story of her life. This hymn will readily be recognized and in part is:

Jesus, Lord and Saviour, I give myself to Thee,
Thou, in Thine atonement, didn't give Thyself for me.
I have no other Master, my heart shall be Thy throne,
My life I give, henceforth to live, Oh Christ, for Thee alone.

Singing for Jesus, a life that is true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free,
This is the pathway of blessing for me.

St. James, Maryland.

WHAT SHE BROKE

SUE CAME home from school tired and cross. She had a headache. Everything seemed to be going wrong. She sat down in the big chair in the living room, and leaned her head back to rest.

"Sue, please help me with this cleaning," called her mother. Sue got up frowning. She fussed and scolded as she helped her mother do the cupboard, lifting down the china and glass, washing them and putting them back. When Jack came in from school, she snapped at him for touching the old teapot with his grimy hands trying to find the cooky jar.

Jack went out in a hurry. Sue went on cleaning and snapping, "What is the use of cleaning the china unless you paint the cupboard?" she asked, sourly. "It isn't fit to keep nice things in. The whole house is run down. I hate to bring my friends in here. Why can't we have things like other people? We haven't even a car, and every one else on the street has a nice car."

Her mother said nothing, but her face was sad. She went on. "There's Jack with the Rollins boy again. If he brings him in this house, I'm going to walk out." She wiped the tumbler in her hand, and then looked at the boys outside.

"I'd like to throw this tumbler at him through the window!" she cried, her irritation reaching a climax.

"Well, why don't you?" said her mother quietly.

Sue's mouth fell open with amazement. "Why—why—this is one of the best tumblers. I'd break it, and smash the window, too, if I did that."

"You've broken a great deal more than that in the last half-hour," said her mother gravely.

Sue was bewildered. "I haven't broken anything, Mother," she said.

"Yes, you have. You've broken the peace every minute. You've broken every rule of good manners and right speaking. A tumbler is only a tumbler, and a pane of glass is only a pane of glass. But you are breaking things that count far more than that."

"I don't see—"

"Well, I'll tell you. Your father is trying to pay off your brother's debts, and keep the family name honorable. You know that. You ought to honor him for it. Instead of that you complain that the house is shabby and you have no car. You're breaking something there that you ought not to touch—far worse than poor Jack with the teapot. You're saying all the mean, cross things you can think of. You're just trying to smash away at my feelings. Can you see now?"

She saw. She did not say another word. She went on washing and wiping and putting away.

—Youth's Christian Companion.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assis

ASHLAND TO BUENOS AIRES (The Rowseys)

May 4, 1958

Dear Ida:

... We left Berlin on Friday evening, April 25, by train, and arrived in New York on Saturday morning. We stayed at the Prince George Hotel until Monday. After a visit to the Real Airlines and a brief visit around town, we left for Miami. Arriving in Miami at 5:30 A. M. we had a half day to spend before take-off time; so we took a room where we might get some sleep until flight time.

It was wonderful to be able to visit and have lunch with Jean and Phil Lersch who drove over from West Palm Beach to see us off; they were the last ones from home we saw before leaving. The plane, which was to leave at 1:05, was delayed for radio repairs, and we didn't leave until 8 P. M. We stopped at Caracas, Venezuela, for one hour, about 1 A. M. Susan wasn't a bit happy about having to get off the plane at that time.

When we started to leave Caracas and were half way down the runway, the plane stopped and returned to the terminal—more work on the engine; then finally we were off to Rio. Here we were in the air for some daylight hours and saw some of the jungle of Brazil under us. The service on the plane was wonderful and we made some new friends. As we landed at 3 P. M. we stepped off—

not at Rio, but at Sao Paulo. Because of our delays to this point, the plane we were to have taken to B. had taken off earlier; however, the Real Airline had made reservations for us on the Pan American Clipper, leaving that evening at 10 P. M. Until that time we were the guests on a long tour of Sao Paulo and at a fine dinner.

At 10 P. M. we left for the last major lap of our journey. After a short stop in Montevideo we landed in Buenos Aires at 3 A. M. and found Jane, Rob, Clayton and some of the Byler children waiting at the airport to greet us. Going through the immigration line we were greeted by David Palaci (June's husband) who helped us clear of the official checks in fine style (we would have had trouble without him, as our Spanish wasn't quite up to the ordeal).

Since next day was to be Inauguration Day in B. and Labor Day or May Day, we made plans to see a parade if we could get up on time. Finally, saying good night to everyone—about 5:30 A. M.—we were soon so asleep in our new home. We were so happy to have arrived.

In His service,

John, Regina and Susan

WAKA BUILDS A CHAPEL

Robert A. Hess

WAKA TEACHER TRAINING CENTER in Nigeria, Africa, is hoping to have the use of a chapel in the near future. Since the founding of the school more than five years ago, we have felt severely handicapped because of the lack of a suitable place of worship. In the beginning years our worship services were held in a classroom which had been designed for thirty students only.

Since leaving the classroom building we had been worshipping in the Women's School kitchen and laundry classroom building. The main advantage of this domestic setting was that until recently it was the largest area under one roof. But the atmosphere could hardly be called inspiring. To one side were the stoves and to the other side was a long wash-block with drains running the full length of the room. Rough uncovered stones made up the walls which had never been plastered, and a low roof of crudely-hewn palm timber and aluminum roofing contributed to a closed-in feeling.

The most critical shortcoming, however, was that we were recently having as many as four hundred people packed into this room which is only thirty by forty feet. It was common to have the knees of the person behind

pressing against you while at the same time your knees pressed against the person in front. The situation demanded that we begin to plan for something else.

A building dedicated solely to the worship of God was the logical answer. It demanded also that such a building be designed and built to impress unquestionably the minds of all who saw to it that the worship of God was considered to be the most important thing at Waka. As such it would be well in harmony with the purpose of Waka. We cannot well claim sincerity if large sums of money are spent for buildings for other purposes while the worship of God is carried on in whatever building happens to be somewhat usable.

We must remember that the present mood in Nigeria is to attach great prestige to the building in which a institution is housed. Because of this government colleges and Muslim mosques have been as show places and looked to in pride by Nigerians. The Christian Church cannot ignore this point of view.

More than three years ago a search began to find a place for our chapel, but it seemed that all doors remained closed. We found that the government would give or

amount to such a project which, as it turned out, is only about one tenth of the estimated cost. With the exception of a few gifts this was all the money we had in hand until about a year ago, when a substantial addition was made to that in hand. (This amount represents the funds sent by the Brethren Church for Waka Chapel.) Since building costs were rising, it was thought that we should at least begin and proceed as far as possible. Ground was broken last August and the cornerstone was laid on October 24, 1957, with Reverend Stover Kulp and Rev. Mshelia officiating.

Each day brings us closer to the realization of the fulfillment of the dream for a chapel at Waka, but the money now in hand is about all spent. It is feared that by the time the roof is on, we will have no more funds with which to finish the walls in the gable ends, to complete the floor, to plaster, to put in the ceiling, nor to add furniture. It is of necessity that we are proceeding on faith that funds will become available sometime, but we may have to use the building in an unfinished stage at the beginning. We have full confidence that the church will rise in the challenge of providing a proper house of worship at Waka.

In the meantime, we have temporarily moved our services into a dining-recreation hall which is nearing completion, but when the building begins to be used for its original purpose, we will no longer be able to meet there. Waka is growing at a breathless rate. Just a little over five years ago no one lived at Waka. Nevertheless, a short time after the opening of Waka, more than a hundred people were gathering for worship each Sunday; at present this has increased to about four hundred. The end is not yet in sight. Plans have already been made which will more than double the present size of the school. Arrangements are already being made to begin a year secondary school in 1959. We are facing an almost limitless future.

The new chapel had to be planned with this in mind. It would have been unfortunate to have built a building which would have been outgrown in a few years. Quite recently Waka is going to grow.

The building now under way has therefore been designed to seat 800 people. It is 60 x 100 feet and is made of stone and concrete. Its design is a tribute to the efforts of our builder, for the parts now finished show promise of a very beautiful and sturdy building. It should remain many decades as a place which gives true dignity to worship of God.

Spiritual Meditations

Rev. Dyoll Belote

GOD IS ABLE

God is able to make all grace abound toward you; ye always having all sufficiency in all things, may abound to every good work." 2 Cor. 9:8.

HERE IS NO FOOTING for unbelief in this text. Turn where you will you will find one of God's "alls" trying to meet you at every turn. I believe that many people are struggling, dissatisfied, looking in this direc-

tion and that, seeking to find the secret of something better, more satisfying than that which they already possess. A writer tells of being in this dissatisfied state, seeking for something more victorious, when a friend read these words from our text. He says, "It seemed as if God pulled me up, so to speak, and said to me 'Be still, be quiet, harken to what I have to say.'"

"I had been praying," said the writer, "Lord enable me; and now I had to look away from what I desired to be, to what God was." Perhaps too many times what we need is not so much empowering as surrendering, so that God can use us—tools, vessels fit for the Master's use.

"Have Thine own way, Lord,
Have Thine own way;
Thou art the potter, I am the clay,
Mold me and make me
After Thy will,
While I am waiting, yielded and still."



What's Doing in the Churches



NORTH LIBERTY, INDIANA

Recently the Evangelistic Committee met at the church to make plans for our coming Revival.

On March 30th, we held a Dedication Service for the children. Our pastor had 5 babies and 3 boys dedicated.

Easter Sunday we held sunrise services at 6:00 P. M. Our guest speaker for the service was Rev. Eastburn of the North Liberty Wesleyan Methodist Church. We then served breakfast to about 160 people.

The Laymen held their public service on Sunday, April 13th.

Rev. W. E. Thomas recently held Revival services at Kregar, Pennsylvania. During these services there were 10 people saved.

Sunday, April 20th, we had baptismal services with 10 baptized and 11 brought into the church.

We held our annual Mother and Daughter Banquet on April 18th with a carry-in supper in the church basement. The evening service was opened with scripture read by our W. M. S. president, Mrs. Edna Schrader, followed by prayer. We had two special numbers by Linda Crumpler and Marilyn Reed. Also a poem by Marsha Jackson and a musical reading by Mrs. Kathryn Hevel. There were about 90 mothers and daughters present for this service.

April 27th we held our Communion Service with 65 people taking part in this service.

We are very happy to see the new garage at the parsonage about completed. The reason we are getting a new garage is that it caught fire.

Mrs. Frank Sims, Jr., Corresponding Secretary.

SAMPLE

BRETHREN ROAD SIGN



THE BRETHREN CHURCH NEEDS AN OFFICIAL ROAD SIGN on every road leading into every city where we have a Brethren church. The advantages are numerous: announce that there is a Brethren Church to friends in the community and passers-by; direct visitors to the church for youth, Laymen, W. M. S. rallies and conferences; and remind each membership that it does have a place in the community.

ACTION:

This is the feeling of the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE as they advised our sub-committee on the Church Insignia to make investigations and report at the last meeting on April 14. In the light of the report our committee brought, the following motion was made at that meeting: "... that the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE recommend that the sample of the sign to be displayed at General Conference be adopted as the official sign of the Brethren Church and that the sub-committee on the Insignia from the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE be the agency for distribution." Official adoption of this sign remains with General Conference.

DIMENSIONS:

The sample sign referred to in this motion is displayed above and a full-size sign is being prepared by a commercial artist for display at General Conference this

August. The sign will be 20 inches wide and 30 inches tall and constructed of high-grade steel which will hold up in all kinds of weather. The seal will measure 2 inches in diameter. The outline of the seal and the arrow at the bottom will be made of red and white Scotch tape to shine in the dark as automobile lights hit the sign. All printing will be black paint. Although the content of the material on each sign will be adapted to fit the particular directions in each community, it will follow the rough outline so that there is some likeness.

COST:

Our sign-painter has advised that if over 200 signs are ordered he will be able to sell them for not more than \$15.00 each, which is a very reasonable price for such a well constructed sign. Each church will be asked to furnish and erect the posts for their signs.

YOUR PART:

Orders for signs will be sought at General Conference if the sign is approved. It would be well if each church would instruct its delegates to take such action and give our committee the data that you would like to have on each one of your signs. Unless every church cooperates the plan will fail and the cost will be prohibitive. ARE YOU INTERESTED IN THIS, ANOTHER WAY TO PROCLAIM THE WORK OF THE BRETHREN CHURCH?

Phil Lersch, chairman Insignia Committee

Anniversary Year Retrospections

Rev. PERCY C. MILLER

STORY OF THE WOMAN'S MISSIONARY SOCIETY

THE WOMAN'S MISSIONARY SOCIETY of the Brethren Church was organized in September 1887 Annual Conference at Ashland, Ohio. The organization's first called "Sisters Society of Christian Endeavor."

In 1894 the S. S. C. E. started a fund to sustain a Theological Department at Ashland College, and for a number of years was sole support of the Theological Chair. The S. C. E. created the Superannuated Ministers Fund and maintained it until 1912.

In 1912 the Woman's Outlook was inaugurated with 31 subscriptions. In 1919 the name was changed from S. C. E. to the Woman's Missionary Society of the Brethren Church.

Gradually the W. M. S. expanded more and more into Home and Foreign Missionary work. In 1925 the Assai Mission Station in Africa was accepted as a definite work to be supported by the W. M. S.

In 1941 the erection of a Chapel on Ashland College campus was taken as a definite project and completed in 1951. The Memorial Chapel stands as a testimony of the love and devotion of the Woman's Missionary Society of the Brethren Church.

In 1954 and 1955 the W. M. S. gave \$18,700 for a new Mission Station at Mbororo, Nigeria, Africa. In 1956 and 1957 the W. M. S. gave a gift of \$18,500 to the Missionary Board of the Brethren Church to assist in the purchasing of the residence Headquarters Building in South America.

The object of the W. M. S. is to promote Christian culture, to do home and foreign mission work, to raise funds for enlarging the borders of the Church and to advance Christian womanhood.

As has been said—the most essential phases of our work are—

PRAYER ** BIBLE STUDY ** GIVING

IN THE FUTURE—The W. M. S. will continue to encourage PRAYER, BIBLE STUDY AND GIVING in the lives of each member and also to stress Christian Stewardship.

It is our aim to co-operate with the Missionary Board in promoting "Schools of Missions" in the Brethren Churches, whereby, people of all ages shall have opportunity to study the needs of the many mission fields throughout the world and thereby encouraging Missionary Education.

One of the first objectives of the S. S. C. E. was to obtain money for defraying expenses of an Evangelist to organize new churches or to assist the needy ones." We will continue this by encouraging membership in the "Ten Dollar Club" and by supporting the Seminary. In the very near future we hope to pay the salary of the pastor of the Ashland College Seminary.

It shall be our happy privilege to continue to be a "mother" to the Sisterhood of Mary and Martha. We hope

to be more active in recruiting students for Ashland College, and also the Seminary.

We will steadfastly support the Program of the Missionary Board of the Brethren Church, whether it be to build new stations, or to improve facilities, or general expense.

Christ is the same yesterday, today and tomorrow. So likewise, the W. M. S. will do the same in the future as she has done in the past and is doing today. (Note: The material for this article was secured from Mrs. Russell Rodkey.)

INDIANA DISTRICT SISTERHOOD CONFERENCE PROGRAM

Theme: "Christ in Worship, Everyday Life and Service"
Tuesday—June 17

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium
1:00 - 2:00 P. M.

Special MusicBurlington
DevotionsCounty Line
Special MusicElkhart
Topic: "Christ in Worship"Mrs. Milton Bowman
Closing Song—"Spirit of Sisterhood"
9:00 P. M.

Brethren Youth Campfire
Wednesday—June 18

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium
1:00 - 2:00 P. M.

Special MusicDutchtown
DevotionsBryan
Special MusicNappanee
Topic: "Christ in Everyday Life".....Mrs. C. Y. Gilmer
Closing Song—"Spirit of Sisterhood"
9:00 P. M.

Brethren Youth Campfire
Thursday—June 19

8:30- 9:20 Brethren Youth
10:00-11:30 S. M. M. girls attend services in the auditorium
12:30 P. M.
"Hill-Top Service"

ChorusesKindley Girls
Special NumberCorinth
DevotionsCollege Corner
Special NumberSouth Bend
1:00 P. M.
Luncheon

Special NumberNew Paris
Feast of the Ingathering
Song—Doxology
Installation of Officers
Topic: "Christ in Missions"
Closing

7:45-9:00 P. M.
All-Indiana Brethren Youth Rally

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

Report of Churches

Participating as of

May 27, 1958

BELOW IS A REPORT of the churches participating in the program of General Conference of last year. The Central Planning and Co-ordinating Committee is well pleased with the response of the Brethren people and the Brethren Churches to this program.

Sixty churches, or 55 percent of the churches listed, are supporting this program. These sixty churches represent 11,412 members or 57 percent of the total membership of the Brethren Church.

We are listing here those churches which are participating. Those churches who have already paid the entire apportionment are:

Brighton, Indiana
Calvary, Pittstown, Pa.
Canton, Ohio
Cerro Gordo, Ill.
County Line, Indiana
Fairview, Ohio
Johnstown Second, Pa.
Johnstown Third, Pa.
McLouth, Kansas
Masontown, Pa.
Matteson, Michigan
Mt. Olivet, Georgetown, Delaware

Mulvane, Kansas
Nappanee, Indiana
New Paris, Indiana
North Liberty, Indiana
Pittsburgh, Pa.
Pleasant Hill, Ohio
Sarasota, Florida
St. Luke, Woodstock, Va.
Tiosa, Indiana
Wayne Heights, Pa.
Williamstown, Ohio
Pleasant View, Vandergrift, Pa.
Vinc, Pa.

Those churches having paid three-fourths the apportionment are:

Cameron, West Va.
College Corner, Indiana
Louisville, Ohio
Roanoke, Indiana
Stockton, California

Those churches having paid one-half of the apportionment are:

Ardmore, Indiana
Bryan, Ohio
Fremont, Ohio

Hagerstown, Maryland
 Lanark, Illinois
 Manteca, California
 Milford, Indiana
 North Georgetown, Ohio
 Peru, Indiana
 Quiet Dell, Cameron, West Va.
 Roann, Indiana
 Tucson, Arizona
 Warsaw, Indiana

Those churches having paid one-fourth of the apportionment are:

Ashland, Ohio
 Glenford, Ohio
 Mexico, Indiana
 Smithville, Ohio
 Waterloo, Iowa

Those churches having paid a partial amount far, are:

Goshen, Indiana
 Columbus, Ohio
 Gratis, Ohio
 Akron, Indiana
 Gatewood, Oak Hill, West Va.
 Corinth, Indiana
 Morrill, Kansas

Those churches who have indicated that they will pay the apportionment but have not paid as yet, are:

Milledgeville, Ill.
 South Bend, Indiana
 Elkhart, Indiana
 Akron, Ohio
 Oak Hill, West Virginia

It is interesting to note that the Cerro Gordo, Illinois church and the Waterloo, Iowa church have increased their membership over that which was reported in last year's statistical report.

By districts, the report is as follows:

Central District—4 out of 5 churches participating, or 80 percent.
 California District—2 out of 3 churches participating, or 67 percent.
 Tucson, Arizona—1 out of 1 church participating, or 100 percent.
 Sarasota, Florida—1 out of 1 church participating, or 100 percent.
 Indiana District—21 out of 32 churches participating, or 65 percent.
 Mid-West District—3 out of 7 churches participating, or 43 percent.

Ohio District—13 out of 21 churches participating, or 62 percent.

Southeastern District—4 out of 14 churches participating, or 28 percent.

Pennsylvania District—11 out of 22 churches participating, or 50 percent.

This report includes all monies received as of Tuesday, May 27, 1958.

According to the action of General Conference of last year, these apportionments are to be paid by August 1 of this year. In reviewing this report, it is noticed that the majority of the membership and churches are in favor of this program. Is your church included in the majority or the minority?

Rev. Spencer Gentle, Secretary
 THE CENTRAL PLANNING AND
 CO-ORDINATING COMMITTEE

Wedding Announcement

COLLINS-HOOVER. Miss Bertha Irene Collins, daughter of Mr. and Mrs. Arthur Collins, became the bride of Charles Hoover, son of Mrs. Emil Hoover, in a double ring ceremony performed Thursday evening, May 8th, in the College Corner Brethren Church. Two seven branch candelabrum, palms and baskets of flowers formed a setting for the vows read by the bride's pastor. A large company of relatives witnessed the wedding and attended the reception which followed.

G. B. Hanna, Pastor.

Laid to Rest

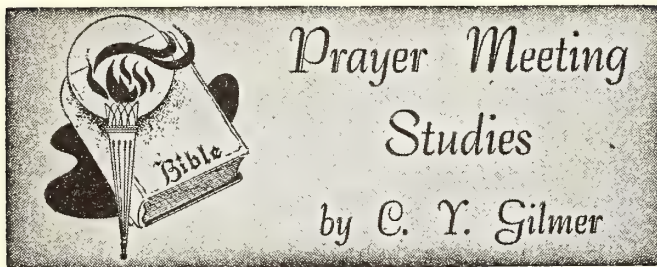
HARRISON. Mrs. Jennie Harrison, who had been a resident of the Brethren Home for a number of years, passed away at the Home, Sunday evening, May 4th. Memorial service held in the Home, May 6th, after which the body was sent to Waterloo, Iowa, for interment. Member of the Brethren Church in Waterloo. The undersigned officiated at the memorial service at the Brethren Home.

C. A. Stewart.

* * *

SCOTT. Mr. Handly Scott Chapin, of Mexico, Indiana, passed away, May 5th, following an extended illness. Service in the First Brethren Church, Mexico, Ind., where he had been a member for many years. Survived by his wife, three sons and two daughters. Interment, Mexico cemetery, the undersigned officiating.

C. A. Stewart.

**"THOU SHALT BE RECOMPENSED"**

Luke 14:14

"When Jesus comes to reward His servants,
Whether it be noon or night,
Faithful to Him, will He find us watching,
With our lamps all trimmed and bright?"

THE AMOUNT of sin's wages seems to be determined by degrees of guilt (Mark 12:40), the opportunity of enlightenment (Matt. 11:22, 24), and accumulation of transgressions and disobedience (Heb. 2:2). Guilty sinners may lay up for themselves the wages of sin (Rom. 6:23); conscientious Christians may lay up for themselves "treasures in Heaven" (Matt. 6:20). The reward a Christian receives is determined by his labor of love (1 Cor. 3:8). Such labors bring benefits in this life (Luke 6:38), but the major benefits are to be enjoyed in the life to come (Luke 14:12-14).

Salvation and recompense are not the same. Salvation is a "gift" (Rom. 6:23b). Speaking of "eternal life," Christ said, "I give" (John 10:28). Salvation is of "grace" (Eph. 2:8, 9). Christ became a "curse" for us, giving us redemption (Gal. 3:13). This free redemption frees us from "all iniquity" (Titus 2:14). We are given the "foundation," which is Christ, upon Whom we are to build our lives of service in His name (1 Cor. 3:11-15). "Only what's done for Christ will last" (Matt. 16:21-27).

Jesus has promised to come and reward His servants (Rev. 22:12). Those who live for time will not be ready (Luke 12:20, 21). The poor widow gave her all in service (Mark 12:42, 43). Christ gave His all for us (Gal. 2:20). What are we giving to Him?

"Love not the world, O Christian,
Its vain allurements flee;
Heed not its voices calling
Its siren tones to thee;
Upon its pomp and glitter
Look not with envious gaze,
But count as dross its treasures,
Its honors and its praise.
Love not "this present world";
This present evil world;
'Twill prove a deadly snare;
But set thy heart upon things above,
Lay up thy treasure there.

—Selected.

Since Heaven and not earth is our home our heart's affection should be longing for the things above (Col. 3:1-4). One's treasure betrays his heart's affection (Matt. 6:21). "Money talks" (Matt. 6:19-21).

The Lord will come to reckon with his servants (Matt. 25:19; Luke 19:15). Those limited in resources can have

just as great rewards as those who seemed to be more fortunate (Mark 1:41, 42). The unprofitable servant shall be cast "into outer darkness" (Matt. 25:30). Jesus takes stewardship of the lives of His servants seriously (Matt. 25:26, 27). He will reward the "good and faithful" (Matt. 25:21-23).

"And all His faithful ones shall wear
A promised crown of glory."

Lesson hymns: "It Pays To Serve Jesus"; "Where There Be Any Stars"; "When Jesus Comes to Reward Our Best."

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

V. B. S. FOLLOW-UP

VACATION BIBLE SCHOOL is ended. The closing program is over. The last pupil has gone home. Now what do you do? Do you breathe a deep sigh of relief and say, "Thank heaven that's done; no more Bible school until next year"? If that is your only reaction you better take another look, for Vacation Bible School is not successful unless the results are followed up and conserved.

In other words, V. B. S. is not an end in itself; it is only a means to a greater end. The ultimate purpose of it is to bring boys and girls into a personal knowledge of Jesus Christ as Savior and Lord; to train them to build them up in the Christian life; and to strengthen and enlarge the church and its work.

How can the results of V. B. S. be followed up and conserved? Here are a few ways of giving your V. B. S. lasting value.

1. Give the pastor the names and addresses of all pupils who made decisions for Christ during the school. Give the Sunday school teachers the names and addresses of all boys and girls who should be in their classes but are not.

2. Unreached families with a child in V. B. S. should be contacted by special follow-up visitation teams, Sunday school teachers, and the V. B. S. workers.

3. Try to enlist all V. B. S. pupils in the total program of the church. Give them special invitations to such groups as Sisterhood, Brotherhood, and Brethren Youth Campers.

4. Songs, memory work, and other lessons learned during V. B. S. should be integrated into the Sunday school program. Remember that Sunday school and V. B. S. are working for the same goals; they are not competing organizations.

5. A complete descriptive and statistical report should be presented in writing to the committee or board of Christian education, to the Sunday school executive committee, or to the church official board. This report should be just as comprehensive as you make it and should

posited in the permanent files or minutes for reference in future years.

6. Start at the conclusion of this summer's V. B. S. to plan for next year. Write down your ideas while they are still fresh in your mind. Note especially things that should be repeated next year, mistakes to be avoided, and new plans that might be helpful.

7. Start a teacher training class for the workers from the Vacation Bible School. By giving additional instruction to the new helpers and assistants from V. B. S., your Sunday school can acquire some valuable new teachers. If there is no other way to do it, let them meet in a special class during the Sunday school hour for three months to be trained by the pastor.


Whatever you do, don't stop with the close of Vacation Bible School. That is only the beginning of greater things to come. Use V. B. S. as a foundation on which to build growing Christian lives for the glory of our Lord.

Lesson

Comments

by

William H. Anderson



Lesson for June 22, 1958

WASTING GOD-GIVEN STRENGTH

Lesson: Judges 15:11-15, 16:15-21

EVERY GOOD GIFT and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." With these words James would remind us that all we possess, and all we are, we owe to God. This would include our physical and spiritual resources. The Christian is admonished by God, through the Apostle Paul, "Glorify God in your body, and in your spirit, which are God's" (1 Cor. 6:20).

SAMSON'S PHYSICAL STRENGTH

Samson, a judge in Israel for 20 years, was endowed with great physical strength. His strength was derived from God. Before his birth his God-fearing parents were told by the Lord that their son would be a Nazarite, for "no razor shall come on his head."

As a young man Samson must have felt the hand of God upon his life. We read, "And the Spirit of the Lord began to move him at times in the camp of Dan" (13:25).

The Bible records numerous examples of Samson's power and might. There was the time he killed a young lion with his bare hands (14:5-6). Another time he "slew thirty men" (14:19). Our lesson records how "he found a new jawbone of an ass . . . and slew a thousand men there-with" (15:15).

Why did God endow Samson with such superhuman strength? Just so he could exhibit feats of strength? No! We find the answer in the words of the Angel of the Lord who appeared to Samson's parents before their son was born: "And he shall begin to deliver Israel out of the hand of the Philistines" (13:5).

Samson's strength was to be used for the glory of God! He was to be used by God to deliver His people from the enemy.

God would have everyone of us learn this same truth. Our gifts, talents, and natural endowments are not to be used for our benefit alone, but for the good of others and the glory of God.

SAMSON'S SPIRITUAL WEAKNESS

Would to God that Samson had been just as strong spiritually as he was physically! In spite of his physical prowess, the Bible pictures the strongest man who ever lived as a moral and spiritual weakling.

Here was a man who could not control his fleshly desires. He first became involved in trouble when he married a heathen, Philistine woman. This he did in direct disobedience to God's command. Speaking of the tribes in Canaan, God had said: "Neither shalt thou make marriages with them; . . . For they will turn away thy son from following Me" (Deut. 7:3-4). When his first marriage failed, Samson again flirted with trouble by becoming interested in Delilah, an immoral woman. She eventually became his downfall, as we well know.

Samson's final mistake was in believing the devil's lie that God will tolerate sin. Delilah enticed Samson into divulging the secret of his great strength, and while he slept his head was shaven by his enemies. "And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him" (16:20).

Many years before, God had said, "My spirit shall not always strive with man" (Gen. 6:3). When Samson persisted in his sin the Lord had no choice but to depart from him.

To be well-pleasing unto the Lord our bodies and spirits must be in complete subjection to Him. We need to have Paul's prayer for the Thessalonians fulfilled in our lives:

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ" (1 Thess. 5:23).

1958 CAMP DATES

MONTH OF JUNE

CAMP PINNACLES, (Southeastern):	
Seniors	June 29-July 6
CAMP JUNIATA, (Pennsylvania):	
Seniors-Young People	June 22-29
Juniors	June 29-July 4
CAMP ZION, (Ohio):	
Juniors	June 15-21
Intermediates-Seniors	June 22-28
CAMP SHIPSHEWANA, (Indiana):	
Seniors	June 22-28
S. Indiana Intermediates	June 29-July 5



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

THE PASTOR'S RESPONSIBILITY IN PLANNING CHURCH FINANCE

(Observation shows that three major mistakes are commonly made in regard to church finance. In this article a successful pastor shows how a pastor can overcome these mistakes. He presents a step by step plan to assist the pastor in fulfilling his leadership responsibilities.)

THERE IS NO MORE reason for a pastor to take an apologetic attitude about giving, than there is to apologize for our mode of baptism.

If church finance is of the Lord, is scriptural, is part of worship, and is for the support of the work of the kingdom of God—and it is—then the pastor is to have the same vital part in church finance as he has in planning any other part of church work.

Observation shows that three major mistakes are commonly made by pastors in regard to church finance.

First, **shirking leadership because of timidity, lack of knowledge or fear.**

Second, **the use of wrong methods in promotion.**

Third, **an arbitrary, inconsiderate attitude in promotion.**

The pastor's part in church finance is the part of:

AN EXAMPLE. He himself must believe in and practice scriptural giving. Sad to say this is not always true. It is much easier to lead the church into doing the right thing in church finance, if the pastor himself is a true example.

A PLANNER. Why should the pastor plan for church finance? No one in the church is as well qualified to lead in church finance. The pastor realizes the scriptural and spiritual significance of giving.

He knows the local and world needs.

How should the pastor plan for church finance? He will pray and think through for himself the program he wishes to see the church follow.

He will confer with and work through the deacons, finance committee, officers and leaders. He will plan a division of responsibility and see that various duties are delegated.

In subscribing a budget for the calendar year, plans should be made far ahead during the previous year.

When plans are perfected in the minds of the pastor and leaders, then a schedule of work should be outlined over a period of months.

In our church, the schedule is as follows:

- a. September is preparation month.
- b. The finance committee prepares the financial program for the next calendar year. The finance committee weighs carefully the various needs and requests from various committees and groups.
- c. The pastor gives careful thought to the selection of a layman to recommend for director of promotion.
- d. In short, all the getting ready is done in September.
- e. October is adoption and publicity month.
- f. The finance committee submits the proposed financial program to the deacons and the deacons in turn submit it to the church for adoption.
- g. After adoption, it is printed and distributed to members.
- h. Through the bulletin, the effort is made to inform and inspire the members.
- i. November is promotion and stewardship emphasis month. In this month, we promote our stewardship and tithing alongside the next year's financial program.
- j. This promotion is done by tracts, and other printed matter; through organizations; at regular and special services; and by mail.
- k. One week of this month is set aside for special emphasis on stewardship and the enrolment of new tithe subscribers.
1. The first Sunday in December is subscription year.

A PROMOTER. The pastor is not to do all the promoting himself. The more he can get others to do, the better. However, he is to see that it is done. The wise pastor will give direction and encouragement to all the promotion. It should be superior in quality, and spiritual motive and presentation.

A TRAINER. The pastor is to develop his people in spiritual giving and proper church finance. There are a number of ways he can do this: in his preaching, in teaching, in the use of the printed page, in classes for new members.

AN ORGANIZER. If church finance is to be successful there must be organization. The pastor will have to do with setting up the organization. The wise pastor will delegate the actual performance of duties to the various parts of the organization, but he will keep in close touch and advise and to encourage.

A SEER. The pastor is to see the goal of stewardship, with the tithe as a minimum, and is to pray and work toward this goal. No less than progress toward this ultimate goal should satisfy a pastor or a church. The effort toward subscribing an annual budget should simply be a purpose within a larger purpose and each year should see the church advancing in the spirit and practice of stewardship.

As a young pastor, I heard a layman, one who was not a denominational leader, say, "A church does what it has been trained to do." The experience of years have convinced me that he was right. We pastors cannot escape responsibility for training our members in giving and church finance, as well as training them in all other phases of church life.

Robert E. Humphreys, Pastor,
First Baptist Church, Owensburg,
Kentucky

(Used by permission of Mr. Humphreys and THE BAPTIST PROGRAM.



CHURCHES' INTEREST GROWING IN INTERNATIONAL AFFAIRS

Testimony by prominent church leaders before Congressional committees; round-table discussions in increasing numbers of churches; and letters to Washington from "grass-roots" church members indicate a growing interest in international issues, Dr. Kenneth L. Maxwell declared. In a recent issue of *The Christian Newsletter on International Affairs*, which he edits, the executive director of the National Council's Department of International Affairs cited these and other actions.

"A new feature this year," he said, "is the coordination of field work by denominational executives through councils of churches in a number of states from coast to coast. Key leaders are presenting the facts to church groups concerning constructive mutual aid and trade policies." Noted also is the wide distribution of the Council's Fourth General Assembly statements on "the hopes and concerns of the churches in the nuclear-space age" and on international trade and aid, which are sparking local action.

"High Administration officials and members of Congress," he said, "have stressed that actions at top national levels and in Washington by church bodies must be matched by actions of local churches and individual church members who must express their views by phone, telegram and especially letters." Dr. Maxwell quoted a member of Congress who declared that if five church people in every church in the United States were to write demanding a more enlightened foreign policy, "they could change the whole climate in Washington."

RELIGION IN THE NATION'S CAPITOL by Donald H. Gill, ERA Wash. Corr.

PRESIDENTIAL PREACHMENT

At a recent press conference President Eisenhower was a little afraid that he got to preaching. But it was on a subject that can use a sermon—for the benefit of evangelicals as much as anyone.

The presidential sermonette came in response to a question from Mrs. May Craig of the Portland (Me.) *Press Herald*. During the regular Wednesday press conference she asked for the President's opinion on the increase in mechanization and its effect on the character of the American People.

In reply the President said that automation is "not a wicked thing at all." Whatever saves times gives people greater opportunity for self development. The time saved should be put to good use.

Then the President broke into an illustration, fully equipped with gestures and sound effects. He told of the workman who used to come home and tell his wife of the fine job he had done in shaping a wheelbarrow, fitting it out and painting it. He took real pride in the quality of his work. Today the same man works in a great factory and takes a piece of metal, "Whiz, whiz, tfft" (the President made a gesture as if running the metal through a machine and then throwing it over his shoulder.) The press corps broke into laughter. "Now what has he got to look for?" the President asked. He suggested that this lack should be compensated for in worthwhile leisure activities.

"Now, therefore, I do not believe that leisure, in itself, is wicked as long as you use that leisure for some reason in which the human spirit finds satisfaction. And I didn't know that I was going to get into preaching a sermon here—I am sorry."

Meanwhile, in other quarters, evangelicals are awakening to the fact that the increase of leisure time may have a direct bearing on the cause of the Gospel. Will it make for deeper spiritual experience and a more comprehensive knowledge of the Scriptures? A more effective witness? Or will the new leisure be dissipated in a pattern of activities dominated by materialistic objectives?

(Copr. ERA, 1958)

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

CALIFORNIA . . .

. . . HERE WE COME!

AS A STEP IN "X-PANDING BRETHREN YOUTH SUMMER WORK" (our project for this year) a special team is being sent to sunny California for camp and Bible School, holding services going West and coming East. Here is a report of the schedule, plans, and work that this team will do.

Ashland College persons making the trip are **Byron Hildreth**, **Gene Hollinger** and Youth Director, **Phil Lersch**. Both of the college men are completing their Sophomore years and will enter Ashland Theological Seminary upon completion of their college work. Byron is a member of the Akron Firestone Park Brethren Church and the son of Mr. and Mrs. **Byron M. Hildreth** of Akron, Ohio. Gene is a member of the New Lebanon Church and the son of Mr. and Mrs. **Jesse Hollinger** of New Lebanon, Ohio.

This team of three will leave Ashland, Ohio, on Monday morning, June 9, and begin the trip westward, driving as far as Illinois the first day. The Brethren Youth Station wagon, with driver and two passengers, will then move on to **Cheyenne, Wyoming** by Wednesday evening for a service there in the Cheyenne Brethren Church. This is the only church service that will be held on the trip going West.

Next point of contact will be the **Manteca-Stockton-Lathrop, California** area by Saturday, June 14. Services will be conducted in these three churches on the following three Sundays—June 15, 22 and 29—but the exact scheduling is not known at this writing.

The first full week in California these Brethren Youth Ambassadors will teach in the **Manteca Bible School** and perhaps lead Youth Clinic sessions as time permits. Friday night, June 20, they will participate in a Camp Berea "Pep Rally" and Saturday night will find them leading a Youth for Christ Rally in Stockton.

Then "off to **Camp Berea**" on June 22 for a week in the mountains. During camp, in addition to other duties, Byron and Gene will be teaching the junior high school campers and Phil will teach the seniors and young people. During this time in California the team will be becoming acquainted and practicing with its fourth member, **Larry Mullins** of the Lathrop Brethren Church. When Camp Berea is over on June 29, this team of **Hildreth, Hollinger, Mullins and Lersch** will head for Tucson, Arizona for services on July 5 and 6.

It is at this point that your Youth Director will leave the group and hurry to Ashland to attend one or two district conferences and make final plans for National Youth Conference. The three remaining Ambassadors will then herd the B. Y. Stationwagon back toward Ashland following this tentative itinerary:

July 9, 10	Mulvane, Kansas
July 11	Fort Scott, Kansas

July 12-14	Falls City, Nebraska and Morrill, Kansas (pending)
July 15, 16	Carleton, Nebraska
July 17, 18	Udell, Iowa
July 19, 20	Cerro Gordo, Illinois (pending)
July 21	Flora, Indiana
July 22	Burlington, Indiana
July 23	Loree Brethren Church (pending)
July 24	Peru, Indiana
July 25	Corinth Brethren Church
July 26	Open
July 27	A. M.—Center Chapel and Denver P. M.—Akron, Indiana (pending)
July 28	Roann, Indiana (pending)
July 29	College Corner (pending)
July 30	Huntington, Indiana
July 31	Muncie, Indiana
August 1	Oakville, Indiana
August 2	W. Alexandria, Ohio (pending)
August 3	A. M.—Gratis (pending) P. M.—New Lebanon

It is at this point that the team will disband to work with **Larry Mullins** staying "East" until National Conference and then returning home to California. This is not a singing group but will primarily be concerned with teaching, preaching, and showing slides of Brethren Youth interest. It is hoped that through the work of this team Brethren Youth might be able to make a contribution toward keeping Christ's message and the work of the Brethren Church alive in the minds and hearts of all the people in our churches who will come to worship in the programs that are presented. **PRAY FOR THE WORK OF THIS SPECIAL BRETHREN YOUTH TEAM.**

S. E. RALLY A SUCCESS

In a letter from **Rev. George Solomon** the following information was gleaned about the Southeastern District Youth Rally on May 10th. Sounds like a good one. Here are some news sketches.

Rally was held in the **Turner-Ashby High School** at Dayton, Virginia . . . very new and modern . . . fine place for rally . . . thanks go to the Bethlehem Youth for arranging the use of this building and for serving as hosts . . . 170 Brethren Youth were in attendance . . . \$157.30 was contributed toward S. E. District Goal of \$400 for National Project (\$4,000 to X-PAND SUMMER CRUSADING) . . . Each group brought the money they had raised toward the goal and the funds are handled by our District treasurer . . .

Fine singspiration was led by **Mrs. Ralph Hutzell** of St. James . . . quite an array of special music furnished by several churches . . . added much to the rally . . . recreation period included volley ball and soft ball . . . evening program was devotional . . . fine message by **Replogle** of Bridgewater College . . .

Terry Litton, S. E. District President . . . presided at business session and introduced the speaker . . . Following churches were represented: **Bethlehem, Mt. Olive, James, Linwood, Cumberland, Washington, Oak Mathias and Hagerstown** . . . **BRETHREN YOUTH ON THE MARCH IN THE SOUTHEASTERN DISTRICT.**

The Women's Corner

by Helen Jordan

A PIECE OF PAPER

Dorothy C. Haskins

A WOMAN, whose name is unknown, gave a tract to Richard Baxter. He read it, accepted Christ as his Saviour, and became one of England's foremost ministers. Among other Christian services, he wrote a book entitled, "Call to the Unconverted."

Among other people led to the Lord through reading this book was Philip Doddridge. He became a minister, hymn writer, and author of a book entitled, "The Rise and Progress of Religion." Through reading it, William Wilberforce came to Christ.

Wilberforce was an outstanding man of his day in England. Among other things, he fought for the abolition of the slave trade between Africa and the British possessions in the West Indies. He, too, wrote a book. It was entitled, "A Practical View of Christianity."

This book led to the conversion of Leigh Richmond, who wrote the well-known tract, "The Dairyman's Daughter." It was first published in the early 1800's. By 1825, over 800,000 persons were known to have been converted by reading this tract.

What a chain of blessing from that woman's act in giving out a tract!

Tracts have a long history. The church fathers (Origen, Justin Martyr, and others) wrote tracts. Many of them have been handed down to us and are part of the historical heritage of the Church.

Tracts were one of the means used to bring about the Reformation. Martin Luther could not go everywhere and preach to everyone but he could write tracts. He wrote many of them, which the people read and passed on to others.

Tracts have a work to do today. They should, however, be selected with judgment. The right tract will do a work for God. You may not know the results of the tracts you give out, but if you are faithful and prayerful, you will meet people in heaven who were saved through your tracts. (Copr. ERA, 1958).

ATTENTION PASTORS:

AT THE PASTOR'S CONFERENCE, held in Ashland this Spring, an "Every Member Visitation Program" was presented by Rev. Spencer Gentle. In response to requests, announcement is now made that the material is available in a series of 22 colored 2x2 slides. Send your order, with a remittance of \$6.00, for the complete set of 22 slides, to: Kenneth Howard, 1542 N. Cottage St., Ashland, Ohio.

SUGGESTIONS FOR PERILOUS, DIFFICULT, GRIEVOUS TIMES

E. P. Marvin

1. Study the whole Bible diligently and prayerfully, and especially the many prophecies of the great apostasy now prevailing, that you may not be surprised nor confounded, but understand the signs of the times, and know what you ought to do.

2. Be much in fervent and effectual prayer for grace to meet unprecedented difficulties.

3. You may not be able to turn back the tide, but you can stem it and save some.

4. Command the intelligent approval of the world by the consistency of your Godly walk and conversation.

5. Face the crowd, both in and out of the church, and beware of apostate leaders who make light of sound doctrine and cry peace and safety.

6. Distinguish between contact and fellowship with the world, and thank God for fellowship with some as good Christians as ever lived.

7. Be willing to do, be, or suffer anything in the face of a passionate church and an indifferent world, remembering that a setting star may rise again, but a falling star, never.

8. Keep out of churches that are "brotherhoods" with the world, spiritually dead and transformed into houses of merchandise, bureaus of amusement or confederacies of social clubs, and where smooth optimism is practiced for self and popularity.

9. Have good spiritual common sense to avoid unnecessary offense, and let difficulties stimulate rather than discourage you, mindful that faithfulness wins the reward.

10. Remember that when the Church surrenders her spiritual separation and tries to convert the world by conformity, the world converts the Church.

11. Walk closely, work earnestly, and watch, constantly for that "Blessed Hope," the glorious Appearing of our Lord, remembering that we are marching to victory and glory.

12. Be cheered in these last times by the prophetic words of the Master: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." —From Old Scrapbook.

Beautiful
 Full-Color
CARD and SEAL
Attendance Plan
8 ALL-NEW DESIGNS

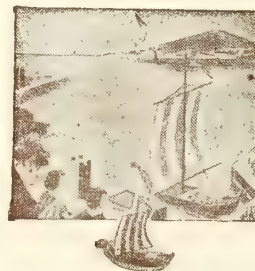
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The Brethren EVANGELIST



Official Organ of The Brethren Church



MANCHESTER COLLEGE LIBRARY
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Vol. LXXX

June 21, 1958

No. 25

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

BETHLEHEM, VIRGINIA. Brother John F. Locke notes that Dedication Day ceremonies and Homecoming were scheduled events of Sunday, June 15th, at the Bethlehem Church. Extensive improvements and a new addition have been made at the Church. Brother Locke has sent us some very fine pictures of the finished work, and has promised us a full story of the Dedication Day. Missionary Board General Secretary, W. Clayton Berkshire, was the speaker for the day. Services morning and afternoon, with a fellowship dinner at noon.

LINWOOD, MARYLAND. W. M. S. public service speaker on June 15th, was Brother Virgil E. Meyer, of Ashland.

JONES MILLS, PENNA. (VALLEY). Special speaker on May 25th in the Valley Church was Harry Rhodes, of Mt. Pleasant.

CAMERON, W. VA. Brother Cecil Bolton, Jr., notes that the Cameron Sunday School has started the policy of having a host and hostess to welcome guests, show them to the proper classes, and see that they sign the register, etc. A different couple will serve each month.

JOHNSTOWN, PENNA. (SECOND). Brother Harold Barnett, in his Mid-week bulletin, notes that Brother George H. Jones, (who was reported ill some weeks ago through the Evangelist), is critically ill, and is hospitalized, having suffered several strokes on May 30th and 31st. Let us continue our prayers in behalf of this faithful servant of the Lord.

CANTON, OHIO (TRINITY). The Brotherhood public program was a scheduled event of June 15th.

FREMONT, OHIO. Fremont Brethren have scheduled their Father and Son banquet for June 21st.

MUNCIE, INDIANA. Brother E. J. Black reports the baptism and reception for three young people on May 14th.

The Mother and Daughter banquet was held on May 22nd.

MILLEDGEVILLE, ILLINOIS. Ashland Seminarian Richard Allison is the speaker in the Milledgeville Church on June 22nd. This is Brother Allison's Home Church.

Brother H. H. Rowsey reports baptismal services June 1st.

LANARK, ILLINOIS. A panel discussion, led by young people was featured at the service on a Sunday evening, in the Lanark Church.

COMING EVENTS

PENNSYLVANIA DISTRICT CAMP JUNIATA

25TH ANNIVERSARY CELEBRATION

Saturday, June 28th, at Camp,
near Entriken, Huntington County.

All former campers and friends welcome

Noon meal free.

LET'S MAKE IT A DAY TO REMEMBER

This 'n' That

By the Editor

CAMP JUNIATA ANNIVERSARY

OUR CONGRATULATIONS in a very special way to the Pennsylvania District and its young people at Camp, in their 25th anniversary, to be commemorated this month. It was 25 years ago, in the year of 1933, a scant three dozen young people, and a full staff of workers settled down for ten days in the cabins and facilities of the Johnstown Boy Scout Camp in Huntington County, near the present camping location. The scribe was one of that group of campers, all of whom were post high school and college age. The present camp manager, Walter C. Wertz, his wife, and other present day Brethren Church leaders were among that first group.

It was a wonderful ten days under the inspirational and spiritual guidance of Brethren leaders, to name a few: N. V. Leatherman, W. E. Ronk, W. C. Benshoff and A. Stuckey. Their labors, and labors of many others, have

(Continued on Page 3)

THE BRETHERN EVANGELIST

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The Editor's Pulpit

An Interest In People

LADY visiting a minister's family was told of some bright, cultured family in the neighborhood, who, however, never attended any religious services.

"I will go and see them," the visitor volunteered.

"But what excuse will you have for going?" the hostess asked anxiously. "Oh, yes; take this book. I remember having heard one of the daughters express a desire to read it."

"But I don't want an excuse," was the reply. "I want them to know I am interested in them."

As a result of this visit, every member of the family became a regular attendant at the church services, and three of them became Christians. Speaking of it afterwards, the mother said, "I never realized the danger we were in till I saw that someone else—and that one almost a stranger—was concerned about me."

The above incident, which we found in an exchange paper just recently, explains in a wonderful way the value of a personal interest on the part of Christians in those who are not attending church services or who have never made a confession of Christ as Savior.

Everyone responds to a degree to someone who has an interest in them. Even the most hard-hearted, "leave me alone" type of a person has feelings, and a vulnerable point. The Christian worker, through prayer, love, patience, and interest, can often reach reluctant individuals with the message of the Gospel. The familiar gospel song, "Rescue the Perishing," carries much pertinent truth for those interested in winning people to Christ. Note the words:

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Vivified by kindness;
Cords that were broken will vibrate once more.
Rescue the perishing,
The world demands it;

Strength for thy labors the Lord will provide;
Back to the narrow way,
Patiently win them;
Tell the poor wand'rer a Savior has died.

We are often confronted with the decision of whether to speak or not when in the presence of people who are inactive in church or who are not Christians. Perhaps we are hesitant to say anything to them about coming to Church, or about accepting Christ. Certainly a blunt, forward and inconsiderate remark will do more harm than good. But, by showing an interest in them, being considerate of their position and station in life, will oftentimes warm their hearts to the place where they will become interested in what makes you the kind, considerate, lovable person you are. Then the way is open to tell them about Jesus and His saving grace.

Every person is different, and our approach must be tempered with each person's personality (the reason personal evangelism is more effective than mass evangelism). With this approach, we can say, "A word spoken in due season, how good it is." (Proverbs 15:23). These summer months afford excellent opportunity to show an interest in our neighbors, our friends who need Christ. Reread the incident at the beginning of this Editorial; it shows what can be done.
W. S. B.

This 'n' That

(Continued from Page 2)

year and in the years to follow have not been forgotten. Some years later, the camp was moved to the Johnstown Y. M. C. A. site, where it now meets. The age of the campers has dropped to the high school and upper grade school levels; but the inspiration, fellowship and spiritual training goes on as always.

Camp Juniata has made, through these 25 years, an inestimable contribution to the Brethren Church, its ministry, its missionary fields, and its local churches. We pray for Camp Juniata many continued seasons of usefulness in the Lord's work—days you never forget.
W. S. B.

EVANGELISM

by Rev. J. D. Hamel

Making Evangelism

EFFECTIVE

in the

Brethren Church

THERE ARE CERTAIN FACTORS essential to the functioning of a perennially evangelistic church. Without these, such a church cannot be maintained.

I. THE MINISTER

He should be God's main artery in the church and community which he serves. "The Son of man is come to seek and to save," our Lord gives as the purpose for His coming. "And now I am no more in the world," He prayed in the prayer of intercession, "but these are in the world . . . I pray not that thou shouldest take them out of the world . . . Sanctify them through thy truth . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17). Read now Acts 1:1, 2, "The former treatise . . . of all that Jesus began to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen." How is the work continued? Have we a right to say the work Jesus came to do stopped with His ascension? How can this seeking, saving ministry be continued? It is continued through ministers who have the passion of Jesus Christ for the lost.

Brethren, we need that passion that led our Lord Jesus Christ to take a well curbed for His pulpit and one lost sinning woman for His congregation, and tell her of the water of life that flows freely to everyone that is athirst. This passion will manifest itself in our study,

prayers, preaching, pastoral visitation, personal work plans, and entire church programs.

We have worked with pastors who were too careful even to make a constituency list in order to visualize themselves and their church the evangelistic task which God was holding them personally responsible. You may have a general idea, and your people a more definite one, but not until they see those statistics—each naming a precious soul worth more than all the world—will they begin to be anxious and have a burden. If the minister and people have a burden, nothing will be done. Make soul-winning the master note of your life.

II. CHURCH OFFICERS

The church officers were meant to be the pastor's spiritual cabinet in soul-winning. The qualifications of a deacon in Acts 6 demand that he be a soul-winner. The aim of every Bible school teacher should be to win people to life everlasting. The women's, the men's and young people's groups should have the evangelistic spirit, seek the power of the Holy Ghost for soul-winning. church leaders, if evangelistic, give the soul-saving and temper to the life of the church.

III. AN EVANGELISTIC BACKING AMONG OUR MEMBERS

In the homes of the people, in the prayer meeting and all gatherings and circles there should burn the spirit

turning for lost souls. Prayer groups and personal prayer lists are the life of an evangelistic church.

The music of the church should be turned to evangelism and spiritual results. The choir can create evangelistic atmosphere, or blight the chances to win men to Christ in the services. In the evangelistic church the chairman of the board of deacons, the Sunday School superintendent, and the president of all women's missionary societies will be concerned about lost souls. The head minister should not only be a Christian but also a soul-winner, as well as those serving under his leadership. This may seem unusual in some of our churches, but what are we doing to develop our leaders in effective evangelism? How long would a commercial house maintain efficiency if the department heads were not cooperating along the same lines?

IV. EVANGELISTIC OPPORTUNITIES

Under the leadership of the minister, personal work, prayer groups and classes in "How to Win Men

to Christ" could be organized. The membership could be led out in gospel missions in large cities, parks, hospitals, jails,—all these places where opportunities to win men to the Saviour are presented. Are we doing this? A further suggestion. What organized work is being done along the line of Bible classes and personal evangelism within the prospective membership of your local church?

This work of Evangelism should become a principle and passion in our lives, not just a program. Then evangelism will become a natural, normal, all year work of the minister and his church. Realizing full well that there are "seasons of the soul," yet knowing also that "he that believeth not is condemned already," we hasten to organize the work of our church around the seeking and saving ministry of our Lord Jesus Christ. Then our churches will go farther than an evangelistic month, or period of even a year. We will major in evangelism.

Are we anxious to become fishers of men? Then the method, technique, and success will be easily worked out and gained. "He that is wise, winneth souls."

Parable From A Pew

By a Penitent Parent

AND THERE were a young father and a young mother, and they were loath to bring their child to the church, saying, "He is too young; we must each take our turn and sit home with him on the Lord's Day." And so they did.

And the child grew until he was at the age of the cradle roll, and the young mother took him there and brought him home thereafter while the young father went to church. And sometimes the young father took his child to cradle roll and sat home with him thereafter while the mother went to church.

And thus it continued, and the child grew until he was no longer of age for the cradle roll.

And lo, the young mother and the young father brought him to Sunday school, and took him home immediately thereafter.

Then the young mother and the young father said, "Our child is now seven years old, and behold we have nurtured him all these years, we have stayed home from church, each of us a Sunday, for this, our child. Lo, now he is old enough to go with us to church."

But they were sorely vexed when they considered their child's welfare, and said, "Surely

it is too much to expect that he be in Sunday school and sit also beside us through the entire church service; yea, surely, he will fidget and be grievously bored."

So they brought with them such as would delight the soul of their child. And so it was that when the pastor read from the Word of God, the child read of Superman and Screwy Squirrel; and when the pastor rightly divided the truths of the Most High, their child cut pictures and colored them.

And the child found pleasure in his comic books and his scissors and crayons, and he found not the temple of the Lord too dull. And it concerned him not, nor his parents, that those who sat around him were sore displeased at the noisome confusion and could not discern the message from the pulpit.

And when the child was eight years old he laid aside his crayons and his scissors, but forsook not Superman and Screwy Squirrel, but added unto himself Dick Tracy and Donald Duck.

And the young father and the young mother, considering that their child was sitting in a church pew, took thought and said, "We must find

him something more in keeping with the surroundings."

And being diligent parents, they forthwith brought with them some Sunday school papers and a book of Bible stories.

But the young child was loath to leave off the reading of his comic books and forsooth he raised a rumpus so that he was permitted to bring Superman and Screwy Squirrel and Dick Tracy and Donald Duck together with the book of Bible stories.

And lo, he found no pleasure in these latter, but continued to grow in the wisdom and stature of Superman.

And the child grew until he was nine, and lo, Donald Duck no longer went with him to the temple of the Most High. For in truth, the child had added unto himself even livelier literature for Lord's Day reading.

And the child grew until he was ten and lo, the father and the mother became sorely wrought and said, "Son, it is time for you to leave off these childish things and learn to sit reverently in church. Today we shall no longer bring forth out of the house these comic books. Only the Bible story books may you bring with you if you find the sermon too long and tedious in its half hour."

And the child was sore displeased and grumbled, and found no pleasure in church that day, for even the Bible story was boring.

And so the child was loath to be weaned from his comic books, but his parents steadfastly refused him, feeling that it was their stern duty. The child continued to fidget and to grumble, and found no pleasure in church, and thought the

milk of the Word of God to be very thin as the blood and thunder of Superman.

And his parents marveled at him, saying, "Son, we have brought you to church each Lord's Day these many years, and do you find pleasure in the house of the Lord?"

And the child answered them saying, "You have made of this house a reading room for pleasure in Superman and Screwy Squirrel. How now do you expect me to so quickly find pleasure in that which formerly I was taught to ignore?"

And his parents were sore afraid and cried out, "What is this thing we have done?"

And they remembered a Child who was lost three days. And when Joseph found this Child, He was in the Temple, for He must be about His Father's business. And his Father's place of business was familiar unto Him; He had been brought there often since He was a tiny child.

And this father and mother now considered their own childhood, and remembered how they had gone to church with their parents and had sat quietly through the service, without scissors or comic books. And they had found pleasure in the house of God, for lo, their parents had then denied them.

And now as their child grew, they strove with him that he might learn to worship in the temple of the Most High, and they were filled with anguish in their hearts. And they remembered that they had listened to teachers with itching ears and their saccharine doctrine of child rearing and had not hearkened unto the sayings that were written in the Book: "Train up a child . . ."

—Home L.

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August 18-24, 1958 --- Ashland, Ohio

Commemorating 250 Years of Brethren
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August 18-24—Ashland, Ohio

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NEWS FROM WANDALI—from the Shanks

Dear Clayton, Ida and Brethren:

. . . Several days ago one of our teachers in the primary school moved into a new compound which was just completed. The next afternoon various people gathered at the compound for a home dedication service. There were about 100 people present—counting the babies on the backs of the women. The pastor had charge of a short service consisting of hymns, scripture reading, prayer and brief remarks, all suited to the occasion. Included also was a short service of consecration for the family (5 children). Then the pastor exhorted the parents on the necessity of rearing a Christian family and in return they committed themselves to this task through the power and strength of the Holy Spirit. This was a very impressive service—the first one which I have attended. Certainly there is merit in a home dedication service.

The teacher has been a good worker in the church, and I'm quite sure this service made his witness more effective. His compound stands as a beacon light of Christianity to the entire village. After the service, refreshments of tea, peanuts and cola nuts were served. Will you join us in prayer for the continued witness of this family?

Segregation Village

Recently, on a Saturday morning, we visited a segregation village about a mile from Wandali. A segregation village is so named because people who have leprosy are to go and live there, thus being at least partially separated from the other people. The village looked neat and well kept. Each Saturday the local dispensers visit the village and dispense medicines to the people. A devotional service is also held. The people—some 200 of them gathered and sat on the ground, forming a circle with an opening for the pastor. A number of other people from Wandali went, and I sat with them; but Jean remained in the Jeep with the children, because it is best for children not to mingle, since they are more susceptible than adults.

After the service 16 letters were given to women, men and boys. These letters from the doctor stated that their leprosy was arrested and they might go for a six-months' period without medication, at which time they would receive another examination. If, at the future examination there were no new signs of the disease, they would be free to go to their home villages. God is working a miracle here in Nigeria, healing this disease through the means of new medicines. Let us pray that more than 10% may return to thank God for their healing.

With the Moslems

It is customary for people of the church to visit various villages from time to time and conduct short religious services in them. This is usually done on Sundays. Several Sundays ago we visited a near-by village where a num-

ber of men are Moslems. We were welcomed very graciously and proper greetings were exchanged. As usual I was afforded the choice seat; this time it was a goat skin spread on the ground in the shade of a tree.

The pastor conducted a short service of songs, prayer, scripture reading and a short sermon. During the service the Moslem men left our gathering and went nearby to their prayer circles where they went through the ritual of Moslem prayers. When they were finished, they rejoined the group. Here at one and the same time the great religions were calling upon God in worship—a group through Christian worship; the other through the ritual of Moslem prayers. This incident serves to remind us of the urgency of proclaiming the Gospel to the Nigerian, and the growing influence of the Moslem faith, even in Christian areas. Join us in prayer that His Word shall fall upon fertile soil and may our faith be strengthened enough to believe that His Word shall not return void.

Easter

The Easter season was a memorable one. Special services were held during Passion Week. Since the weather was hot and the moon was shining full and bright, we held these services out of doors under a large tree. Robert Hess, vice principal of Waka, was our special speaker. The attendance and interest were good. Baptism was administered to 17 candidates on Easter morning in a stream about 2 miles away. The rite of baptism was in a semi-pool near some falls, surrounded on three sides by huge, flat rocks which served as seats. An appropriate service was conducted by the pastor just prior to the baptisms.

On Sunday afternoon the Lord's Supper was observed with most of the resident members present; several unrepentant church discipline were not permitted to partake of the rites. Both of these ordinances are observed in an informal way and seem to portray more nearly the Jordan and upper-room experiences. Our Nigerian pastor very capably conducted these services. This was our first Easter in the bush—one full of the richness of faith and love.

Ministers' Retreat

A minister's retreat was held over the last week-end of April at Waka. Sixteen missionary ministers and several Nigerian ministers gathered for Christian fellowship and discussion. The following topics were explored: Evangelism in the primary schools; the role of the minister in the community; the organization of the Church in Nigeria. Devotional and prayer services were held throughout the week-end. Christian fellowship was enjoyed around common tables with common food. The retreat proved to be a valuable experience for all, and many expressed the desire to make it a yearly affair.

Sincerely,

The Shanks

PROSPECTS FOR PHOENIX

IN RECENT MONTHS inquiries have come in as to when a Brethren Church will be established at Phoenix, Arizona. The current Ten Dollar Club call is designated for Phoenix, and contacts indicate, without any doubt, that a Brethren church is needed in this rapidly-growing city. However, as is always the case, beginning and developing this project will be governed by the funds provided.

To date (May 28) \$7,060.00 has been given for Phoenix (Ten Dollar Club receipts since the call was issued last September). This is only a beginning. With sky-rocketing prices in Phoenix—one of the fastest-growing cities in our country—this amount is less than half of what will be needed for the purchase of lots alone. Then there will be the added items of pastor's salary, moving expenses, housing, plus a church building. Considerably more than \$7,060.00 is required to supply all of these needs.

How serious are we about wanting a Brethren church at Phoenix? Are we serious enough to join the Ten Dollar Club? or to give more than \$10.00? or to enlist more new members? Don't forget: **our goal is 2,000 members!** (We now have 883 members.)

Is our desire for a Brethren church at Phoenix intense enough to activate all our brethren and their pocket books? It will take just that!

Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

PROMOTE THE PROJECT!

THE BROTHERHOOD PROJECT for this Conference Year, \$1,000 for Mbororo, is worthy of everyone's interest and support. Perhaps you find it difficult to be interested in something you know little about. The best way to get "in the know" about our mission work in Nigeria (where Mbororo is located) is to read the **Missionary Blue Book** which is distributed by our missionary board. Your pastor should have one of these in his possession. Why not ask him for the use of it in your local Brotherhood meetings?

The following information is taken from the **Missionary Blue Book**. This information describes the Higi people, the people in Nigeria whom the Brethren Church has the responsibility of bringing the good news of Jesus the Christ.

The term Higi is applied to a large group of people, with an estimated population of approximately 70,000, who inhabit the slopes of the Mandara Hills between Uba in the South and Madagali in the North. The eastern border is the mountain range which separates the French and British Cameroons; whereas, the western border is just east of the river that passes through Lassa. The Higi Tribe is one of those who live in what is known as the Mandated Territory. This section of Nigeria, prior to the First World War, belonged to Germany, but after the war was mandated to Great Britain and thus came to be considered and governed as a part of Nigeria.

The Higi people are known as mountain people, and not until within comparatively recent years have they come down from the mountains to settle in the plain that stretches westward from the Cameroon mountains. Many of them still farm on the plain and keep their compounds up in the mountains.

The Compound

The Higi villages near the foothills of the mountains have stone walls which are used to surround the compounds and home farms. These walls may be from 3 to 5 feet high. Huts are made of sun-dried mud and thatch; the peak of the thatch is covered with a cap of plaited straw. Rafters are not used in the thatching; the roof is supported by a concave shell of plaited straw. On the plain, or where stone is not readily available, the compounds are surrounded by walls of grass which has been matted together.

Religion

The Higi peoples are pagan in regard to religion; however, they do have certain beliefs which are helpful when one attempts to teach them about God and especially our Lord and Savior Jesus Christ. Most of the tribes of Northern Nigeria have similar beliefs in regard to the origin of the world and of death and about God. God is the firmament, the sun, the moon, the stars, the sender of rain. He is male by sex, because he fertilizes the earth. The earth is female, because she brings forth, but it is not definitely personified, and prayers are not addressed to it as to God.

C. K. Meek, in "Tribal Studies in Northern Nigeria," gives the following account of the origin of sin according to the Margi and Higi peoples. "It is said that in the beginning Iju (God) was so close to the earth that men could touch the place of his abode (i. e. the sky). In those days men did not require to farm, for they had merely to place clean calabashes on platforms outside their houses and Iju sent his children to fill the calabashes with food. Men were like gods, for they lived forever. But this state of bliss was ended through the sin of a woman, who, by setting out dirty calabashes, caused a swelling to rise on the forefingers of one of the children of heaven. In his anger at this Iju withdrew to a distance from men, who, left without food, began to make inroads on the farms of Death.

"When Death complained to Iju of the ways of men, Iju made a compact with him that if he would allow men to take seed corn from his farm, Iju would permit Death to take the lives of a few men each year—one man here and one man there. Iju did this because he knew that he could restore men to life. And thus it was that men obtained corn, and death entered into their midst." There is a belief in the reincarnation of the good. But evil persons cannot be reborn; they are subjected to a second death in which the wicked soul is destroyed by fire.

Thus one can readily see that the African does believe in God and that God can cause him to live eternally if he lives a good life. These are opening wedges which the missionary can use in presenting to them the story of the great love of God which was so great that it caused Him to send His only Son into the world in order that those believing might have their sins washed away and live forever with God.

THE AMERICAN SUNDAY SCHOOL

by Clate A. Risley
Executive Secretary, National Sunday School
Association

(Editor's Note: Mr. Risley says of this article, that it "was prepared especially for JAPAN HARVEST, a Japanese magazine of considerable circulation, in answer to their request to explain to the Japanese people something of our American Sunday School movement.")

Mr. Risley continues: "It occurred to us that this might be an objective look at Sunday School that would interest many Americans as well, if it were explained that it was prepared for a Japanese magazine." We feel it is an article of merit, worth your time in reading and study. W. S. B.)



ONE OF THE GREATEST AGENCIES influencing American religious life today is the Sunday School. It is a part of American culture and the American way of life. Approximately 40 million make their way to Sunday School every Sunday morning. While two-thirds of these are children and youth there is a growing attendance on the part of adults, especially parents. Sunday School is more and more a family affair. This is a good trend and Christian educators are rejoicing because of it.

Sunday School began in England nearly two hundred years ago—but it has been in the United States of America that Sunday School has made the greatest advance.

Its history in America has not been without ups and downs. Currently there is renewed interest, and Sunday Schools of practically every denomination are realizing gains. This is especially true of our evangelical Sunday Schools where an emphasis is placed on the Bible as God's inspired revelation to man, and where there has recently been an upsurge of interest in developing teachers and workers trained in sound educational and organizational methods.

Sunday School today, is closely identified with the church. This has not always been true. There are some Sunday Schools that are not a part of an organized church, but there are practically no protestant churches that do not have a Sunday School. Some of the more liturgical churches do not emphasize Sunday School for adults.

The population within the United States is currently 172,000,000. We have 300,000 Sunday Schools and about 3 million Sunday School teachers and workers. An estimated half of these Sunday Schools and Sunday School workers are of conservative theological persuasion where the greatest gains are being made in Sunday School.

You can see from the above figures that an average Sunday School might number 130 to 150. However there are many schools of several hundred and almost all larger cities have at least one school with over 1000.

The American Sunday School is patterned after a successful business. The Sunday School superintendent is responsible for managing the entire school. He plans the workers' conference usually held once a month where leaders are continually trained to do a better job. He oversees the entire operation each week, and especially on Sunday morning when the school is in session for an hour, to an hour and 15 minutes.

Most Sunday Schools according to size are divided into several departments. Children, youth, and adults are usually considered to be a minimum division. As a school grows, classes and even departments may all parallel grades in the public school. Usually about three grades or ages make up a department in the children's division. Age spans are a little greater in youth and adult divisions.

Departmental superintendents are in charge of the opening assemblies for their age group. They also aid and supervise their teachers.

The teachers prepare the lesson for Sunday, visit class members, and plan occasional social activities for pupils during the week.

A general secretary for the whole school and departmental secretaries for each department completes the staff. These keep accurate records to inform and encourage personnel, regarding such items as attendance, punctuality, and lessons prepared.

Why is there such a difference in the size of Sunday Schools? The answer is not a simple one. There are certain factors that go to building a growing school.

If you are to build a house that stands there are rules to follow. If you are to build a Sunday School that grows there are rules to follow.

SCHOOL MOVEMENT

Of course the meeting place determines much about the school, but a factor of even greater importance is the vision, interest, and expectancy of the leadership. This applies in particular to pastors and Sunday School superintendents.

Some of the schools and seminaries train their students well in principles of Christian education. Others emphasize theory to the exclusion of practical helps. A balance is needed and the kind of school a church has usually reflects the training of the pastor.

Many times the Sunday School superintendent has had little or no opportunity for formal training, and therefore the guiding eye of the pastor is essential. With no exception the larger schools have pastors and Sunday School superintendents who show a genuine interest in the whole Christian education program.

Another reason for the difference in size is the difference in interest of denominational leaders. Some denominational leaders plan and promote a very helpful Sunday School program; others do practically nothing at all.

Another factor in the growth of Sunday School is the interdenominational Sunday School convention. A Sunday School convention is a one, two, or three day meeting where Sunday School workers gather to hear leaders tell how Sunday School growth can be accomplished.

These conventions are packed with inspiration, information, and instruction on ways and means to get the job done. Many a pastor or lay worker has received his vision of Sunday School at a Sunday School convention. Many testify of a Sunday School conversion experience even though some have been engaged in several phases of Christian work for many years.

We might summarize the reasons for growth under 3 headings.

The right message: The Bible, God's Holy Word is that message. We have never been able to build Sunday School on a philosophy of birds and bees, and butterflies. The Bible is the message that changes lives. A growing Sunday School with the right message will see lives changed.

The right teaching techniques: The right message is not enough. We must have trained teachers who know how to teach. They must know

how to prepare a lesson and how to present it interestingly, sincerely, and with enthusiasm.

3. The right contact with the community: The Sunday School must build and maintain through publicity and visitation a contact with the people in the area. The best message presented with the best techniques does not change a life unless that person is contacted.

Jesus said, "Go out into the highways and hedges, and compel (persuade) them to come in, that my house may be filled. (Luke 14:23) He also said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world. (Matt. 28:19, 20)

Much of the renewed Sunday School interest in America today is the direct and indirect result of the work of the National Sunday School Association.

The NSSA is an interdenominational evangelical service organization. It serves the nation and its various areas by helping to plan and promote Sunday School conventions. Hundreds of such meetings are held annually.

NSSA also publishes helpful literature, such as an annual Sunday School encyclopedia that deals with many phases of Sunday School work and Christian education and a monthly Sunday School workers magazine called LINK. A new training book, "Apt to Teach" has been prepared especially to introduce teacher training to churches not now doing a training job.

The Sunday School is the greatest evangelistic agency the church has known. Eighty-five percent of the Protestant church members come through the Sunday School.

The Sunday School is the greatest agency for conserving the efforts of evangelism.

The Sunday School is the greatest agency for Christian education that we have in the church today. It is not likely that many would be in higher schools of Christian learning if there had not been Sunday Schools in yesteryears.

From our Sunday Schools come our ministers, our missionaries, and our Christian leaders for today and tomorrow.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

SISTERHOOD OF MARY AND MARTHA

ON APRIL 24, 1906 a group of young women were called together in Philadelphia. After reading and discussing the story of Mary and Martha they agreed upon the name of Sisterhood of Mary and Martha with the motto: "But one thing is needful."

Two years later in Dayton, Ohio, a teacher of a large young women's Sunday School Class, Miss Mary Maud Billman, realized their need for missionary instruction. She organized them, meeting monthly with a devotional program followed by supper and a fellowship hour.

Later, as general secretary of the national W. M. S., she interested other churches in the Sisterhood work and the movement spread. She composed a simple constitution, thus having the societies uniform in organization. In 1912 when the first issue of the Outlook was published, a part of that magazine was set aside for Sisterhood. Then came 1913 and the National Organization was set up with 21 societies.

The first national conference for Sisterhood girls was held in 1913 in Dayton, Ohio. There the Constitution was adopted, covenant, pin, and colors were decided upon. Mrs. Miles Snyder, of Hagerstown, Maryland, was elected president and Miss Cora Brandt, of Johnstown, Pennsylvania, secretary-treasurer. They pledged to support a teacher at Lost Creek, Miss Mae Minnich of Greencastle, Penna. The first contribution to this work of faith (the treasury was empty) was \$25, given by Miss Myrtle Mae Snyder who later gave her life for missions.

Sisterhood grew rapidly and in 1918 Mrs. G. T. Ronk was elected president. In 1920, Miss Marie Snyder of Canton, Ohio, was appointed first general secretary. Also in this year it was decided to do some special missionary work. A letter from James Gribble in Africa asked for bandages which the Sisterhood girls promptly set about to make. Since then hundreds of boxes of bandages have crossed the Atlantic for our African mission stations.

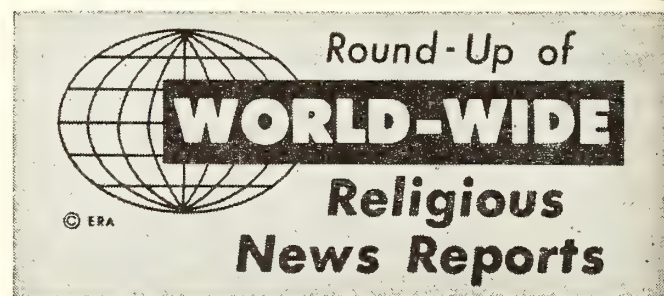
In 1923, the first president from the actual membership was installed. She was Harriet Becknell, now the Mrs. H. H. Rowsey of Milledgeville, Illinois. The 1923 conference was the tenth anniversary of the organization of the National work and was fittingly observed by a birthday banquet. The pageant, "Brethren Progress," written especially for the occasion by the retiring president, Mrs. G. T. Ronk, was presented.

At the 1925 conference a pageant, "Spirit of Sisterhood" was presented by the Warsaw Sisterhood, having been written by Mrs. G. T. Ronk. The purpose of writing the pageant was to portray in concrete form the real objectives of the Sisterhood, not only to the girls themselves, but also to the church in general. It was for this pageant that the song, "Spirit of Sisterhood," was written. Mrs. Rowsey set the words to music and in 1932 it was adopted as our national hymn.

In 1926, the \$5,000 Fund for the education of missionaries' children was launched. This was completed in 1931.

New officers were created from time to time; in 1934, that of the treasurer, the funds previously having been cared for by the W. M. S.

Many of the Sisterhood girls are at present on the Mission fields in full time service for the Master. They bear testimony to the fact that Sisterhood has played a vital part in giving them the vision of foreign service for Christ and His Kingdom.



RELIGION IN THE NATION'S CAPITOL by Donald H. Gill, ERA Wash. Corr.

LIQUOR AND THE LADY IN PINK

The elderly little lady in the front row, the one in a plain pink dress, had flown all the way from California to give one brief page of testimony on S.582—the bill to halt the interstate advertising of liquor.

As the chairman, Senator Warren G. Magnuson of Washington, brought the Senate Interstate Commerce committee to order, she quietly waited for her turn to be heard. The Senate Caucus Room was packed, the spectators pressed back against the marble walls and between the Corinthian pillars.

First came the star witnesses supporting the bill, among them Dr. Norman Vincent Peale and Dr. Daniel Poling. Also Dr. George W. Crane, psychologist and columnist.

The testimony was very much like other years. What else is there to say? Traffic deaths, broken homes, divorce, juvenile delinquency and of course alcoholism, all of them augmented by the shrewd promotional techniques of the liquor advertisers.

Late in the morning the committee heard Dr. Charles X. Hutchinson, president of the National Temperance and Prohibition Council, a man of candor and a ready smile. But his testimony was strongly worded. He spoke of the legislation being bottled up by the committee and asked "in the name of democracy" that it be sent to the Senate floor for open debate.

Chairman Magnuson bristled and sat forward in his chair. "This committee has 15 members," he reminded Hutchinson. "Any time eight of them want to report this bill out of committee they can bring it to a vote and do so." He suggested that Hutchinson should work on getting eight of the men to vote that way.

Hutchinson was not inclined to carry his point further. But it was obvious that he had touched a sore spot. Later in the afternoon Magnuson took another opportunity to re-emphasize that his committee operates along a "democratic" line of procedure. But he also showed a progressive weariness toward the temperance arguments. He let

known that he did not relish wading through them the afternoon interest in the hearing subsided, and the following morning the chairman noted that there was not much interest among members of the committee failed to show up in their places.

It was another long weary day. Not until late in the afternoon did the little lady in pink take the chair reserved for the witness. She leaned forward and spoke into the microphone, reading with conviction her one page testimony. She quoted Scripture and made no bones about the fact that liquor is a poison. "The welfare of our people should be protected from the glamorous evil of alcohol advertisements," she concluded.

When a question was asked. With a single word of gratitude for her testimony the little lady in pink was dismissed.

Meanwhile it had become clear that there was little to encourage the temperance leaders. The legislative merry-go-round had made another turn but no brass ring of success was in sight. And in this case the brass ring would mean another trip around—on the House side.

(Copr. ERA, 1958)

COST OF THE COCKTAIL

William A. Scharffenberg, executive secretary of the International Commission for the Prevention of Alcoholism, says that drinking by U. S. diplomatic representatives is "damaging this country's position abroad." His argument is based on five years of study during travels overseas.

Scharffenberg asserted that many officials of Eastern and Asian nations, whose religion forbids drinking, are deterred by the serving of alcoholic beverages at American diplomatic and social functions. On the other hand, his observations in Moscow produced "little evidence of excessive drinking," he said.

Scharffenberg even goes so far as to say that the U. S. must lose the "cold war" at its cocktail parties.

The International Commission has as its objective the "specializing" of alcohol. The program is sponsored by the General Conference of Seventh-Day Adventists.

Scharffenberg has met and conferred with many leaders of international renown, including the Prime Ministers of India, Pakistan, Burma and several other countries. He frequently finds a quicker response to temperance ideals among the leaders of other nations than among American diplomatic officials. He points out that Americans often associate alcohol with the West and with civilization. This, he says, is a handicap to Christian missions.

(Copr. ERA, 1958)

FOOLISH PUBLICITY

A group of religious pacifists sent President Eisenhower a crate of vegetables which they said were (to some degree at least) radioactive. It was generally regarded as a publicity stunt to dramatize their demand for immediate unconditional cessation in the testing of nuclear weapons.

The Society of Friends (Quakers) of Berkeley, California, said that it was not able to determine "how dangerous

these vegetables are." They added that they would "not feel easy" about feeding them to their children.

The letter accompanying the crate called for an unconditional halt to nuclear tests. Similar crates were reportedly sent to Premier Khrushchev in Moscow and Prime Minister Harold MacMillan in London.

President Eisenhower's press secretary, James C. Hagerty, told a reporter for the Associated Press that the vegetables marked for the President had been "disposed of."

(Copr. ERA, 1958)

BUDDHIST CENTER PLANNED

Along with the Islamic center, the Shrine of the Immaculate Conception, and many national churches, Washington will soon have a Buddhist shrine. The plans for construction were announced by Ambassador U Win of Burma.

The center is expected to cost some two million dollars, which will come from Buddhist organizations in at least eight Asian nations—including Burma, Ceylon, India, Cambodia, Laos, Thailand, Korea and Japan.

The center would serve both as a shrine and a place of worship. It will also have a library featuring Buddhist writings.

Three American citizens will be chosen to sponsor the project, the Ambassador said.

(Copr. ERA, 1958)

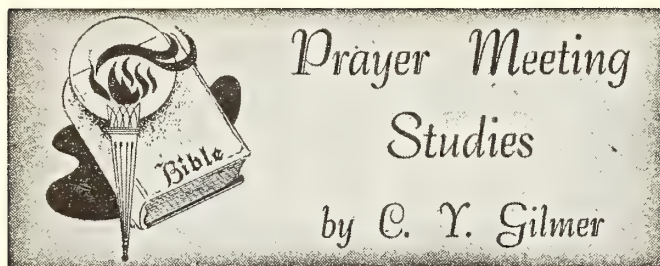
OTHER LATE NEWS

IN EGYPT a new denomination is now being organized. It will be known as the Coptic Evangelical Church in the Nile Valley. The new church is the outgrowth of work by the United Presbyterian missions in Egypt. Membership is estimated at 30,000, with some 45,000 adherents. And this vast number is ministered to by some 140 pastors and lay evangelists. There are 196 congregations all of which are located in Egypt and the Sudan. The original purpose of missionaries who landed in Cairo more than one hundred years ago, however, was not to establish a new church. Instead, it was to strengthen the established Coptic Orthodox Church, which had weakened through centuries of persecution. But, because the Coptic Church distrusted outsiders, the missionaries decided to organize their own church in 1862. Only two years later a new Egyptian Protestant theological seminary came into being. Last year, the Synod of the Nile petitioned the United Presbyterian General Assembly for complete independence.

ELDER GEORGE JONES DIES

June 9, 1958

At press time for this section of the *Evangelist*, we learned of the passing of Brother George H. Jones, retired minister of Johnstown, Pennsylvania. Brother Jones passed away at 5:20 P. M. on June 9th. Funeral services were scheduled for Thursday, June 11th. We will have more details in a succeeding issue of the *Evangelist*. Our prayers and comfort for Sister Jones, who survives. Her address is: 686 Messenger St., Johnstown, Penna. Brother Jones was a minister and leader in the Brethren Church for more than 50 years. He was 82 at the time of his death.



"NOT UNDER THE LAW, BUT UNDER GRACE"

Romans 6:14

"I well remember when I saw
Myself condemned before the law,
Heard Sinai's awful thunders roll,
While fear possessed my trembling soul."

ALL SINNERS ARE DOOMED to perish (Rom. 12:2). Even those without the law given on tablets have an unwritten law for their light (Rom. 2:14). The purpose of the law, written or unwritten, is to condemn all as sinners before God (Rom. 3:19). All are guilty of having missed the mark in His holy sight (Rom. 3:23). The law teaches us our guilt and our need of salvation (Gal. 3:23-25). There was no salvation under law because of man's imperfect observance of it (Rom. 8:3). The curse of a violated law led men to see their need of a Redeemer (Gal. 3:13).

"'Twas then in sore dismay I turned,
And sought the mercy I had spurned;
'Twas then by faith mine eyes could see
Christ dying on the cross for me."

Christ took our curse upon Him and thus redeemed us from all iniquity (Titus 2:14). Not only did God through Christ liberate us from the penalty of a broken law but He also adopted us as His children (Rom. 8:17). In this He gave us a position above angels (Heb. 1:5). His motive for this marvelous undertaking was love (Eph. 1:5, 6). Our adoption becomes operative through faith in Christ Jesus (Gal. 3:26). Through the incarnation Christ fulfilled the law, and then died for our failure under the law (Gal. 4:4, 5). He assumed all our guilt upon Himself (Isaiah 53:6) in order to satisfy the principle of justice (2 Cor. 5:21).

"That rapturous hour I'll ne'er forget
When God forgave me all my debt,
And, what the law could ne'er have done,
His grace accomplished by His Son."

Now that we are sons of God (Gal. 4:7) we are no longer motivated by fear but we are moved by filial love (Rom. 8:15). His love for us begat our love for Him (1 John 4:19). We were overwhelmed with the expression of His love so undeserved by us (Gal. 2:20). No wonder the poet sang, "Why should He love me so?" (1 John 4:10). And at the doctrine of sonship we shall never cease to marvel (1 John 3:1). And that He will restore us and conform us to His image is so good because it is true (1 John 3:2). In the light of such love we can no longer live unto ourselves but wholly unto Him Who died and rose again for us (2 Cor. 5:14, 15).

"No more the threatening law I dread,
But I have constant peace instead,
And live through Him Who took my place,
'Not under law but under grace.'"

As the redeemed children of God we show our love by keeping the commandments of Jesus (John 14:15). God is our Father we will love Jesus (John 8:42). And if we love Jesus we will certainly keep His words (John 14:23). We are looking for our Lover Bridegroom, who is a purifying hope in our hearts (1 John 3:3). Our redeemed nature makes us to despise sin and to love holiness (1 John 5:1; 1 Peter 1:23).

If man could keep the law he would not need redemption (Rom. 10:5). The keeping of the law is not of faith (Gal. 3:12). Thus the Christ-rejecting Jews have erred (Rom. 10:1-4). For they are guilty of a broken law (James 2:10; Rom. 3:23). And they have "no remission" (Heb. 9:22; 1 Peter 1:18-20). The Seventh Day Adventists have a strange mixture of law and grace (Rom. 11:6). Salvation is not by character (Gal. 3:12). Unconverted people are not the children of God (Rom. 9:8). Jesus taught that the Devil is their father (John 8:41-44). Only the reception of Christ in the heart can make one a child of God (John 1:12). One must have the new birth (John 3:8).

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

THE HOME DEPARTMENT

LIMITED VISION and limited understanding plague the Home Department. Limited vision keeps the department from realizing its potential, and limited understanding blocks the department from its contact with people.

What is the Home Department? It is the department of the Sunday school concerned with those unable to attend the regular sessions of the Sunday school. Success in this department depends upon four things: (1) a regular contact; (2) a personal contact; (3) a permanent contact; (4) a spiritual contact. Nothing less will suffice.

Where is this department? It is among those who must work on Sunday: policemen, firemen, doctors, nurses, telephone workers, radio station personnel, watchmen, maintenance workers—the possibilities are limitless. And those who are ill or confined because of age are to be included, as are young parents. Many of those who are confined would be in Sunday school regularly if it were possible. Don't neglect them.

What does the Home Department do? It gives the blessed sense of "belonging." Nothing is more appreciated than the sense of being wanted and included. The Home Department represents the whole church and the Sunday school, thus going beyond the interest of an individual. Here is one suggestion among dozens of possibilities. One of your former teachers might be confined because of

illness. This teacher can be used to teach by telephone. ke the lesson materials available, then have this teach- alerted to help those who are less able to do the lesson ne. Be sure that the lesson materials are delivered on e. Also, share prayer requests and projects. These ple have time and like to help. If a heavy mailing is nened, spread the work among the shut-ins. All of this l help the Home Department students to feel that they long."

What is needed in the Home Department? A staff, ma- als, and equipment. A superintendent, secretary, and ned visitors comprise the staff. Materials are avail- ed from almost all Sunday school publishers, but wise ction will certainly be necessary. Let the curriculum mittee help here. Equipment should include a tape r- ler, slide-filmstrip projector, and occasionally a motion ure projector. Beyond equipment must be the element surprise and plenty of initiative and imagination. The al thing done in an unusual manner will make the vis- a welcome friend.

dd to all this a good promotion campaign in the rch, and put the pastor squarely behind the entire pro- m. Real blessing should result, and don't be surprised he Home Department becomes the liveliest depart- t in the entire Sunday school. (Reprinted from "Link." tten by R. W. Ross, Simpson Bible College.)

Lesson

Comments
by

William H. Anderson



Lesson for June 29, 1958

CALLED TO SPEAK FOR GOD

Lesson: I Samuel 3:10-20

TO PROVE A MAN, God uses fire. Someone has said: "Take a piece of wax, a piece of meat, some sand, oe clay and some shavings and put them on the fire. Ca is being acted upon by the same agent, yet the wax os, the meat fries, the sand dries up, the clay hard- n and the shavings blaze. Just so, under the influence f identical circumstances and environment, one man be- es stronger, another weaker, and another withers w."

mson, whom we studied last week, and Samuel, whom ve study this week, were both tested by fire. Both lived ug the same approximate time. Both faced the same problems and temptations. Yet Samson's life ended in air, while Samuel's life was richly used by the Lord.

SAMUEL'S BACKGROUND

Samuel was blessed with a goodly heritage. Not too is said in Scripture about Elkanah, his father. We o now he was polygamous. In spite of this he must a been a God-fearing man, for "this man went up of his city yearly to worship and to sacrifice unto he Lord of hosts in Shiloh" (I Sam. 1:3).

(course the faith of Hannah, Samuel's mother, is well n. It's wonderful to see a mother who possesses the

characteristics which Hannah possessed. She was a woman of devotion, consecration, love, obedience, and prayer.

We dare not underestimate the importance of Samuel's Godly background upon his life!

SAMUEL'S CALL

We do not know how old Samuel was when God first spoke to him. Probably he was about twelve. He was old enough to minister unto the Lord before Eli, as we read in verse one of chapter three.

It was only a miracle of God's grace that Samuel was able to learn anything from Eli. How sad it is to see a spiritual man living in defeat! Such was Eli. He was a well-meaning priest, but weak. Now he was growing old; his sight was almost gone.

Eli's spiritual perception was also almost gone. Three times the Lord had to call Samuel before "Eli perceived that the Lord had called the child."

It is to the old priest's credit that he knew what to tell Samuel. "Go, lie down: and it shall be, if He call thee, that thou shalt say, Speak, Lord; for thy servant heareth."

SAMUEL'S RESPONSE

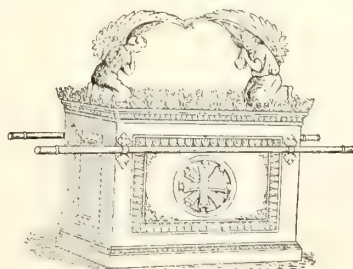
"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, "Speak; for thy servant heareth."

"If I were to choose the text of Samuel's life, it would be the sentence he spoke in the night, when Jehovah came to him so mysteriously out of the shadows of the tabernacle: 'Speak, for thy servant heareth.' And if I were to choose a typical act out of that life, it would be the act of the boy in daring to disclose to the aged high priest Eli the coming destruction of his house. Listening and obeying—those two made Samuel great. Because he listened and obeyed, God could help him. Because he listened and obeyed, all Israel came to recognize him as a prophet of the Lord. **Anyone will be so recognized on the same conditions**" (Amos R. Wells).

Most of us are too busy to listen to the voice of God. And when by chance we do hear, we are too engrossed and busy in what we want to do to respond. Is it any wonder God can't use us?

It took courage for young Samuel to speak those words of condemnation to Eli. It demanded obedience. But it is by such things that a man grows and matures. So we read: "And Samuel grew, and the Lord was with him, and did let none of his words fall to the ground."

God is always looking for spokesmen. Individuals who are willing to say when God speaks: "Speak; for thy servant doth hear and will heed thy voice."





CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

SINGING and SEEING

(How to teach a song)

I HAVE HAD several requests for song-teaching know-how. Successful church schools that neglect music are not as good as they ought to be, or can be. It is good to be able to share in these columns the wisdom and practice of Mary Huey, religious educator and experienced director of choirs of Pasadena, California. Here is what she has to say, condensed and packed in tight.

USE MUSIC FIRST: I use the music alone in a variety of ways before linking it with the words. I do this with both young children and youth. I use it as a prelude to the worship service; as an offertory; or with young children as a listening experience. I may say to them, "Listen to the music as it is played on the piano, and tell me what it makes you think about." Then we talk. We might play it a second time. Thus, by frequent use in these and other ways, the melody begins to become familiar to the pupils without their consciously realizing it.

THE WORDS NEXT: In stage two I deal with the words. This may be the next Sunday. I use them in a number of ways before they are associated with the music. I may use them as a call to worship, as a prayer, as a closing thought for the day's session, or a poem for the simple appreciation of its beauty and message. This helps in another way. Most teachers can recognize the inferior quality of some so-called religious songs when the words are read aloud, overlooking this lack of real poetry and beauty when they are only sung.

NOW THE LEADER SINGS IT: When ready to teach the song to the class or department, I first sing it to them. This is an important step. The leader need not be a skilled soloist. I am not that. Any leader who sings a bit can do it. Pleasing tone quality and accuracy with the melody are important. It is better to sing without accompaniment. It is easier for the group to hear the single voice than to pick out the melody when all the harmony is played. With young children I pick out the melody on the piano with one finger. When this is fixed in their minds, other musical notes can be added.

FOR INSTANCE: Another good method for introducing and teaching a new song is to use pictures. We do this with:

Father, we thank Thee for the night,
And for the pleasant morning light;
For rest and food and loving care,
And all that makes the day so fair.

We went to our flat picture file. We found pictures of a star-lit night; of morning scene; of food; of rest; of loving care; and finally one picturing the "day so fair." We placed them in sequence on our picture rail. Under each we put the appropriate words, printed bold and large. Now we were ready to practice; to learn; to appreciate and understand.

ANOTHER WAY: Sometimes we learn the song, as I have explained above, and then after some weeks we use pictures for the song. The children do this. They select pictures from the file, or bring them from their homes. We like both methods. The pictures are mounted, and the words added. Not all songs lend themselves to this method of illustration, but with a little ingenuity many of them can be enhanced in this way.

DON'T CHOP THEM UP: Teach whole stanzas. I don't chop your song up into small portions. The law of learning favors teaching the whole before the parts. This even holds true in teaching songs to quite small children. I teach one complete stanza. I don't drill on the phrases. It will get monotonous that way. Keep it joyful. They learn faster. Memorizing results from use in a variety of ways. The new song can become a part of their repertoire without their being aware that they have been memorizing. I put understanding and appreciation before memory here.

SOFT AND NATURAL: I never exhort children to sing "nice and loud." I never pit the girls against the boys to see who can "sing best." We try for the natural tone. Unpleasant shouting often results when children are asked to "sing out"—good and loud.

REWARDING AND PLEASANT: Music, and the ringing of new songs, should be among the pleasantest and most rewarding experiences that a child can have at the church school. Every leader who spends extra time planning the introduction and the use of new songs in his class or department will be well repaid for his efforts.

LET THEM SEE

"If we only had pictures of churches in different parts of the world; if we could only let them see," said my kindergarten leader, Mrs. J. Thacher Sears, at the planning session of her teachers some time ago.

"We can let them see," I replied, going on to explain that there was in our A-V library a filmstrip which could be used to show churches and people in different parts of the world.

"What is it?" Mrs. Sears asked. "If you are thinking of 'Sunday Around the World,' I doubt if it will do."

I explained that it was what I had in mind, that while the script dealt with Sunday and worship and giving, that could be used to show churches and peoples in different parts of the world and could, therefore, expand the mental horizons of our little people of the kindergarten.

"Since you see exactly how you would use it, would you come in and do so, Mr. Hockman?"

I accepted immediately because I feel I need to keep close to the children of the church school as possible.

When I reviewed the filmstrip I found most of the pictures useful. While the accompanying commentary did not fit our purpose, I did refer to it as I worked out what I could say in view of (a) specific purpose (b) the comprehension level of the children, and (c) the attention-span of little people.

When the children were seated, I went up front and sat down. I told them that I was going to show them pictures of many kinds of churches, and of many kinds of people; that I would stand up there with the machine; that the pictures would be up here on the screen; that I would talk about the pictures. I asked them if they were ready to begin. They indicated they were. (One child was not interested and the teacher took him in tow.)

I skipped some of the pictures, holding my hand over the lens. I varied my presentation. I asked them about some of the pictures after they had been on the screen a moment or two. I told them what to look at sometimes. I asked what they saw at other times. Some pictures I turned up very slowly, telling them as I did what they were about to see.

Of course I used no geographical terms, no involved sentences, no complex ideas. Directness and simplicity is

did we achieve our purpose? That's hard to say. I think some good outcomes were achieved. After all, children learn through experiences, and I sought to make that a real seeing experience.

By chance I met a child in the hallway after church school. He was holding onto the hand of a parent. Stop," he said, "It's a big world, Mr. Hockman, and there are lots of kinds of churches, too."

"I pays to let them see," said his mother as she smiled and went on.

Reprinted from **PROTESTANT CHURCH ADMINISTRATION AND EQUIPMENT** by special permission of the author William S. Hockman, Glens Falls, New York)

* This film was produced by Broadcasting and Film Commission for Joint Commission on Missionary Education; color; 37 frames; reading script; available from your A-V dealer, or JCME, 257 Fourth Avenue, New York 10, N. Y.

SCRIPTURES IN THE ANTARCTIC

Recent additions to the library of the American Bible Society at the Bible House in New York City are two well-worn English Bibles, each a publication of the Bible Society. These books have been returned to their home base by Chaplain John E. Zoller, who for over a year has been serving the men in the U. S. Antarctic operation, DEEP FREEZE II.

A seebee, who was remodeling a shop space brought to the Chaplain a Bible which he had found tucked away near the overhead of the shop. Chaplain Zoller has said he thinks it probable that this Bible made the first tractor train trip to Byrd Station in December, 1956, a distance of approximately 1300 miles (round trip) part of which was across a treacherous crevassed area. Never before had such large, heavy vehicles crossed Antarctic crevasses, and no one knew how they would make it.

"I know how anxious and tense those drivers must have been," said Chaplain Zoller, "as their huge roaring 38-ton cats, each towing a 20-ton sled rumbled slowly but steadily along the narrow trail, with seemingly bottomless crevasses falling away on both sides. After several weeks of round-the-clock work, bone-tired and chilled from working in near sub-zero temperatures, they mounted their tractors for the gruelling tedious return trip to Little America. With this brief background, it may be a bit easier to understand how much a man's Bible could mean to him out there—its words of comfort and inspiration quietly working the miracle of renewing faith and courage when the going was bitterly difficult."

The Bible had been nearly covered with mildew and the covers were warped, but the type is plainly readable.

The other used copy of the Bible the Society received had been given to a sailor at Little America last November. He was attached to the naval air support squadron there and carried the Bible with him on flights over the vast, lonely areas of ice and snow. The book has received hard usage—it has been snow drenched, it got wet and frozen—but it was used. Just before the service man left for home he asked if he might have a new copy, which, of course the Chaplain was glad to give him.

The wintering-over contingent which spent the calendar year 1957 at seven widely-separated and isolated stations on that remote and frozen continent was well stocked with Bibles, Testaments and Illustrated Portions of the Bible, all supplied by the American Bible Society.

A pulpit Bible, also furnished by the Society, and embossed in gold on the cover with the station's name, stands on the altar of the Richard E. Byrd Memorial Chapel in Little America. Every Sunday in divine services the lesson is read from it and during the week it remains open at an appropriate passage for individual meditation.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

(It is a pleasure to turn this column over to Richard Kuns, director of Brethren Youth's FOOD FOR THE FAITHFUL project this year. Give an ear, and an eye, to Dick's message. P. L.)

FOOD FOR THE FAITHFUL

DID I HEAR someone say that they didn't have anything to do for a minute or two? Well then give this article a reading and I think I have some news which should be of interest to all good Brethren people. It will give you something worthwhile to take on as a special project in one of your church groups or maybe it will be something which you want to tackle all by yourself.

You say make it good because you have no time to waste? Well then I shall get down to brass tacks and let you in on some very interesting facts about how you can help about 25 faithful Brethren people.

What Is It?

Why of course it is FOOD FOR THE FAITHFUL! This is a project which has been under the auspices of the Brethren Youth for several years now and in the past has been very successful at times. Then there have been times when much to our dismay the good Brethren people either didn't get the word in time or else they forgot to lend their support to this worthy work.

If you have been fortunate enough to be able to get out to Ashland during the month of August for one of the National Conferences, you may have noticed a big room in the basement of the chapel which was marked with a large sign FOOD FOR THE FAITHFUL. Now it may just so happen that you never found out just what this is all about and therefore never had the thrill of knowing that you were instrumental in helping to supply some much needed food for our faithful people who have served the church so well in the past and are now residing in the BRETHREN HOME in Flora, Indiana. Thus the title FOOD FOR THE FAITHFUL.

The Need!

Did you ever try to feed a family of 25 for three meals a day for seven days a week and 52 weeks a year? I doubt if any of you have, but in case you have you will know just about what the problem is at the BRETHREN HOME.

It is very important that the people be fed well and I know from personal experience that this is always the case. I am not writing this article without first hand knowledge of what goes on, because I am the son of Mr. and Mrs. Russell Kuns and have lived there myself for three summers between college years. My mother not only has to feed these people three times a day, but also must try to get as much variety as possible so as not to run into a rut.

Suffice it now for me to say that it takes a tremendous variety and amount of food to plan and prepare for a family of this size. If you would like to know of the

need more specifically take a day off and visit the Home personally. Visitors are always welcome and you are free to take a good look at the place and see firsthand just what it takes to operate a home of this type in a warm Christian spirit.

A little later on I intend to write a letter to each of our pastors so that you will be cued in on some of the specific needs for the coming year. But get your mind to work now and decide to throw yourself into helping in whatever way you can for FOOD FOR THE FAITHFUL this year.

Why Help?

Of course when there is a need such as has been described, we expect that you will help out. But the question may come to your mind "Why should I help after all I have a good bit to do for my own family, and besides, doesn't the Home board have funds enough to support these people living there?"

I would like to suggest two reasons why you should do all you can to help. First and foremost, I really believe that these Brethren deserve your kind help. One of the requirements for admittance into the Home is that he or she must have been a member in good standing in the Brethren church. Thus it is that these people have served the church of which you are a part faithfully and well during their more active years. They are the ones who had active part in guiding the Brethren church and who have felt some of the heartaches of her in the past years. Thus you should help because they deserve your kind and generous gifts of food.

A second reason why I feel that you should be willing to help out in whatever way you can, is that it will go a long way in making the financial burden of the Home much lighter. Needless to say it takes a good bit of money to buy groceries for a family of 25 or so. The more you can help in this way the more the board will have to do other necessary things which go into the operation of a home.

And do not think that the people do not appreciate this help which you can give. I remember more than once how the people would watch my father and me unload the car after conference to not only see what gifts were but to try to learn where it all came from. I know that they are very thankful for those who come enough to help.

How YOU Can Help!

This is the part which should interest you very much, because this is how you can take part in this wonderful project.

First of all begin to think NOW how you are going to try to help out. Perhaps you have some space left in your garden which you could use especially for the Home. Maybe you have some fruit trees around the house or farm which will yield more than you can use. If so, don't let it go to waste, but put it to good use and send it to the Brethren Home. I might add here that fruits of all varieties are especially welcome because the Home does not have the facilities to raise its own fruit and does for vegetables. So if you know of a fruit tree which will not be used get some of your group together and prepare it for the Home.

Secondly, begin to act! Talk it up among the people of your church and make plans for when you can get

ether and can fruits and vegetables for the Brethren
ne, I have known of churches in the past who have
ten together and canned many quarts of things just
the Home.

hirdly, at conference time pack up all that you have
dy and bring it to Ashland with you and have the
sfaaction that you have expressed your Christian love
your fellow brethren.

Spiritual Meditations

Rev. Dyoll Belote

KINGLY JUDGMENT

He shall judge thy people with righteousness." Psalm
2.

HAT FORM OF GOVERNMENT in which the ruler
is perfectly righteous and just and all the people
dient and yet free, is the most perfect form of gov-
ment imaginable. And there is only one such king, and
dominion is not of this world. It is King Emanuel
is such a king, and He rules not with a rod of iron
with the scepter of peace and righteousness. He lives
the hearts of those who love Him.

here is something so truly kingly and compelling
ut Jesus Christ that the human heart at once thinks
Him as a king. The most and the best that the hu-
n heart could ever desire to be or ever dream of be-
He has already surpassed. His "Wonderful words
ife," his matchless deeds of love and mercy, the life
lived among His fellows, the vicarious atonement,
the victory he accomplished on that crowning resur-
reion day all unite to crown Him "King of kings, and
Lord of lords."

"Crown Him with many crowns,
The Lamb upon His throne;
Hark! how the heavenly anthem drowns
All music but its own!
Awake, my soul, and sing
Of Him who died for thee,
And hail Him as thy matchless King
Through all eternity."

The Women's Corner

by Helen Jordan

THE FABRIC OF GOD'S LOVE

God is love . . . God sent His only Son . . . we also
ut to love one another . . . and his love is perfected
in s." 1 John 4:8-12.

HAVE YOU EVER SEEN a fabric being created on
a loom by an expert weaver? There are many
s of looms, from simple two-harness ones to intricate

multiple-harness creations. When the weaver "warps up"
a four-harness loom, he determines the pattern by the
arrangement of the warp threads through the harnesses.
Then within the limits of the threading he produces
variety in several ways. He can vary the treadle sequence
with his feet; he can use colors as he plies the weft back
and forth with the shuttle; he can use threads of cotton,
wool, boucle, linen, chenille, plastic, metallic, or a
synthetic. What a variety there is among the finished
products! What different expressions come from the same
weaver and the same pattern, using different materials,
colors and arrangements!

Some comparisons may be made as we think of the
"fabric of God's love" and of our part in the interrelated-
ness of all God's children.

1. God is the weaver of this fabric. We cannot create it alone!
2. God, the weaver, has set the pattern, clearly drawn in 1 Cor. 13.
3. God uses surrendered and dedicated lives for the strands of the fabric.

Yes, we are the strands but we do not determine the
pattern. Our function is to be used and to respond to
the will of the weaver.

You ask, "Where do we see this fabric?" The "fabric
of God's love" is best exemplified in the Church, for the
Church should express the nature of God in our world
today—and God is love! We are a part of the Church.

We are to be used as the strands which mend the rifts
in the fabric, and reconciliation today, wherever it
occurs, is a taste of that. We need to do all we can in
our homes and communities to develop Christian fellow-
ship and foster unity and understanding. For the fabric
of God's love is that which supports us and holds life
together.—Selected.



ONE WAY TRIP

We only make a one way trip . . .
That's final for us all,
And no one gains a second chance
To either rise or fall.
We never can return again
To right the wrongs we've done,
Or add a kindly word we missed
When life had just begun.
So every hour should hold our best
For none can we recall . . .
We only make a one way trip . . .
That's final for us all.

—The Grail.





STANDARD ATTENDANCE CARDS AND SEALS

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- BEAUTIFUL FULL COLOR

Teachers, Superintendents . . . boost your regular Sunday-school attendance by using these brand-new full-color attendance cards. A variety of 4 Biblical and 4 modern designs are available. Each card can be used for an entire three-month period. Select one of the 8 beautiful designs shown and order enough to provide each child with a card. Each Sunday he is present give him a gummed seal to stick on his card. . . . Card size, 10 x 8½ inches. Seals are shown approximately 1/3 size, with their matching card. We recommend ordering one package of seals for every 7 to 10 pupils. 100 seals to package, except stars, which are 200 to package.

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1805	Going to Church	1805-S	Automobiles
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Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

IT IS TIME TO REPORT

The Co-ordinating Finance Committee of General Conference presented four recommendations which were approved by General Conference in session August, 1957. These objectives were for the fiscal year 1957-1958 and are as follows:

1. That the minimum goal for each local church be set at \$15.00 per member for gifts to denominational offerings which include all contributions for cooperative boards, including Ashland College and Seminary, W. M. S. and Laymen, excepting capital fund contributions;
2. That the local church be encouraged to develop a systematic financial program including both local and denominational needs;
3. That each local church endeavor to enlist every member in its financial program;
4. That each pastor preach a series of sermons annually on stewardship and tithing and that a program of stewardship education be developed in each local church.

Every church in the brotherhood should report to what extent they were able to achieve these objectives. The reports should be sent to the national statistician, Mr. Clyde A. Garland, 1004 N. Homewood Avenue, Pittsburgh 8, Pennsylvania. These reports should be sent immediately so that the statistician will have sufficient time to prepare reports for General Conference.

Co-ordinating Finance Committee
W. Clayton Berkshire, Secretary

Items of General Interest

OAK HILL, W. VA. The Father and Son banquet was held the evening of June 13th.

ST. JAMES, MARYLAND. Brother Freeman Ar notes that the Tilghmanton-Fairplay Ruritans worsh with the St. James Brethren on June 8th.

HAGERSTOWN, MARYLAND. Brother George Solomon reports an attendance of 267 at their Children's Day Program.

(Continued on Page 19)

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The Editor's Pulpit

Is It Time For The Handwriting?

EVERYONE is familiar with the famous feast of Belshazzar in which this godless king desecrated the vessels of the Lord, drinking strong drink from them. We remember how that in a state of saturated drunkenness, the nation fell to its enemies. If you want to refresh your memory, read Daniel, chapter five. Therein you will find also of the famous handwriting on the wall, which, being interpreted, meant that the king had sinned away his day of grace and mercy, and that judgment was imminent.

We are all familiar with the devastating destruction taking place in our own country as a result of the drinking of alcoholic beverages. Statistics are dinned upon our ears; reports of violence, crime, and broken lives as a result of drink, are constantly in the news. These are common-places, and, while bad, do not point up the serious danger of our welfare nationally or internationally.

Efforts are being made to throttle this demon. Legislation has been proposed. Most recently the bills, S-582 and HR-4835, designed to curb the traffic of interstate liquor advertising. These bills would surely keep the blatant booze off our television screens and pages of our magazines. Last week's **Evangelist** carried a Washington news report of how one of the bills seems to be faring. The fact that we cannot get action is the serious part. One cannot help but think that such an attitude represents a biased, controlled opinion on the part of the Committee responsible for getting the bill on the floor of the Senate. As a result, the flood of damaging advertising goes on unabated, with more and more potential home makers maturing with the belief instilled in their character that liquor is as much a part of normal home life as milk, soap powder or electricity.

The handwriting appears even more certain in the words of another Washington news report in

last week's **Evangelist** indicating what is taking place internationally as a result of the drinking habits of American diplomats abroad. Dr. William A. Scharffenburg, executive secretary of the International Commission for the Prevention of Alcoholism, asserts that such action is "damaging this country's position abroad." He even goes so far as to assert that the United States may lose the "cold war" at its cocktail parties. That's where Belshazzar lost his. It is a strange way of life where leaders of nations, pagan in religion, do not mix alcohol and politics, while the United States, a nation of Christian churches and people, cannot hold a diplomatic gathering without first getting half drunk. It is discouraging to learn that the White House at Washington now boasts a remodeled and enlarged wine cellar, stocked with some \$6,000.00 worth of U. S.-made wines.

No surprise then, that we read in a recent report on Nigerian missions (**Evangelist**, May 31, 1958) that one of the problems facing the missionary there is the "considerable increase in the use of beer (and tobacco) by our Christian people." Must we bow our heads in shame when we learn that vices which we have tolerated at home among Christians are now becoming a part of life for those who have recently found Christ through the work of the missionary?

The handwriting is there! At home, internationally and even in the sacred and all-important work of world-wide missions. It is time for America to clean house! The place to begin is in the homes of Church members who have permitted this awful demon to find lodging. It is time to insist on proper legislation to control its advertising and to officially ban drinking at diplomatic gatherings, etc., etc., etc. Belshazzar didn't think so, but look what happened to him and his nation. The truth is: "Wine is a mocker, strong drink is raging!" That's what God says. W. S. B.

SUMMERTIME IS READING TIME
Read your Brethren Evangelist every week!



An Anniversary Year Feature

INHERENT THEOLOGY in BRETHREN RITES

THE FOOTWASHING SERVICE AND THE LORD'S SUPPER (AGAPE)

Part One

THERE HAVE BEEN MANY VIEWS and explanations concerning the Agape and the Washing of the Disciples Feet. And many variations of practice of these ordinances have prevailed too. But in the mind of our Lord only one interpretation and practice is expected of us. This interpretation and practice may come from "rightly dividing the Word of Truth" as we find it in John 13, Matthew 26, and the other Gospels. While St. John's narrative makes no mention of the Eucharist, and the other gospel writers make no mention of the Feet

Washing service, the evidence is conclusive from the incident of Judas, which is referred to in all four gospels as occurring at the same time and place, that this "Supper" and "First Communion Service" embraced the following principal acts: I. Washing of the Disciples Feet. (We need never make an apology for this act; wherever one goes he finds many interested in our unique practice.) II. Eating a full meal, the Agape. III. Receiving the Eucharist, or Communion proper.

To be fully convinced on this point one has only to read and carefully compare the four accounts published in John 13, Luke 22, Mark 14, and Matthew 26, guided by the key we have just given.

The great lessons symbolized by these several acts or ordinances are as follows: In the service of Feet Washing

Rev. H. Francis Berkshire

is presented the lessons of Cleansing and Service. A spiritual cleansing, that is, plus submission and obedience to Christ as well as to one another in humble service. In the **Agape**, the lessons of Fellowship and Brotherhood love are presented by our Lord. "A new commandment I give unto you, that you love one another." And the Eucharist not only a lesson but the reality of spiritual fellowship with Christ is enjoyed. A synopsis of the Atonement is given to each Believer. Here the work of Salvation is perfected in the Believer's mind and as he realizes the words "This is my body which is given for you; this do in remembrance of me."

Thus, each part of the Communion Service bears a local relationship with every other part, and with the whole, symbolizing truths of utmost importance to the spiritual life, hence giving it an essential and perpetual place in the Gospel ritual.

From a casual thought one would see no theological relationship between the **Agape** and the Service of Feet Washing. But there is a deep theological relationship. They cannot be separated without doing violence to the Word of God. Hence, it is my task to show this relationship and a portion of inherent theology contained in them.

In order to refresh your minds, I give you the sequence of events during that momentous evening hour of Jesus with His disciples.

Before the Feast of the Passover had been prepared (John 13:1), Jesus reclined (literally translated) with His disciples at the supper that had been prepared especially for Jesus and His disciples. Either before they began to eat or during the supper (the King James Version has been corrupted to read "And supper being ended"; very few of the reliable original texts read this way), our Lord arose from His reclining position, laid aside His garments, took a towel, and girded Himself. He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel which girded Him.

It is interesting to note here that there are five Greek words for our English words "Wash" and "Bathe." Two of these Greek words are used in this text. The Greek word for **wash** or **bathe** in the fifth verse of John 13 is *lavo*, which indicates the washing or wetting of a person's face or hands. The other Greek word for **wash** or **bathe** is *ballo*, found in the tenth verse of the same chapter. The latter form of the word always refers to the washing or bathing of the whole body of a person. (Cf. Thayer's Greek-English Lexicon of the N. T. on *niplo*, *pluno*, *lavo*, *luo*, *apopluno*.)

But the word "Clean" must be considered along with the form of the word meaning "to wash the whole body." Each guest was supposed to bathe before coming to a feast. Only the feet needed to be washed when the sandals were removed. When our Lord said "Ye are clean," He had in mind the same kind of cleanliness of which He spoke in John 15:3; this is a spiritual purity, not external cleanliness. First there is the "washing in the waters of regeneration" which brings spiritual cleanliness. This is born out of John 3:5, "Except a man be born of water and of the spirit." Also, Titus 3:5: "But after that the kindness and love of God our Saviour toward man appeared. Not by works of righteousness



REV. H. FRANCIS BERKSHIRE

which we have done, but according to his mercy he saved us, by the **washing of regeneration** and renewing of the Holy Spirit."

To be specific, the waters of regeneration refer to our baptism. "He that is **washed in the bath of regeneration** need not be washed again, save his feet." But why his feet only, asked Peter.

Most, if not all, commentators on this text agree that our Lord had in mind as a figure of speech, the customary bathing in pools, and the after washing of the feet which was made necessary by walking from the bath to the home. Jesus revealed a plain spiritual lesson here. Between this bath, the baptism of regeneration, and the heavenly home, there lies a long pilgrimage. At the point of contact with the world, the pilgrim gathers more or less of its contaminations. For this reason, frequent applications of cleansing grace are necessary. The **Service of Feet Washing** fulfills this need. You and I realize, don't we, that as we journey through this world, being in the world and in the flesh, incidental pollution and worldly dust gather in our souls. Consequently, the necessity for this grace is never separated from our Christian experience. Therefore, the first symbol and lesson is that of spiritual cleanliness.

"Who shall ascend into the hill of the Lord? Or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully," says the Psalmist.

The second symbol and lesson in the Service of Feet Washing is that of Service. Service takes the form of humility and duty.

Just prior to the service in the Upper Room there was strife among the disciples as to who would be greatest in the kingdom when Jesus died. (Matthew 20:17-28; Mark 10:35-45; Luke 22:24-27). It must be remembered that these disciples were "pilgrims," too; they were not entirely pure but had collected worldly dust in their souls. The sixteenth of John 13 reflects strife which is

the very opposite of humility: "Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him." A hint that a lesson in humility was being presented is given when Peter refused to have his feet washed by our Lord. Humility reflects care for another. However, the lesson of humility gives no reason for non-observance of this example which Jesus gave us. Certainly, the weight of the teaching and practice of Feet Washing does not lie in the lesson of humility, but rather, it lies in the symbol of Cleansing. Our humility may become a memorial to Christ's humiliation as we wash the saints' feet. "Who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross." (Phil. 2:6-8) Therefore, by observing the humble ordinance of Feet Washing we unite with Him in His humiliation on the Cross. It is through this grace, grace that bring cleansing, that we find spiritual cleanliness.

Duty is also a part of service. Duty and obligation are words which the world has not fully comprehended. They are two-dimensional words in terms of the Scrip-

ture; they point to God and they point to man also. "call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Here is reflection of the two dimensions. We owe a service our fellowman and also to God.

Jesus gives the obligation and duty in the injunction, "Ye ought also to wash one another's feet." The word for "ought" in this injunction comes from a verb meaning to owe a debt. To recognize a debt and to pay a debt is our reasonable service. It flows out of divine law and service. John 13:34 expresses it as, "As I have loved you, ye also love one another."

That the service of Feet Washing is an ordinance instituted by Jesus for His church is not to be denied. It has all the force which the word "ought" might imply. It is based upon His own example and our duty in imitating the practice. It is the peculiarity of the Greek mind to bring emphasis upon a word by placing it first in the sentence or by speaking it as the first word of a sentence. The original text has the word "example" (meaning correctly, "pattern") as the first word of the fifteenth verse of John 13. Thus, Jesus intended to bring emphasis upon the word "example."

(To be Continued)

A "CORPSE'S" EXPERIENCE

Ceda Pavlovic of Belgrade, Yugoslavia, is a 60-year-old, retired jurist. While taking a hot bath, he forgot his school day physics lessons, and reached up a dripping arm to snap on a light.

His wife found him unconscious. A hurriedly summoned physician pronounced him dead. His body was carted off for burial next day under government health regulations. It was lodged in a chilled vault beneath the cemetery chapel.

Pavlovic regained consciousness to find himself in a coffin. A bit perplexed, he briefly debated whether he was in eternity, then nudged the lid of the coffin.

The lid moved upward. He climbed out, only to find the vault door bolted. He cried for help. The frightened cemetery guard fled.

At the top of his lungs he cried: "I am here by mistake, let me out." The guard finally crept back and released him.

Pavlovic hurried to the nearest phone to inform his wife he was coming home hungry. He was in for another shock. Under the strain of the day, she shrieked. Then she hung up. Then she fainted.

He tried next to re-establish himself with his neighbors. Answering his knocks, they looked quickly, shuddered and slammed the doors.

Finally he found a friend who had not heard of his "death," who served as a go-between.

So many people say: "If someone were to turn from the dead, they would believe." See Luke 16:31. This incident reveals the fact that instead of believing, they would flee. They would say the person had not died and hence had not returned from the dead. They would regard him as being insane.

The Lord Who knows humanity perfectly says: If they will not believe the Holy Scriptures, neither will they be persuaded though one rise from the dead. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). We urge all to read and believe the Bible.



A Country Called Heaven

By Dr. Oswald J. Smith

I WANT TO TELL YOU of a strange and wonderful country, a country where there are no tears or heartaches, a country in which there is no sickness, pain or death. The people who live in this country never get tired. They carry no burdens and they never grow old. No one ever says goodbye, for separations are unknown, and there are no disappointments.

In the country of which I am speaking, there is no sin, for no one ever does wrong. There are no accidents of any kind. You will travel for thousands of miles and never see a cemetery or meet a funeral procession. There are no undertakers and no morgues. You will never see crepe on the doors for no one ever dies. There they are no grave diggers, and coffins are unknown. The clothes that are worn are bright and glistening and no one dresses in mourning.

It is a country where nothing ever spoils. The flowers never lose their fragrance and the leaves are always green. There are no thunderstorms, erupting volcanoes, and no earthquakes. Upon these fair shores hurricanes and tidal waves never beat. There are no germs or fevers, no diseases of any kind. The sun never shines and it is always light for there is no night there. It is never too hot and never too cold. The temperature is exactly right. No clouds ever darken the sky and harsh winds never blow.

There are no drunkards in this country for no one ever drinks. None are immoral; men as well as women are pure. There are no illegitimate children. Prisons, jails and reformatories never mar the landscape. Doors have no locks and windows no bars, for thieves and robbers never enter there. No lustful books are read, and as for obscene pictures, they are never seen. No taxes are paid and rents are unknown. It is a country free from war and bloodshed.

Now, let me tell you something else. There are no cripples to be seen anywhere; none are maimed or lame. Nor is anyone blind, deaf or dumb; hence, homes for incurables have never been built for all are healthy; all are well and strong. No beggars are seen on the streets for none are destitute and all have enough. Leprosy



and cancer, palsy and tuberculosis are words that this country has never heard. No asylums are there for none are feeble minded. Doctors are never needed and hospitals are unknown.

You ask me how I know all this? Have I been there? No, I have not yet had the privilege of visiting this wonderful country of which I speak, but others have. And One, at least, who has lived there for a long, long time, has come, and told me a great deal about it. He says it is called Heaven, and this is His description of it: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (Revelation 21:3, 4.)

Do you not want to go there? Then why not get ready now? It isn't difficult. All you have to do is to open your heart to Jesus Christ, the Lord of the country, and ask Him to come in. Then, when the journey of life is ended, you too will go to this wonderful country and dwell there forevermore. Will you do it? Do it—NOW? "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me." (John 14:6.)—The Evangel.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHERN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Asst.

WAKA HOST TO MINISTERS

Robert A. Hess



AN ATMOSPHERE of comradeship dominated the lively sessions of the recent ministers' retreat held at Waka Teachers' Training Center, Biu, Nigeria, from April 26-29. Nineteen invited ministerial guests joined the

ministers of the Waka staff and selected students Wakas' leaving classes in this initial attempt of the school to provide a setting for increasing the feeling of togetherness among the ministers on our African mission.



Pictures on
this page
show the
WAKA CHAPEL
under
construction

The result was an unquestioned success, since God fit to add zeal, purpose and direction to many of in attendance.

From the time the guests started arriving on the afternoon of Friday, April 26, until the last session and concluding meal on Monday noon, easy cordiality animated the mingling of people with contrasting backgrounds and confusing language differences. Eight Nigerian ministers attended and twenty-one Nigerian students joined the retreat. Fifteen missionaries were present. All ate together in Waka's new dining hall and Nigerians and missionaries were mixed in the various living quarters. Nigerian food was served at most meals, but three meals were American in order to give a taste of familiar food. Game periods provided recreation and helped build friendships.

Language differences undoubtedly proved to be a barrier. It was necessary to translate everything into a common language, but patience and a sensitivity to high purposes more than compensated for this handicap. Even session periods moved smoothly in spite of pauses for translation.

The topics considered were chosen for gaining an understanding of the minister's task, adding know-how and stirring hearts to action. A session was spent on the relation of the school to the church; another was spent on evangelism; and another dealt with ministerial problems. Other sessions were filled with thoughts on church organization and the task of the minister. Three sessions were given entirely to devotions, one of which consisted entirely of rapidly-contributed testimonies and prayers.

An outstanding feature of the retreat was the Sunday excursion to outlying villages. Waka students regularly travel to villages surrounding Waka each Sunday in order to preach; and the ministers wished to observe this work firsthand. Most of the ministers journeyed to villages with students who are regularly assigned to these places on Sunday morning. Enthusiasm thus resulted among ministers, students and villagers.

Waka hopes that retreats may be held annually in the future and that God may strengthen the church through them. The response of our ministers indicated that there is a real need for such gatherings. One Nigerian flatly stated that he gained an understanding of how he can better perform his pastoral duties. All concurred in the opinion that similar meetings should be held in the future. As God will, this shall be done.

"THEY WON'T MISS ME"

"They won't miss me!" said the mother as she tearfully left her children for rounds of teasing parties. The devil did not "miss" the children either.

"They won't miss me!" said the soldier as he went AWOL. But he spent 30 days in the guard house after that.

"They won't miss me!" said the man on the assembly line, as he slipped away without permission. But that airplane crashed and killed his mother for lack of a single part.

Spiritual Meditations

Rev. Dyoll Belote

MODESTY

"If I must needs glory, I will glory of the things which concern mine infirmities." 2 Corinthians 11:30.

HOW UNCOMMON A WORD is that of "Modesty." Boldness, self emulation are far more prevalent and popular. Christians should be modest in the presence of the writer of our text, the Apostle Paul. As we contemplate the spiritual stature of St. Paul we behold the modesty of the man, as we hear him declaring that he also knew weakness, but then it was, he declares, that he discovered the grace of our Lord, by which alone he was made strong. "The story of my sufferings was but an idle boast when I sought to bolster my own strength. But when I realized the grace of God then could I boast of that grace which alone sustained me."

The mistake with so many folks is that they come to compare themselves with fellow beings—fellow saints. The Bible speaks something about people comparing themselves with themselves, with unsatisfactory results. We recognize the weaknesses in other folks lives, and and we easily magnify the neighbor's mistakes and minimize our own weaknesses.

And if we are honest in our comparisons, we easily grow discouraged at the poor showing we make. The only true occasion of boasting for the Christian is in boasting of Him Who loved us and gave Himself for us. Boasting of His grace and goodness, of His love and power, of His redemptive work and resurrection power. If we have been in the habit of comparing ourselves with the saints—and always to our disadvantage; let us learn to think less of them and more of Him, who is the Son of God with power.

O Saul, it shall be

A face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever; a Hand like
this hand

Shall throw open the gates of new life to thee! See the
Christ stand."

"They won't miss me!" said the sentry as he slipped away from duty. But the enemy surprised and massacred his comrades that very night.

"They won't miss me!" said the church member as he shed his responsibilities in a day of crisis, and then wondered why his country gave way to softness and demoralization.

"They won't miss me!" said the church member as he omitted worship one Sunday, and then another, for trivial reasons, and then wondered why he no longer enjoyed a victorious Christian life.—Selected.

Program of the
**SEVENTY-FIFTH CONFERENCE OF THE OHIO DISTRICT
BRETHREN CHURCHES**

**Hillcrest Brethren Church,
Dayton, Ohio**

**July 10th to 13th, 1958
(Eastern Standard Time Observed)**

THEME: "STEADFASTNESS"

Text: Acts 2:42

OHIO DISTRICT CONFERENCE ORGANIZATION

ModeratorLeslie E. Lindower
Vice-ModeratorHarvey Amstutz
Secretary-TreasurerWilliam H. Anderson
Ass't. Sec'y.-Treas.Donald Rowser
StatisticianL. V. King

Thursday Morning—July 10

11:00 Registration of Adults and Brethren Youth
12:00 Lunch served by the church

Thursday Afternoon

2:00 Call to Order
Song Service
DevotionsModerator L. E. Lindower
2:30 Vice Moderator's AddressHarvey Amstutz
3:00 Business Session:
 Report of Credential Committee
 Organization of Conference
 Election of Committee on Committees
3:30 Simultaneous Sessions
5:30 Supper

Thursday Evening

7:30 Singspiration
National Brethren Youth Presentation
Conference Offering
Special Music
First Reading of Committee on Committees
 Report
8:15 Moderator's AddressL. E. Lindower

Friday Morning—July 11

9:00 Prayer Service and Devotions
 Led by Charles Lowmaster
9:20 Song Service

9:30 AddressJ. G. Do
 "Steadfastness in Doctrine"
Special Music
10:15 Bible LectureFred Hollingshead, Pas
 Church of the Brethren, Brookville, O
11:00 Simultaneous Sessions
12:00 Dinner

Friday Afternoon

1:30 Song
DevotionsFrank Morri
Business Session:
 Report of Credential Committee
 Action on Report of 1958 Committee on C
 mittees
 Statistician's Report
 Report of District Ministerial Examining Bo
 Report of District Board of Evangelists
 Conference Treasurer's Report
 Report of Brethren Publishing Company
 Report of Brethren Youth Board
3:45 W. M. S. Open Session
5:30 Supper

Friday Evening

7:30 Singspiration
Devotions
7:45 Christian Education
 Ashland College and Semir y
8:15 AddressH. William F
 "Steadfastness in Fellowship
 and Breaking of Bread"

Saturday Morning—July 12

9:00 Prayer Service and Devotions led by Don Rove
9:20 Song Service
9:30 AddressPercy C. M
 "Steadfastness in the Prayers"
Special Music
10:15 Bible LectureFred Hollingsl
11:00 Simultaneous Sessions
12:00 Dinner

Friday Afternoon

3:45 Call to worship (standing)
Song Service
Special MusicMrs. William Smith
SpeakerMr. J. Calvin Bright
Business
Benediction (standing)

11:00	Call to Order	
	Song Service	
	Devotions	Mrs. Clayton Berkshire
	Special Number	Sisterhood Girls
	Election of Officers	
	Adoption of Goals	
	Announcements	
	Benediction (standing)	

Saturday Evening

5.30 Banquet
Meal—Dayton Societies
Program—New Lebanon Societies
Table Decorations—Gratis W. M. S.
Recognition of Banner Societies
Mrs. Clayton Berkshire
Installation of Officers Mrs. Glenn Clayton

LAYMEN'S PROGRAM

THEME: "SUCCESSFUL CHRISTIAN LIVING"

John 1:12, Matt. 10:32-42, Eph. 6:10-25

Thursday—July 10

3:30	Call to Order	
	Welcome	Frank Morrison
	Devotions	John F. Dillon
	Suggested Business	

Friday—July 11

Ye are the light of the world . . . Let your light so
shine before men, that they may see your good works,
and glorify your Father which is in heaven."

11:00	Call to Order	
	Devotions	Miami Valley Laymen
	Business	
3:30	Call to Order	
	Devotions	(to be supplied)
	Business	

Thursday—July 10

Registration: 10:00 A. M. to 12:00 Noon, and fifteen minutes before each morning and afternoon session.

15 W. M. S. Opening Session
Call to Worship (standing)
WelcomeMrs. Carl Denlinger
Song Service
 Leader—Mrs. Howard Winfield
 Pianists—Mrs. Myron Kem, Mrs. Jack Williams
SpeakerMrs. Herbert Beane
Committee Appointments
Announcements
Benediction (standing)

Friday Morning—July 11

100	Call to Order	
	Devotions—Explanation of Theme	
	Special Number	Caroline Gallagher
	Business	
	Roll Call for Banner Societies	
	Offering for Ministerial Fund	
	Benediction (standing)	

11:00	Call to Order
	Devotions: Northeastern Ohio Laymen Association
	Election of Officers
	Unfinished Business
5:30	Banquet (Laymen and Ministers)
	Program provided by District Ministerial Association

BOARDS AND COMMITTEES

Conference Board of Trustees: 1958—Everitt Keplinger, 1959—J. E. Stookey, 1960—A. E. Schwab, 1961—Dwight L. Miller, 1962—Glenn L. Clayton.

Ministerial Examining Board: 1958—L. V. King, 1959—Delbert B. Flora, 1960—Charles R. Munson.

(Continued on Next Page)

District Mission Board: 1958—Percy C. Miller, 1959—W. C. Berkshire, 1960—E. O. Frank. Elected for one year—William Anderson, Frank Morrison, Elton Whitted.

General Conference Executive Committee: Albert E. Schwab, Robert L. Keplinger.

Nominees for College Trustees: Charles L. Anspach, Myron Kem, Elton Whitted, Paul Clapper, Robert West, Elbert Wallace.

Credential Committee: Harvey Amstutz, Mrs. A. E. Schwab, Mrs. Kermit Bowser, Donald Rowser.

Sunday School Board: 1958—Robert L. Hoffman, 1959—Donald Rowser, 1960—Robert Keplinger.

Church Comity Committee: L. E. Lindower, Edwin Boardman, John Byler.

District Evangelists: 1958—J. G. Dodds, 1959—Clarence Fairbanks, 1960—W. S. Crick.

Rules and Organization: J. G. Dodds, J. Garber Drushal, W. S. Benshoff.

Resolutions Committee: William Fells, Mrs. Carl Denlinger, Mrs. Ruth Roger.

Brethren Youth Board: 1958—John Terrell, 1959—Charles Munson, 1960—William Fells. Elected for one year—William Curtis, Jerry Flora.

Boys' Work Committee: William Curtis, John Terrell, Ray Aspinall.

Committee on Moderator's Address: Percy C. Miller, John F. Burton, Harold Garland.

Auditing Committee: E. O. Frank, Alvin Grumbling, Mrs. Robert Hoffman.

District Camp Board: 1958—Orie Baer, 1959—C. A. King, 1960—Charles Munson, 1961—John T. Byler, 1962—Robert Hoffman.

Committee on Committees: John T. Byler, Albert Schwab, Elmer Frank.

Woman's Missionary Society

PresidentMrs. Frank Morrison
Vice-PresidentMrs. Clayton Berkshire
Secretary-TreasurerMrs. Lloyd Brown
Ass't. Sec'y.-Treas.Mrs. William H. Anderson

Sisterhood of Mary and Martha

PresidentKay Albright
Vice-PresidentSharon Berkshire
Secretary-TreasurerKay Scritchfield
Ass't. Sec'y.-Treas.Linda Steiner
PatronessMrs. Robert Keplinger
Assistant PatronessMrs. Donald Rowser

District Ministerium

PresidentW. S. Benshoff
Vice-PresidentWilliam Anderson
Secretary-TreasurerDonald Rowser



Anniversary Year Retrospections

Rev. PERCY C. MILLER

MISSIONARY PLANS FOR NIGERIA

THE CO-OPERATIVE missionary work of the Brethren Church in Nigeria, Africa, offers unlimited opportunities for future service—both in personnel and financial resources.

The development of the Higi station at Mbororo and its program, which includes education, medicine and evangelism, is the task for the immediate future. Putting the Higi language into a written form, preparing grammar and translating the Bible into the Higi language are large tasks to be completed as soon as our linguists have met preliminary requirements for this program.

Since the primary objective, organization-wise, is to establish an indigenous church, the training of nationals to assume complete responsibility is absolutely necessary. Training centers, designed to prepare both the laity and the clergy for service, have been established and are being expanded to reach a larger number of individuals with a more advanced program. Local leadership training and stewardship education must be emphasized more for the development of the mature church.

The outreach and extension of the church by the Nigerian Christians have been gathering momentum. They will continue and will get the encouragement of missionary workers and financial help from the home board in keeping with current missionary policies. Ways of implementing and speeding up this program, so that it will reach the unevangelized masses, are being studied and recommended by the mission.

FUTURE PLANS FOR ARGENTINE MISSIONS

The future of the Brethren work in Argentina depends largely upon the strength of the local churches and their national leaders. Better training for pastors, workers, and the laity in general, must be provided through co-operative Bible school and/or seminary and a practical Christian education program. These are necessary developments.

The major evangelistic thrust will be made by radio with a follow-up program, establishing congregations in needy areas and placing trained pastors to shepherd them. Each local church will continue to reach out into near areas, establishing preaching points and Sunday Schools. Students preparing for the ministry will share the responsibility of evangelizing as a part of their practical training.

Additional leadership from the church in the U. S. will be necessary until a sufficient number of adequately trained Argentinians are ready to assume the responsibilities in the various aspects of the work.

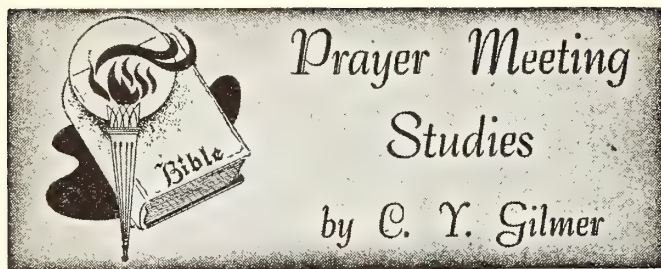
A self-supporting, self-governing and self-propagating church in Argentina is the ultimate goal. (Note: The material for this article was secured from Rev. Clayton Berkshire.)

250 Years of Brethren Progress will be commemorated at General Conference, Ashland, Ohio, August 18-24, 1958

Anniversary Pageant - Tuesday Evening
Many other special features during the week.



Visit the new home of Ashland Theological Seminary
when you come to Ashland



THE CERTAINTY OF SIN'S WAGES

THE ANGELS THAT SINNED could not get by with it (2 Peter 2:4). Fallen angels have no capacity for repentance (Jude 6). Hell is prepared for the Devil and his angels (Matt. 25:41). Men may profess to know God, but does God know them (Matt. 7:21-23)? If God spared not the angels that sinned, what can unrepentant man expect (Luke 12:3)? "If the righteous scarcely be saved, where shall the ungodly and the sinner appear" (1 Peter 4:18)? Remember that Christ died for all men (1 John 2:2). The Christ rejector condemns himself (John 3:19).

God was too good to spare the old world (2 Peter 2:5). Noah prepared an ark before their very eyes (1 Peter 3:20). They were warned that 120 years was their time limit for repentance (Gen. 6:3). The Holy Spirit strove with them in vain (1 Peter 3:19, 20). When men give their every imagination of the thoughts of their hearts to only evil continually they are fully corrupted by sin (Gen. 6:5-7). When men's iniquity is full they are certainly asking for judgment (Gen. 6:13). God is too perfect to let one unconverted sinner creep into Heaven (Rev. 21:27). God is too good to let them go to Heaven (Rev. 21:8). Jesus told us to take warning about the deluge of Noah's day (Matt. 24:27-39). We are already warned. Today's world is steeped in sin. Scientifically we are ready for the total destruction of the globe. But we are as heedless as the ante-deluvians (Psalm 9:17).

Sodom-Gomorra is a sample warning "unto those that after should live ungodly" (2 Peter 2:6). Like "just Lot" good men today will tolerate all manner of wickedness (2 Peter 2:7, 8). The perverted Sodomites actually insulted angels (Gen. 19:5-7). Their total depravity called for their elimination from God's earth (Gen. 19:24, 25). "The Lord will not at all acquit the wicked" (Nah. 1:2, 3). His righteous "fury" is poured out like fire" (Nah. 1:6).

Because of their waywardness God spared not even "the natural branches" (Rom. 11:20, 21), Israel, though chosen for a purpose (Rom. 9:4, 5). They were the apple of His eye (Deut. 22:10), but they rejected their own Messiah (John 1:11; Luke 19:14), and actually wished His innocent blood upon themselves and their own children (Matt. 27:25)! Learn from this the severity of an outraged God (Rom. 11:22). No wonder Jesus pronounced Israel's doom (Matt. 23:34-36). Jesus preached and cried His heart out lest judgment should catch up with them (Matt. 23:37, 38). The wrath of God abides on the unbeliever (John 3:36).

Then we read, "God spared not His own Son" (Rom. 8:32).

"He suffered on a cruel tree,
This Son of God and man.
The Judas' supper scene He met,
The agonizing garden sweat,

The court with deep injustice set,
Pointed toward Calvary."

He was without sin (1 Peter 2:2). "Why should Saviour to Calvary go" (2 Cor. 5:21)?

"'Twas not so much the cross of wood
He bare up Calvary's hill
That made Christ's burden far too great
To bear alone; He fell
Beneath the crushing load of sin—
My sins and yours were there—
And in His bleeding, broken heart,
My guilt and shame He bare.
His feet trod hard the dusty road,
The cross His body bent,
But in His soul the greater load
Was carried as He went.
Sin is a heavy crushing thing
For any man but He,
Without one blemish bare that cross
For all humanity."

Our sins were laid on Jesus (Isa. 53:4-6). He took wages of our sin that we might take His gift of life (Rom. 6:23).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

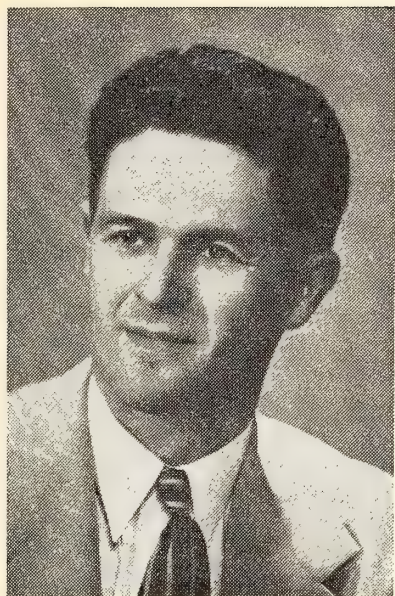
COME TO CONFERENCE!

THE SUNDAY SCHOOL BOARD is pleased to announce its special speaker for the 1958 General Conference: Rev. Sherman Williams, Director of the Convention Department of Scripture Press.

Before coming to Scripture Press to devote his time to Sunday school work, Rev. Williams spent five years in the pastorate. During these years he, like other forward-looking pastors, used the Sunday school to build the church. While in Spokane, Washington, he built a large Sunday school that for two years it won first place in regional attendance contests.

Always active in Christian education, Rev. Williams has served in many areas: chairman of the Inland Empire Sunday School Convention; past president of the Spokane School of the Bible; a founder of North American Christian Schools, Inc.; representative from Washington to the National Sunday School Association; member of the General Council of the NSSA.

Sherman Williams specializes in making Sunday school work practical with a know-how, show-how, do-it-yourself presentation. He has appeared at many regional and national Sunday school conventions both in the United States and in Canada. He is a dynamic, enthusiastic speaker, always on fire for the work closest to his heart—reaching and teaching men, women, boys, and girls through the Sunday school.



REV. SHERMAN WILLIAMS

ev. Williams will conduct a workshop at General Conference on Wednesday afternoon, August 20; and he will present the inspirational address on the 7:30 evening session sponsored by the Sunday School Board. Thursday afternoon Dr. Joseph R. Shultz, pastor of the Washington, D. C., Brethren Church, will conduct another Sunday school workshop.

General Conference this year promises to be a soul-stirring experience in which every loyal Brethren should participate. Besides Rev. Williams and Dr. Shultz, there will be such outstanding speakers as Rev. Vernon Grisso, pastor of the Brethren church in Tucson, Arizona; Rev. Mrs. John Grimley, returned missionaries from Nigeria; and Dr. Oswald J. Smith, missionary statesman, author, evangelist, author, and hymn writer. The Anniversary Committee is preparing a large pageant to commemorate our 250 years of history, and Ashland College Seminary will be in charge of a special service.

You owe it to yourself, your church, and your Lord to come to Conference this year. Come on Monday and stay for the whole week. You'll be glad you did!

Lesson

Comments

by

William H. Anderson



Lesson for July 6, 1958

THE JUSTICE AND MERCY OF GOD

Lesson: Deuteronomy 10:12—11:1, Romans 5:6-11

AS USED IN the Bible, "Justice had primarily to do with conduct in relation to others, especially with regard to the rights of others . . . God's justice, or righteousness, is founded in His essential nature . . . He cannot be indifferent to good and evil. The great prophets, Isaiah, Micah, Amos, Hosea, all insist upon Jehovah's

demand for righteousness" (Harris F. Rall in *The International Standard Bible Encyclopedia*.)

Beginning with this lesson, we will be studying justice and mercy in human and religious affairs. "This first lesson is offered to give us the **source** of justice—a just God. From Him proceeds our thought and action in this quality" (Frank S. Mead).

WHAT GOD REQUIRES OF US

No plainer words could be written than these found in the book of Deuteronomy. No man, after reading them, can truthfully say he does not know what God expects of him.

1. "**Fear the Lord thy God.**" Israel was taught to fear God. They knew what God expected of them, and what they could expect from Him. When they obeyed Him, and walked in His way, they prospered. But when they were rebellious and wayward, they were chastened sore. This put the proper "fear" of God in their hearts.

2. "**Walk in all His ways.**" The ways of God have always been at variance with the ways of men. The way of God is the way of righteousness, truth, and holiness. His way has been made clear in His Word. There is no excuse for failing to walk in that way!

3. "**Love Him.**" Can any one misunderstand this? God expects the same kind of consideration, time, and devotion that we gladly give our loved ones. "We love Him, because He first loved us" (I John 4:19).

4. "**Serve the Lord thy God with all thy heart and with all thy soul.**" Service should be the natural expression of love. We serve because we love. He that has no time to serve God, has no love for God!

5. "**Keep the commandments of the Lord, and His statutes.**" Obedience! God expects His children to obey. We should obey, however, not because it is expected of us, but because our love for Him compels us to do so.

Is this not a great deal for God to expect from us? Yes it is. But stop a minute! Let us now consider . . .

WHAT GOD HAS DONE FOR US

1. God, in His mercy, has provided for us SALVATION. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." This is the answer, then, as to how it is possible to do what God requires. He puts His Spirit within us enabling us to obey Him and conform to His purpose.

2. God has also provided for us JUSTIFICATION. "Much more then, being now justified by His blood, we shall be saved from wrath through Him."

"Think of it in terms of a murderer before a judge; he knows he is guilty, and he knows the penalty must be death. But the Judge, who is God, conscious that the murderer has thrown himself on the mercy of the court, sets him free. The penalty has already been paid, on a cross! The murderer will pay, in the remembrance of the crime; but there has been a remission of sin by the act of Christ's sacrifice, which 'justifies' the murderer, or sets him free to live again" (Frank S. Mead).

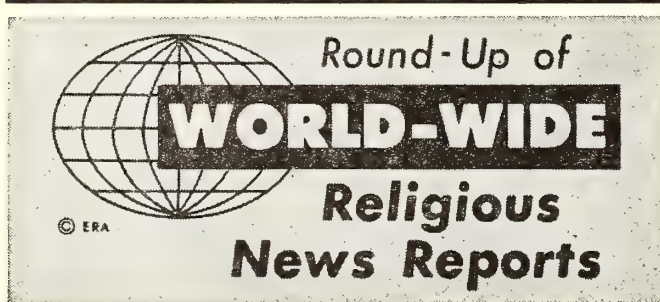
3. Finally, God has provided for us RECONCILIATION. "For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." "Reconcile,"

says Dr. E. Schuyler English, "means to change thoroughly, to bring back into favor, to restore fully." So we see that the sinner, who once was alienated from God by sin, is brought back (fully restored) into God's favor when he accepts Jesus Christ.

Our lesson, then, would teach us these two great principles of God:

1. That God, who is just Himself, demands righteousness from each one of us.
2. That God is not unjust in demanding righteousness from us; that He loved us so much He provided a way, through Jesus Christ, for each one of us to be made righteous in His sight.

Oh, the love and mercy of God! "Edgar Carlson makes the grand observation that not even what man did to God on Good Friday could make God stop loving us, and so God returned on Easter!"



BETHEL COLLEGE CHOIR SINGS IN NEW U. S. DOCUMENTARY FILM

A new documentary film on The Star Spangled Banner and Fort McHenry will feature the singing of the national anthem by the Bethel College choir of Mishawaka. Currently in production the film will be released through a nation-wide outlet for showing in public schools throughout the United States.

This unusual invitation came as a result of the choir's visit at Fort McHenry last spring while on tour. Singing the national anthem on the site of its origin, the choir so impressed the producers of the film working nearby that an invitation to sing in the film production was received by college officials.

CHARGE RUSSIA USES CHURCHES TO SPREAD COMMUNIST INFLUENCE

Senate investigators recently charged that Russia and other Iron Curtain nations have used their churches and religious leaders to help spread communist influence throughout the free world. This charge came, not from religious leaders, but from the Senate Internal Security Subcommittee, headed by Sen. James O. Eastland (D.—Miss.) At the same time the subcommittee denounced U. S. religious leaders who have invited preachers from communist countries to speak here.

The subcommittee, citing testimony from refugee pastors from Iron Curtain countries, said: "Communist governments are utilizing their control over religious institutions to transform them into tools of subversion."

As an example, it is said that in 1956 Bishop Jaak Klivit of Communist Estonia told U. S. audiences "as proud boast" that his church had 350,000 members. But it said Dr. Konrad Veem, a Lutheran minister who fled Estonia, testified that the same church had 850,000 members before World War II.

The implication was that the communists, while using churches for their own purposes, have discouraged general membership.

The subcommittee quoted Dr. Veem, now preaching in Stockholm, as saying that Bishop Klivit was appointed to his position by communists and has a communist agent in charge of his church office.

The subcommittee said a permanent career officer of the Soviet secret police, Maj. Gen. Georgi Karpov, is publicly known as the chairman of the council for the affairs of the Russian Orthodox Church. Several witnesses testified that the Russian secret police even sent some of its officers to seminaries to take theological studies they could later work in the church.

JEWS IN ISRAEL STILL SPLIT OVER NATION'S RELIGIOUS LAWS

Ten years after Israel became a nation the Jews are still arguing over whether the rigid laws of ancient Judaism are compatible with a modern, secular Jewish nation. Further conflict is caused by the continuing struggle over religious education and the powers of the rabbinate.

Leaders of the Jewish religious groups today complain of increasing pressure from the secular elements for further relaxation of Sabbath observances. Publicly owned buses are now running on Saturday in the city of Haifa. To the religious community this is a disastrous step that could open the door for similar practices elsewhere.

All spring Jerusalem has been torn by a bitter dispute over the building, by a private operator, of a public bathing pool where men and women would be permitted to swim together. In the eyes of the Jewish religious groups, this is a desecration of the Holy City of Jerusalem and a contemptuous violation of Jewish religious law.

This dispute has led to protests, demonstrations and riots. Twelve leaders of Neutrality Kart, the small ultra-orthodox sect that does not recognize the state of Israel, are now in prison for their part in these riots.

The split between the religious groups and the secular is widened by the determination of nonreligious leaders to keep Israel "normal" and to resist efforts to return to what they consider obsolete ritualism.

FORMER PRIEST, BAPTIST PASTOR, JOIN LUTHERAN CHURCH IN ITALY

A report from Rome tells of a former Roman Catholic priest and a Baptist pastor who have been ordained as pastors of the Evangelical Church in Italy. A special ordination service was held in connection with the annual meeting of the church Synod recently and was attended by officials of German Lutheran churches and the Lutheran World Federation in Rome.

The Italian Lutheran Church has 5,000 members in 13 congregations and a number of preaching stations. In the majority of the congregations the membership is predominantly German. Head of the church is the Rev. Erick Algrun.

Moscow "people waited in line for two hours to try to crowd their way into church because they had heard American Baptist leaders were to pay a visit." Rep. James Hays of Arkansas reported on his recent return from a visit to Russian Baptists. Mr. Hays, who is president of the Southern Baptist Convention, was accompanied by Dr. Clarence W. Cranford, president of the American Baptist Convention, and Mrs. Cranford.

the government kept its promise to provide new Bibles and Bibles for the Russian Baptists, Mr. Hays said. Most severe restriction on the churches is the prohibition of any organized religious instruction, he commented, but "every Christian home in Russia" provides religious teaching for the children. Baptists feel they have more liberty now than they possessed under the czars, when they were repeatedly persecuted by the Russian Orthodox Church and sometimes exiled to Siberia, he reported.

One of the most remarkable missionary efforts of the decade is currently taking place in refugee packed Hong Kong, on the British government's famous seven-story forced concrete resettlement housing development, according to a recent Far Eastern News Service report. Under the auspices of The Boys and Girls Clubs organization, registered missionary organizations are being utilized for the use of the large cement block building roof for the establishing of club centers for children.

was followed in this precedent-setting move by other missionary groups including the Methodist Church, various Lutheran bodies, the Church of Christ in China (which includes the YMCA and YWCA activities) and The Home of Onesiphorous. To date, a total of 28 of the rooftops have been allocated to the various organizations. Three thousand children are at present enrolled in this unique program.

In the last ten years more than 114 clubs have been opened in the Colony. President of this program is the resident Anglican Bishop, The Right Rev. R. O. Hall.

In addition to the educational ministry, the rooftop locations have proven to be excellent opportunities for evangelism. The average population of each building is 2,500 people. The seven-story buildings are simply networks of cell-like rooms 10x12 feet. A minimum of five persons resides in each room. "Facing the most critical housing emergency in the entire Orient, The British Government," says the FENS report, "is to be commended for the amazing effort being made for the resettlement of the tens of thousands who have fled into the Colony from communist China."

Despite the active opposition and a published warning of the Greek Orthodox Archbishop, a young Greek Christian in the U. S. for advanced studies as part of his preparation for missionary work, is directing a growing gospel radio ministry. The student, Yerasmus Zervopoulos, and a group of fellow Christians, has set up the Pan-Hellenic Christian Program to sponsor radio broadcasts, public meetings and other methods of reaching U. S. Greeks with the gospel message.

The archbishop's ire was aroused because of the popularity of Zervopolous' Chicago radio program and released his warning through the **Greek Star**, a Greek language newspaper published in Chicago.

The Pan-Hellenic Christian Program, beside the Chicago broadcast, is sponsoring a program in Boston. Plans are being made to reach out into other cities with large Greek populations, including Tampa, Los Angeles, San Francisco, San Antonio and New York City. There are some 1,200,000 Greeks in the U. S.

"To all Greek Orthodox Christians of Chicago:

“A religious speaker by the name of Yerasmus Zervopoulos speaks regularly after a Radio Program of our city, and many of our Christian people are under the impression that he is an Orthodox speaker, having been authorized by our Archbishop.

"We would like to inform the whole Greek population that Mr. Zervopoulos has no connection whatsoever with the office of the Archbishop and also that he has not received any authorization from us.

“The speaker we mentioned represents a certain Protestant Church and in his sermons presents the Protestant religious view.

"From the office of the Archbishop."

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

AMBASSADORS "TAKE OFF"

"Up 'un at 'em!" A (quote) non-singing (unquote) team of three Ambassadors left for California early Monday morning, June 9. Phil Lersch, N.Y.D. (National Youth Director), Byron "Bill" Hildreth, A.C.S.A.O. (Ashland College sophomore of Akron, Ohio), and Gene Hollinger, A.C.S.N.L.O. (Ashland College sophomore of New Lebanon, Ohio) merrily set off for the land of Redwoods. At Cheyenne, Wyoming, the fellows stopped long enough to present a program of information on the Brethren Church.

June 14 will find the Ambassadors in California. Helping with Bible school and Camp Berea will keep them all "busy as beavers" until they depart for Tucson, Arizona. The team will have grown to four by this time, for Larry Mullins S.S.C.L.C. (Student at Stockton College from Lathrop, California) will join them in California. Phil Lersch will hop a plane for home to attend District Conferences in Ohio and Pennsylvania and to whip National Youth Conference into shape.

Bill, Gene, and Larry will travel toward Ohio, making one-night appearances in many places. Their program will consist of information on such fields as Sunday School, camp, Brethren Youth, Ashland College and Seminary, and ministerial need. By journey's end the fellows will have visited approximately 25 churches in 8 states over a period of 2 months.

To give you an idea of the job ahead of the boys, here is their itinerary:

June	11	Cheyenne, Wyoming
	14-29	California
July	5- 6	Tucson, Arizona
	9-10	Mulvane, Kansas
	11	Fort Scott, Kansas
	12-14	pending
	15-16	Carleton, Nebraska
	17-18	Udell, Iowa
	19-20	pending
	21	Flora, Indiana
	22	Burlington, Indiana
	23	Loree, Indiana
	24	Peru, Indiana
	25	Corinth, Indiana
	26	open
	27	A. M. Center Chapel and Denver, Indiana
	27	P. M. Tiosa, Indiana
	28-29	pending
	30	Huntington, Indiana
	31	Muncie, Indiana
Aug.	1	Oakville, Indiana
	2- 3	A. M. pending
	3	P. M. New Lebanon, Ohio

(MISS BEVERLY SUMMY is writing the Brethren Youth comments while Youth Director Phil Lersch is on the western tour with the Ambassadors.)

YOUTH CONFERENCE. August 18-24. An extremely important and interesting Youth Conference will take place this year—1958—on Ashland College campus. Sessions on basic Brethren doctrines will be conducted by Dr. J. R. Shultz, Rev. Lyle Lichtenberger, Rev. Do Rowser, Rev. Clarence Stogsdill, and Rev. Harold Barnett, on Baptism, Laying on of Hands, Love Feast and Feet Washing, The Eucharist, and Anointing with Oil respectively.

The films "Come Up Higher," "45 Tioga Street," "Split Level Family," "Salt of the Earth," and "Footsteps of the Witchdoctor" will be shown also.

Other programs of note will include the 250th Anniversary Pageant, Camp Rally, and vespers by Rev. Vernon Grisso of Tucson, Arizona. The highlight of the week will come when Dr. Oswald J. Smith will speak Saturday night for Brethren Youth Night. He will also speak at the Sunday morning service. Dr. Smith from Toronto, Canada, is a well-known evangelist, missionary, statesman, author, poet and hymn writer, editor, radio preacher, and world traveller. The Fleming H. Revell Co. says of him: "There is a fire in his bones. Those who have heard him have seen fire in his heart, his eyes, his speech—a fire which has leaped out to set them afire. He has started in our world a great blaze of hope." Billy Graham writes: "The name, Oswald J. Smith, symbolizes worldwide evangelization. His books have been used by the Holy Spirit to sear into the very depths of my soul and have had a tremendous influence on my personal life and ministry."

Plan now to attend Youth Conference—August 18-24. **COME AND SHARE IN THIS MOUNTAIN-TOP EXPERIENCE!!!**

ZERO HOUR

Time: 11:00-12:00 a. m.

Date: Saturday, August 23, 1958

Place: Little Theater

Purpose: National Project Offering

Goal: \$4,000 to X-pand Summer Crusading

JUST FOR THE CHOIR

"A Clean Announcement"

Don't think of choir rehearsal as a dull and drudgery! It's a real "lux" if some churches don't have it! This is no FAB . . . it's the truth! DUZ you just DREAM along with the TIDE of unconcern? VEL, now is the time to CHEER up. If you want real JOY, the TREASURE is for you ALL to BREEZE right into choir! Or, will you send out an S. O. S. for you before the first DIAL tone you hear. If you'll do as we've just said this will LIFT LIFEBOUOY to our choir program!

—Taken from Brainerd Baptist Choir Bulletin
Quoted by Rev. Byler of New Lebanon, Ohio

The Women's Corner

by Helen Jordan

FAITH AND WORKS

AN OLD SCOTCHMAN operated a little rowboat for transporting passengers. One day a passenger noted the good old man had carved on one oar the word "Faith" and on the other oar the word "works." Curiosity led him to ask the meaning of this. The old man being a well balanced Christian and glad of the opportunity for testimony said, "I will show you." Saying he dropped one oar and plied the other called "works" and they just went around and around in circles. Then he dropped that oar and began to ply the oar called "Faith" and the little boat just went in circles again—this time it went the other way around, but still going in circles. After this demonstration the old man picked up "Faith" and "Works" and plying both oars together sped swiftly over the water, explaining to his waiting passenger, "You see, that is the way in a Christian life. Dead works without faith are useless, but 'faith without works' is dead also, getting you nowhere. But faith and works pulling together make for safety, progress and blessing."—The Bible Friend.

INTERESTING ITEMS

(Continued from Page 2)

MT. OLIVE, VIRGINIA. The Dedication and Homecoming services announced last week in this column for Bethlehem Brethren Church, should really have been for the Mt. Olive Brethren Church. Brother John F. Lake is the pastor of these two fine Churches in Virginia, and an Editorial error misassigned these special services. We give our apologies to the principals involved. These special services were held at the Mt. Olive Church on June 15th, with Brother Clayton Berkshire as speaker, preceding the Southeastern District Conference which met at the Bethlehem Brethren Church on June 11 and 18th. The Editor became a bit confused on the matter, and is very happy to make this note of explanation.

JOHNSTOWN, PENNA. (THIRD). Pastor Clarence A. Sgdsill and a number of Third Brethren members, journeyed to Levittown on June 1st where they conducted services for the new Brethren congregation now meeting in the Fairless Hills Community Hall.

VINCO, PENNA. Juniata Camp Director Walter C. Vrtz reports on the Camp Rally held the evening of June 6th, at Vinco, saying, "We had a real big Rally day night at Vinco. Couldn't feed everyone at the same time." An attendance of around 200, and a very fine program is reported.

ANTON, OHIO (TRINITY). The Boys' Brotherhood public program was given on June 15th in conjunction with Father's Day services.

COUNTY LINE, INDIANA. Naomi Everett, returned Missionary from Nigeria, Africa, was the County Line W. M. S. public service speaker on May 25th.

HUNTINGTON, INDIANA. The Huntington S. M. M. presented Mrs. J. Milton Bowman, of Elkhart, as their public service speaker on June 1st.

Baptismal services were held the afternoon of June 8th.

JOHN GOLBY SAYS "THANKS"

National Laymen's Organization President, John Golby, of Johnstown, who suffered a serious illness some weeks ago is now home and is getting stronger. He asks that we pass along to the Brethren in this way his expression of sincere and heartfelt appreciation for the prayers and concern for him during his illness and convalescence. Brother Golby needs our continued intercession at the throne of grace for God's mercy and healing for a complete recovery. W. S. B.

PASTOR DESIRED

The First Brethren Church, Burlington, Indiana, is in need of a pastor. If interested, please address letters to:

Mrs. Laurence Rinehart, Ch. Sec'y.
R. R. 1,
Kokomo, Indiana.

1958 CAMP DATES MONTH OF JULY

- CAMP PINNACLES, (Southeastern):**
Seniors June 29-July 6
Juniors July 6-12
- CAMP JUNIATA, (Pennsylvania):**
Juniors June 29-July 4
- CAMP SHIPSHEWANA, (Indiana):**
S. Indiana Intermediates June 29-July 5
S. Indiana Juniors July 6-12
N. Indiana Intermediates July 13-19
N. Indiana Juniors July 20-26
- CAMP BLACKHAWK, (Central):**
June 30-July 5
- CAMP WYANDOTTE, (Mid-West):**
July 29-August 3
- ARIZONA**
Little Outfit Ranch July 13-20

Beautiful
 Full-Color
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8 ALL-NEW DESIGNS

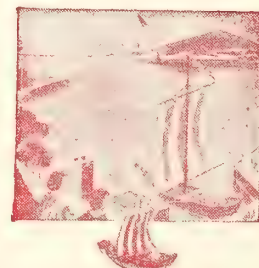
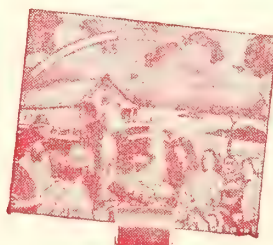
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1810	Entering Church	1810-S	Bibles
1811	Jesus and the Children	1811-S	Flowers
1812	Match the Animals	1812-S	Animals
1813	Jesus and Mary at the Well	1813-S	Pitchers
1814	The Harbor	1814-S	Ships
1815	Noah and the Rainbow	1815-S	Rainbow
1816	David and Goliath	1816-S	Soldiers



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The Brethren EVANGELIST

Official Organ of The Brethren Church



MANCHESTER COLLEGE LIBRARY
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Vol. LXXX

July 5, 1958

No. 27

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. From the Sarasota bulletin of May 25th: "Over 60 people were present last Sunday for our Baptismal Services at the Bay. Eight young people and three adults were baptized by triune immersion."

The Sarasota Christian Minister's Association held a meeting in the Sarasota Brethren Church on May 27th.

We note that the Sarasota Brethren were able to make arrangements to conduct a Young People's Camp during the week of June 8-13. The Camp was a part of the program of the National Sunday School Board of the Brethren Church. Arrangements for this Camp were made too late to be included in the listing of Sunday School Board Camps appearing some time ago in the *Evangelist*.

ST. JAMES, MARYLAND. The Brethren Youth Public Meeting, with Krypton Missionary, Margaret E. Lowery, as speaker, was held recently.

CUMBERLAND, MARYLAND. Brother L. O. McCartneysmith writes: "Vacation Bible School is now in progress with near fifty enrolled."

OAK HILL, W. VA. The morning worship service on June 15th featured the Laymen. Mr. John Daniels, a layman from the Calvary Baptist Church, was the speaker.

Brother Robert Madoski notes that a "Youth Round Up" on June 19th, with Gatewood Brethren Youth as guests, was held in the Oak Hill Church with 22 young people in attendance.

VANDERGRIFT, PENNA. (PLEASANT VIEW). Brother Paul Naff, father of Pastor James Naff, was guest speaker at the morning service in the Pleasant View Church on June 15th.

Brother James Naff reports the baptism of eight new members the afternoon of the 15th.

ASHLAND, OHIO (GARBER MEMORIAL). Missionary in Preparation, Kenneth Solomon, was the speaker in the Garber Memorial Church on June 22nd. It was the occasion of the Junior S. M. M. Public Service. Brother Solomon is a former pastor of this Church.

Pastor H. William Fells reports the baptism of two on June 15th.

NEW LEBANON, OHIO. From the New Lebanon bulletin of June 15th: "Our Bible School closed on Friday

with the largest attendance of any school in recent year. Enrollment reached 155, and our average attendance for the two weeks was 140-plus. This is a higher average than last year."

SMITHVILLE, OHIO. Brother and Sister A. E. Whitte members of the Smithville Church, celebrated their 50 wedding anniversary on June 19th, at the home of I and Mrs. J. Garber Drushal, in Wooster. Congratulations are in order for this couple who have served in the ministry of the Brethren Church for many years, and who are now living in retirement.

DAYTON, OHIO (HILLCREST). Rev. Clyde Bay brought the morning message in the Hillcrest Church June 8th.

FLORA, INDIANA. Brother C. A. Stewart was in charge of the daily devotional service over WSAL the week June 9th.

(Continued on Page 6)

OHIO DISTRICT CONFERENCE HOUSING INSTRUCTIONS FOR DELEGATES AND VISITORS

Please send your reservations for rooms at the Ohio District Conference, July 10, 11, 12 and 13, to the:

Housing Committee,
Hillcrest Brethren Church,
23 W. Hillcrest Ave.,
Dayton, Ohio.

Mrs. Roy Selby

ATTENTION! PENNSYLVANIA DISTRICT W. M. S. MEMBERS

The W. M. S. banquet during the Pennsylvania District Conference, will be held Thursday evening, July 24th at 5:30 o'clock, with Rev. Clayton Berkshire as the guest speaker. Please send your reservations, before July 16th.

Mrs. George A. Leidy,
R. D. 1,
Conemaugh, Pennsylvania.

Miriam M. Bird, President
Penna. District W. M. S.

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The Editor's Pulpit

A Refuge For The Jew

CHRISTIANS should be much concerned about events taking place in our country relative to the Jew. Some of these events do not make reading for anyone who knows the special standing of the Jew as "God's chosen people."

Since the time of Abraham, the Jew has been "apple of the eye" of God. Even though many times they were rebellious and even when they turned to idolatry and had to be punished, they remained in this special position with God, and still does. Though God punishes the Jew upon disobedience and idolatry, and though the Jew is often scattered about and homeless as a result of his transgressions, God loves the Jew, and protects him against all enemies. It is as a mother who will beat and cuff her cubs when they are naughty, yet will fight to the end to protect those cubs against all dangers.

This special favor of the Jew is not just the result of the years of Jewish history as evidence; it is testified in the scriptures. There is a direct command from God to the Jew and his relationship to the gentile nations of the world. It is found in Genesis 12:2, 3, and reads as follows: (God speaking to Abram, later called Abraham): "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and I will curse him that curseth thee . . ." There is no place in all biblical history where that directive has ever cancelled or revoked. It still holds today.

Secular history proves that the Jew, homeless since the days of the dispersion and the captivity, has been roaming from nation to nation seeking refuge. Always a people, never absorbed. Other nations have risen and fallen in that time, but the Jew remains the Jew, and for a purpose. He is, as the scriptures say, to be restored, in God's favor. The command of the Lord of glory on the Mount of Olives, that the prophecy to be fulfilled. The Jews shall see their Messiah, and the Millennium will be here. Preceding that, though, is the rapture of the Church, and the seven years of tribulation.)

Scripture very plainly points out the position of the Jew. What about the treatment of the Jew in this present dispensation by the nations in which the Jew finds lodging? The age-old promise of God to Abraham still holds. Where the Jew has been given a place to live, that nation has been blessed and did prosper. Where he was driven forth, as in Hitler's regime, the nation soon fell. You can't fool with God's chosen people, and not suffer.

Why should there be concern on the part of Christians in our own land? Recent news dispatches give notice of uprisings against the Jew in the United States. Bombings of Jewish centers and synagogues in Nashville, Tennessee, and Jacksonville and Miami, Florida, are claimed to be a part of a national conspiracy against the Jew. The age old warfare between the Arab and the Jew (which most of us thought was localized in the Holy Land) has spread to our own land. It is said that industries which do business with the Arabs are questioned as to the number of Jewish personnel employed. Then the Arabs cut off their trade with those who do hire Jews. Foreign trade and foreign diplomatic relations between the United States, Arabia and Israel are critical, due to this timeless war between the Jew and the Arab. It seems now to be centering in our nation's capital.

What will be the outcome? **Our lives will be affected by what happens in Washington regarding the Jew.** This nation, designed as a land of liberty for all peoples, would do well to read God's promise to the Jew in the light of present day pressures from the Jews' age-long enemy.

Turning again to the scriptures we read in Zechariah, the second chapter, that the Lord will be a "wall of fire round about . . ." Therein we read also that the Lord "will shake mine hand upon them" (the nations which spoil the Jew). It would be well to read the entire second chapter of this great prophecy in this respect.

(Continued on Page 13)

ment would require claiming that deliverance from death is also for the present (but cf. I Cor. 15:26).

God's Word teaches that the redemption of the body is yet future for the believer. We are "waiting for the adoption, to wit, the redemption of our body" (Rom. 8:23); "We look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body" (Phil. 3:20-21); our deliverance from physical pain is future—"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

There is much struggling with the Scriptures to try to prove that Christ bore our sickness on the Cross. The phrases "with his stripes we are healed" (Isaiah 53:5) and "by whose stripes we are healed" (I Peter 2:24) have become sort of a healing slogan. In Isaiah 53 and in I Peter 2, the context makes it clear that the healing that is in view is healing for SIN. Both contexts provide the figure of the sheep that have gone astray to illustrate what this healing is!

Similarly, in Psalm 103:1-5, the same conclusions are valid. David is not addressing his body but his soul in this Psalm. To pounce on a phrase to support a theory with complete disregard of the whole tenor of the Scripture is not safe interpretation. If physical healing is part of the Gospel as the advocates of this position affirm, then it is a striking fact that all of the great New Testament statements of the Gospel are one-sided—they all state that Christ's death on the cross was in regard to sin (cf. I Cor. 15:3, 4). Yes, healing is "in the atonement," but to claim present-day physical healing on the basis of the death of Christ as a necessity is not warranted by the facts. Dr. Chafer observes: "As well might one claim financial prosperity from the death of Christ according to II Corinthians 8:9" (Systematic Theology. VII, 185).

2. IS HEALING THE PROGRAM OF THE CHURCH TODAY? The answer is "yes" and "no!" Certainly the program of the church today should include praying for the sick in the will of God. And just as certainly, I am convinced that the church's program should not include mass healing lines and all that goes with the healing movement. A careful examination of James 5:13-16 reveals a number of interesting things: As Brethren already know, according to this portion of scripture, there is some suffering that is to be endured in patience and some that may be removed through prayer. This chapter also states, "Be patient therefore, brethren . . . take, brethren, for an example of suffering and of patience, the prophets" (vv. 7, 10). Now since Job is specifically mentioned (v. 11), this suffering must include physical suffering. The elders are to pray and the sick one is to pray. The prayer of faith must always include the restriction, "according to thy will" (cf. I John 5:14). The anointing with oil is not medicinal but symbolic of the Holy Spirit—an outward symbol (like baptism) of an inward reality. It is not "means or no means," but faith in prayer.

Note that this passage does not teach that all sickness is the result of sin, but only that some sickness is. Also it does not teach that God forbids the use of means.

This is not an unconditional promise. Someone has said "It cannot be taken in the absolute and unconditional sense, for then, if these means were used, the sick person would always recover, no matter how often he might be sick, and he need never die" (cited by Cook, Divine Healing Under the Lens, p. 41). This is no stereotyped pattern for healing, for apart from the anointing with oil in Mark 6:13 and with clay in John 9, the New Testament healings indicate that the method varied.

Finally, and this is most important—this passage does not allow for mass healing meetings! It is an individual affair to be conducted privately. Those who claim that the program given to the twelve in Matthew 10 is the program for the church today cannot duplicate the work of the apostles—e. g., in raising the dead. The commission found in Mark 16:15-18 is often appealed to as the basis for including healing in our evangelism. While there are some things I cannot dogmatize about in this connection, I am certain about two things: (a) The signs did not accompany every believer (cf. I Cor. 12:28) and (b) They were signs of the divine mission of the church and were not given to certify the faith of the individual. They were set in the church at the beginning for signs to them that believe not (I Cor. 12:28; 14:22). But they are not included in the permanent gifts which

(Continued on Page 16)

INTERESTING ITEMS

(Continued from Page 2)

BRIGHTON CHAPEL, INDIANA. John Long, of the Brighton Chapel Church writes: "We have called Rev. Joe Mills, of Hagerstown, Maryland, to be our pastor. He and his family will move onto the field, August 10th.

"We have done extensive remodeling in our Church, and we hope to have a complete account of the work in a later issue."

SOUTH BEND, INDIANA (ARDMORE). Rev. C. William Coyle was the speaker in the Ardmore Church June 15th.

BURLINGTON, INDIANA. Brother Floyd Sibert writes: "The Burlington Brethren were hosts to a community Youth For Christ Conference from June 12th to 15th. We had a fine program with loads of special music, and wonderful singing. Rev. Ross, of Pasadena, California, was a very fine speaker. There were six confessions. Churches from Flora, Kokomo, Logansport, Delphi, and other surrounding communities were represented. There were about 150 present Thursday night."

Brother Sibert reports the baptism and reception of three new members recently.

SOUTH BEND INDIANA. Brother J. D. Hamel was guest speaker, June 23rd through 27th, on devotional programs on WNDU radio and WNDU-TV.

LANARK, ILLINOIS. Guests of the Lanark Junior S. M. M. at a recent outing were the members of the Ledgeville Junior S. M. M.

MODERATOR FLORA WRITES TO THE PASTORS

The following letter is one of the communications from the Moderator of the General Conference of 1958 sent to the Pastors of the Brethren Church. It is being placed in the EVANGELIST in the hope that the gentleness of the Church will take notice and do their part in preparing for a great conference in this Anniversary

Delbert B. Flora.

Pastor:

You will recall that some time ago you received a letter from me in which I suggested that you look forward to the coming General Conference and make preparations to receive the full delegation of your church present. I desire to make several more suggestions in preparation for our Anniversary Conference.

I believe that frequent reference to the coming of the Conference in your oral announcements and in your bulletin will be worth a great deal. If the pastor takes no interest in the program of the Church it is certain that the people in the pews will not know what is happening, please announce and announce.

I suggest that you call the attention of your people to the column which has been appearing in the Evangelist under the title, "Anniversary Year Retrospections," by Rev. Percy C. Miller.

It appears to me that it would be worthwhile to use the Evangelist of April 12, and use it as a poster.

If you will turn to the middle of the paper you will find a good spread with a picture and large print. On the left page is a picture of Dr. Oswald J. Smith and on the right page is a notice about the Anniversary Year pageant. I recommend that the paper be tacked on your bulletin board and that you call the attention of your people to it.

4. You have received from the Brethren Publishing Company by the courtesy of the Anniversary Year Committee special bulletin folders for your use. You will surely use them according to the suggestions which accompanied them.

5. Also you will be receiving from the Publishing Company again by the courtesy of the Anniversary Committee some posters. You can do no less than place them where they can be easily seen and draw the attention of your people to them.

6. Once more let me insist that you announce and announce and publicize. There can be no fully democratic action of the Brethren Church in her General Conference if the local churches do not send in the full voting power to which they are entitled. If churches do not have proper representation then they have no valid right to object to decisions of Conference.

7. Perhaps our pastors will grow tired of hearing this principle stated but it is the truth and the whole truth: "The pastor is the key man."

Sincerely yours,

Delbert B. Flora,
Moderator of 1958 General Conference.

SEMINARY SPONSORS USED BOOK COUNTER AT GENERAL CONFERENCE

SEMINARY STUDENTS will be sponsoring a "USED BOOK COUNTER" at General Conference this year. In doing so, they are asking the cooperation of all Brethren ministers and laymen. On the shelves of just about every library there are books that have become useless and not needed to the owner of the library. Regardless of the size of the library, there are some books that are just a waste of space. Knowing that all books have value for someone, the Seminary fellows are interested in this type of book.

Those who have several of these unneeded books are asked to bring them to General Conference, donating them to the "USED BOOK COUNTER." They will then

be placed in their respective price category (25c to \$1) and will be offered to all who attend the Conference. All the books are requested to be of a religious nature.

All proceeds of this endeavor will go into the Seminary Student Fund which will be used to purchase needed items in the new Seminary building. All should keep in mind that this is not a "scrap" book drive but a good used book appeal. Just those books that are sellable should be brought.

The cooperation of all who have such books, especially ministers, will be greatly appreciated.

John R. Terrell, Chairman
Seminary Used Book Counter.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

CONFERENCE AT ROSARIO

John Rowsey

MEMBERS OF THE CHURCHES in Argentina met in Rosario, on May 23, 24, 25, for a conference built around the study of the Sunday school. Professor Daniel Miller, of the Mennonite Seminary in Montevideo, led the class discussions in how to build a more effective Sunday school in the local church.

During the five class periods, Professor Miller presented several filmstrips illustrating the points of his lectures. After the filmstrips the group was divided into small groups of five each, in which discussion was held on a particular question. Mr. Miller was received with much enthusiasm by those who attended the conference and we all agreed that we had received inspiration for the growth of our local Sunday school.

The program also included a number of inspirational services under the direction of the "Adelante Juventud" staff, with music furnished by its male quartet. These services added much to the spiritual uplift of those who attended the conference.

Wonderful hospitality was extended to those from out of town by the Rosario Church which provided meals and lodging for those who needed them. They also prepared a general meal on Sunday noon for all who attended the conference.

We all praise God for the wonderful fellowship we had in Rosario. Enthusiasm for the program was expressed by the approximately 100 who regularly attended the meetings. May God continue to add His blessing to those who attended.



JOHN, REGINA and SUSAN ROWSEY

HOW DO OUR MISSIONS GROW?

THE ADMINISTRATION of our missionary program involves many considerations, not the least of which—to be sure—is that of finances.

Over a period of years, we have geared our thinking, on the subject of mission support, to giving one offering each year to home missions (at Thanksgiving time) and one offering each year to world missions (at Easter time). However, we have begun to realize that missions are a year-round business; the work goes on and the needs continue week by week and day by day. By the same token, the cost of the program must be reckoned with during these same periods.

A few churches, having grasped this idea already, have placed mission giving on a quarterly or even monthly basis. Such practices give our missionary program a much more substantial, dependable foundation upon which to develop. If more churches would adopt this plan, our missionary work would grow tremendously.

Pastors, church treasurers, moderators, Sunday school superintendents and teachers—show your church the value of such a plan! It reflects progressive methods in your church and a deep concern for the unsaved as well as a love for the Lord. Let us challenge you to follow this plan in your church; it will spell progress and Christian growth!

We Asked For It!

About twelve years ago, with no full-time missionaries on the field, we declared, "Give us a good missionary program, and we'll support it!" Now we have the opportunity to make good on our promise. We have eleven adult missionaries and eleven missionary children representing us in Nigeria and Argentina; we hope soon to make the numbers 13 and 13, if our people produce the funds and we feel sure they will.

The Rowseys are settled in Argentina, learning the language and becoming oriented. We are expecting great things through their ministry added to what is already being accomplished. The Solomons are ready and

for Argentina as soon as all requirements for entrance can be met—and if the funds are available.

Adding Machine Disclosures

Working at Missions as a month-by-month obligation, are the figures that we must deal with, on the average every month:

Home missions	\$2,510.66
World missions	\$6,043.93

\$8,554.59 Every Month

Are we doing all we can for this great work?

HEAR YE!

FOLLOWING THEIR CUSTOM, the Missionary Board will hold a fellowship banquet on Tuesday evening, August 19, at the Park Street Brethren Church (price \$1.00).

Hitherto this occasion has been limited to board members, home mission pastors, missionaries, candidates for wives or husbands; however, this year we are inviting **BRETHREN** who are attending conference or who wish to share in our missionary get-together.

Because of the 7:30 service at the chapel, we must arrive promptly at 5:15 (EST). Reservations **MUST** be made at the Missionary Board office (530 College Ave., Ashland, Ohio) by August 10 (nothing can be accepted later).

Come, enjoy the fellowship and share in the enthusiasm of our missionary program!

Anniversary Year Retrospections

Rev. PERCY C. MILLER

OBJECTIVES OF BRETHREN LAYMEN

THE LAYMEN of the Brethren Church, desiring to exalt the Name of our Lord Jesus Christ above every other name and to secure the promotion of a sense of brotherhood and unity among the laity of the Brethren Church, to develop increased efficiency among the laity, the strengthening of the missionary organization and the educational activities of the denomination as a whole, do ordain and establish this constitution and by-laws of the National Laymen's Organization of the Brethren Church and contains the objectives of the Laymen." Thus reads the Constitution and By-Laws of the Laymen.

Every Brethren Layman is dedicated to these objectives. The ultimate in the future programs calls for all local laymen, wherever possible, to channel their efforts into district offices, thence to National offices, in order that the laymen's work shall be made more effective.

Our potential membership is four thousand members, which indicates the need for total co-operation, also the potential that is not being utilized at present.

The Boys' Brotherhood is now under the direct sponsorship of the Laymen, details of the transition from their former status are being processed and will take several years to complete.

The Brethren Laymen are on the move and calling on every layman for their continued cooperation. (Note: The material for this article was secured from John Golby, Pres. National Laymen's Organization.)

* * *

NATIONAL BRETHREN YOUTH PROJECTS

EVER SINCE its beginning, Brethren Youth has been interested in "OTHERS." The most obvious expression of this fact is seen by the National Brethren Youth Projects that have been selected, by the young people, each year since 1950. These completed projects have greatly aided other areas of our Brethren Church program, especially our Missionary work—both at home and in Africa and South America.

Our young people have worked hard to raise money to meet these goals, but because of their renewed interest in missions lately, they worked willingly that the Gospel might be spread further through these means. I hope you are as surprised as I was when you realize all of the "BIG" things Brethren young people have done in the last 7 years. This listing will help you to remember, as it did me.

1950—\$999.99 for "Amor." (to support the needed Brethren Training School in Argentina, South America.)

1951—\$2,000 for the Portable Chapel to be used by the Mission Board to start new churches. (Already used at Waynesboro, Penna. and Newark, Ohio.)

1952—\$3,000 for African Mission in Nigeria, West Africa.

1953—\$5,000 to "Buy Bucks for Blocks for the Kentucky Gym." (to help with building of new gym at Lost Creek, Kentucky.)

1954—\$4,000 to be divided three ways:
Tuition for Susan Byler—\$ 400.00
Training of the Shanks—\$2,000.00
B. Y. Stationwagon—\$1,600.00

1955—\$6,600 to buy a Jeep and Trailer for Higi land in Africa.

1956—\$3,500 for the Brethren Youth Budget for expanded programs to meet needs of youth.

1957—\$6,666.66 toward "A Church for Sarasota and the Ambassadors to Europe." (to be divided evenly between the new Home Mission Church at Sarasota, Florida and sending the B. Y. Ambassador Quartet To Europe in summer of 1957.)

(Note: The material for this article secured from Phil Lersch, National Youth Director.)



Program of the
**SIXTY-EIGHTH PENNSYLVANIA
 DISTRICT CONFERENCE**
 of the Brethren Church
July 21-24, 1958
Host Church: Vinco Brethren
 Mineral Point, Pennsylvania



Conference Text: Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.

Conference Theme: "Approved Unto God"

(All sessions on D. S. T.)

Conference Guest SpeakerDr. Joseph H. Shultz,
 Pastor, Washington D. C., Brethren Church
 Conference Music DirectorJames I. Mackall, Sr.



Monday Evening—July 21

- 7:45 Song Service
 DevotionsRev. Woodrow B. Brant
 Special Music
 8:15 Vice Moderator's Address ..Rev. Harold Barnett
 Subject: "The Church's Crucial Hour"

Tuesday Morning—July 22

- 8:30 Simultaneous Sessions:
 Ministerium—Lower Front Sanctuary
 Woman's Missionary Society—Sanctuary
 Laymen's Organization—Lower Rear Sanctuary
 Sisterhood of Mary and Martha—
 Fellowship House
 Boys' Brotherhood—S. S. Room 3, Upstairs
 (Nursery facilities available)
 9:30 DevotionsGeorge C. Leidy
 Address of WelcomeWilliam Stevens
 Response for Ministerial Delegates
 Rev. Guy Ludwig
 Response for Lay DelegatesFred Lewis
 10:00 Moderator's Address.....Rev. Clarence Stogsdill
 Subject: "Accepting The Great Challenge"
 10:40 Special Music
 Report of Credential Committee
 Election of Committee on Committees
 11:15 MessageDr. Joseph R. Shultz
 Subject: "The Brethren Faith"
 12:00 Noon Adjournment

CONFERENCE OFFICERS

ModeratorClarence Stogsdill
 Vice-ModeratorHarold Barnett
 SecretaryMrs. Elmer M. K...
 Assistant SecretaryMrs. Harold Barnett
 TreasurerJohn H. Glessner
 StatisticianIda M. Kimball

Tuesday Afternoon

1:30 Song Service
 PrayerJohn Guy
 1:40 District Mission Board Session
 2:10 General Mission Board Session
 Rev. W. C. Berk...
 2:40 Ashland College and Seminary
 Dr. Glenn L. Clay...
 3:00 Publication Board Session ..Rev. W. S. Bens...ff

Tuesday Evening

7:30 Song Service
 DevotionsRev. James...ff
 Special Music
 8:00 MessageRev. Ralph...ls
 Subject: "Privileges—A Workman That Studies to
 Be Approved Unto God"

Wednesday Morning—July 23

8:30 Simultaneous Sessions
 Group Listings under Tuesday
 9:30 Song Service
 DevotionsRev. Arthur Run...el
 Business Session
 Minutes of the Secretary

DUES

The Delegates Fee shall be one dollar for each Lay delegate. Each congregation shall pay annually to Conference the full amount of dues for the delegates to which it is entitled, whether attending Conference or not. Payment of these dues is a prerequisite to the congregation's membership in this Conference. Credentials will not be accepted from churches failing to fill out and return statistical blanks.

Report of Committees
 Credential Committee
 Committee on Committees

Report and Election

Ministerial Examining Board
 Ashland College Trustees
 Sunday School Board
 Brethren Youth Board
 Brethren Training Camp Committees
 District Mission Board
 Other Committees

15 Song Service
 MessageDr. Joseph R. Shultz
 Subject: "The Brethren Fidelity"
 00 Noon Adjournment

Wednesday Afternoon

30 Devotions and Greetings from the Church of the BrethrenRev. Albert C. Guyer, Pastor, Morrellville Church of the Brethren
 40 Fraternal Relations Address..Mrs. Ruth Statler, Author and Chairman of the Historical Committee of Western Pennsylvania in the Church of the Brethren.
 00 District Sunday School Board Session
 20 The Sunday School Board of the Brethren Church Session
 40 District Brethren Youth Board Session
 Recognition of Youth Organizations
 00 Presentation by National Brethren Youth
 30 Brethren Youth Banquet

Wednesday Evening

30 Combined Worship Service with Brethren Youth in charge.
 SpeakerRev. George Solomon, Pastor, Hagerstown Brethren Church
 00 Camp Juniata Rally with Walter Wertz in charge.

Thursday Morning—July 24

30 Simultaneous Sessions
 Listings under Tuesday Morning
 30 Song Service
 DevotionsRev. D. C. White
 Business Session
 Minutes of the Secretary
 Reports of Committees
 Credential Committee
 Resolutions Committee
 Auditing Committee
 Committee on Moderator's Address
 Election of 1958-59 Conference Officers
 Unfinished Business

New Business

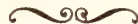
Final Reading of the Minutes
 11:15 Song Service
 MessageDr. Joseph R. Shultz
 Subject: "The Brethren Future"
 12:00 Noon Adjournment

Thursday Afternoon

1:30 Song Service
 PrayerRev. Elmer M. Keck
 1:40 Laymen's SessionJohn Hayes, Speaker
 2:25 Woman's Missionary Society Public Service
 5:30 Woman's Missionary Society Banquet
 Guest SpeakerRev. Clayton Berkshire

Thursday Evening

7:30 Song Service
 DevotionsRev. David Rambsel
 Installation of 1958-59 Conference Officers
 Special Music
 8:00 Message Rev. N. Victor Leatherman
 Subject: "Duties—A Workman That Rightly Divides The Word Of Truth"



WOMAN'S MISSIONARY SOCIETY PROGRAM

Theme: "The Lord Hath Need of Them." Matt. 21:3

Tuesday—8:30 a. m.

PreludeMrs. Earl Adams
 Hymn
 DevotionsJohnstown Second W. M. S.
 Talk, "Our Talents for Christ"...Mrs. N. V. Leatherman
 Vocal SoloMrs. Glenn Hagerich
 Business: Secretary-Treasurer's Report
 President's Report
 W. M. S. Benediction

Wednesday—8:30 a. m.

PreludeMrs. Earl Adams
 Hymn
 DevotionsJohnstown First W. M. S.
 BusinessElection of Officers
 Vocal SoloMrs. Welden McQuillen
 Responsive Reading "Our Possessions for Christ"
 Roll CallOffering for District Project
 (Gifts for Cottage at Krypton, Ky.)
 W. M. S. Benediction

Thursday—8:30 a. m.

PreludeMrs. Earl Adams
 Hymn
 DevotionsPittsburgh W. M. S.
 Vocal SoloMrs. Delores Hughes
 Talk, "Our Lives for Christ"Mrs. D. C. White
 BusinessMiss Miriam Bird
 Hymn
 W. M. S. Benediction

Thursday—2:25 p. m.

PreludeMrs. Earl Adams
 Memorial ServiceJohnstown Third W. M. S.
 Installation of Officers
 Offering for the Treasury
 Closing PrayerMrs. Cecil Bolton

Thursday—5:30 p. m.

W. M. S. Banquet

ToastmistressMiss Miriam Bird
 InvocationMrs. Robert Rorabaugh
 Group SingingMrs. Carl Smith
 Vocal SoloMrs. Merle Stutzman
 Guest SpeakerRev. Clayton Berkshire
 W. M. S. Benediction

Pianist—Mrs. Earl Adams
 Song Leader—Mrs. Carl Smith



SISTERHOOD OF MARY AND MARTHA PROGRAM

Theme: "Guided Missiles Or Guided Girls?"

Tuesday Morning—8:30

Theme Song: "Spirit of Sisterhood"
 Devotions and Special MusicBrush Valley S. M. M.
 Speaker: (Speaking on Theme)....Mrs. David Rambsel
 Business....Kitty Sarver, District President, Presiding
 S. M. M. Benediction

Wednesday Morning—8:30

Theme Song
 Devotions and Special MusicPleasant View S. M. M.
 SpeakerMrs. Rambsel
 Business—Kitty Sarver—Election of Officers
 S. M. M. Benediction

Wednesday Noon—S. M. M. Luncheon

(For S. M. M. Girls and Patronesses)

Thursday Morning—8:30

Theme Song
 Devotions and Special MusicBerlin S. M. M.
 SpeakerMrs. Rambsel
 Business—Selection of Project—Committee Reports
 S. M. M. Benediction



DISTRICT BRETHREN LAYMEN PROGRAM

"Meet with the Laymen and enjoy True Fellowship and Blessings"

Theme: Psalm 1:1—Blessed is the man that walketh
 not in the counsel of the ungodly, nor standeth in the
 way of sinners, nor sitteth in the seat of the scornful.

Tuesday—8:30 a. m.

Call to Worship
 Hymn: "Heavenly Sunlight"
 DevotionsVandergrift
 SpeakerBrush Valley
 BusinessJames I. Mackall
 Hymn: "In The Service of the King"
 Benediction

Wednesday—8:30 a. m.

Call to Worship
 Hymn: "Higher Ground"
 DevotionsMeyersdale
 SpeakerII Brethren, Johnstown
 BusinessJames I. Mackall

Hymn: "Calvary Covers it All"

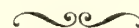
Benediction

Thursday—8:30 a. m.

Call to Worship
 Hymn: "Lead On, O King Eternal"
 DevotionsBe
 SpeakerIII Brethren, Johnst
 BusinessJames I. Mac
 Hymn: "God Will Take Care of You"
 Benediction

Thursday—1:40—2:25 p. m.

Song ServiceJames I. Mac
 GreetingsJames I. Mac
 District Vice-Presi
 DevotionsVince—Burley Bra
 SoloRev. Harold Ba
 SpeakerJohn H
 Hymn
 Benediction

THIRD ANNUAL PENNSYLVANIA DISTRICT
BRETHREN YOUTH CONFERENCE

Theme: "Look to the Future"

Monday Evening—July 21

7:45 Combined Worship Service
 9:00 Social Hour in charge of Johnstown II You

Tuesday Morning—July 22

8:30 Simultaneous Meetings of Sisterhood and Bro
 hood
 9:30 Devotional Program in charge of Wayne He
 10:00 Topic: "What You Are"Rev. George Sol
 11:00 Bible Lecture

Tuesday Afternoon

1:15 Bible Memory: Psalm 121, I Cor. 13, John 13-1
 2:00 Volley Ball Game

Tuesday Evening

7:30 Combined Worship Service
 9:00 Movie

Wednesday Morning—July 23

8:30 Simultaneous Meetings
 9:30 Devotional Program in charge of Pleasant
 Youth
 10:00 Topic: "What You Have" ..Rev. George Sol
 11:00 Bible Lecture
 12:00 Sisterhood Luncheon for girls and patroness

Wednesday Afternoon

1:15 Business Session
 2:00 Treasure Hunt
 5:30 Youth Banquet

Wednesday Evening

7:30 Combined Worship Service with Brethren
 in charge
 SpeakerRev. George So
 9:00 Camp Juniata Rally

Thursday Morning—July 24

- 30 Simultaneous Meetings
- 30 Devotional Program in charge of Masontown Youth
- 00 Topic: "What You Do"Rev. George Solomon
- 00 Bible Lecture

Thursday Afternoon

- 15 Bible Memory with presentation of awards
- 00 Swimming, followed by wiener roast

Thursday Evening

- 30 Combined Worship Service



MINISTERIAL ASSOCIATION PROGRAM

Tuesday Morning—8:30

- Devotions
- SpeakerDr. Joseph R. Shultz
- Subject: "The Brethren Church And War"

Wednesday Morning—8:30

- Devotions
- SpeakerDr. Joseph R. Shultz
- Subject: "The Teaching Ministry"
- Business

Thursday Morning—8:30

- Devotions
- SpeakerDr. Joseph R. Shultz
- Subject: "The Soul Of All Preaching Is The Soul"
- Business



BOARDS AND COMMITTEES

- Executive Committee: C. A. Stogsdill, Harold Barnett, W. B. Brant, D. C. White, Paul Bird.
- District Mission Board: 1958—John Golby, President; Fred W. Brant, Treasurer; 1959—Harry L. Berkshire; Floyd S. Benshoff, Vice-President; 1960—George A. Leidy, Secretary; Ralph E. Mills.
- Ministerial Examining Board: 1958—W. B. Brant, 1959—C. A. Stogsdill, 1960—N. V. Leatherman.
- Rules and Organization Committee: 1958—Floyd S. Benshoff, 1959—Elmer M. Keck, 1960—Cecil Bolton, Jr.
- District Sunday School Board: 1958—Ralph E. Mills, 1959—W. B. Brant, 1960—Lucetta Hibbs, 1961—Walter C. Wertz, 1962—Mrs. Paul Bird.
- Nominees for College Trustees: Floyd S. Benshoff, W. B. Brant.
- Nominal Committee: Harold Barnett, George J. King, John Faust.
- Resolutions Committee: Mrs. Freda Varner, Mrs. Harold Barnett, David L. Ramsel.
- Committee on Moderator's Address: Mrs. John Gless-Catherine Benshoff, Guy F. Ludwig.
- Auditing Committee: 1958—Mrs. George A. Leidy, 1959—Walter Mackall, 1960—Clyde Garland.
- Boys' and Young Men's Brotherhood: 1959—Fred W. Brant, Robert N. Blough, 1959—Charles Berkshire, 1960—C. A. Stogsdill.

General Conference Executive Committee: Harold Barnett, D. C. White.

Special Brethren Training Center Committee: Site—Fred W. Brant, Walter Wertz, Paul Bird; Finance—H. L. Berkshire, John Golby, J. G. Harkcom.

District Brethren Youth Coordinating Board: 1959—Charles Berkshire, C. A. Stogsdill, 1959—W. B. Brant, Ida Kimmel; Members at Large—Lois Howard, Mrs. John Golby.



OFFICERS OF AUXILIARY ORGANIZATIONS

Woman's Missionary Society

- PresidentMiss Miriam M. Bird
- Vice-PresidentMrs. George A. Leidy
- Secretary-TreasurerMrs. Ruth Barkhymer

Sisterhood of Mary and Martha

- PresidentKay Sarver
- Vice-PresidentBarbara Bowers
- Secretary-TreasurerDe Ann Benshoff
- PatronessMrs. John Golby
- Assistant PatronessMrs. Charles Chepes

District Ministerium

- PresidentDavid L. Ramsel
- Vice-PresidentC. A. Stogsdill
- Secretary-TreasurerRalph E. Mills

Laymen's Organization

- PresidentJohn Golby
- Vice-PresidentJames I. Mackall
- SecretaryLester Leidy
- TreasurerLeroy Boyer
- Boys' Brotherhood AdvisorWalter Wertz

Boys' Brotherhood

- PresidentAlan Rodgers
- Vice-PresidentPaul Mackall
- SecretaryDavid Crissman
- TreasurerByron Smith

Brethren Youth

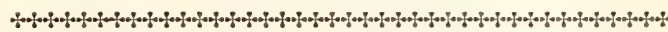
- PresidentAlan Rodgers
- Vice-PresidentPaul Mackall
- Secretary-TreasurerMary Sue Sullivan
- Ass't. Sec'y.-Treas.Nancy Wyant



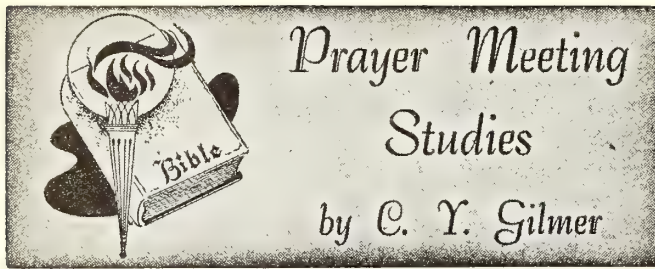
THE EDITOR'S PULPIT

A REFUGE FOR THE JEWS

(Continued from Page 3)



The Jew is with us. He has found a haven and a home in the United States. Pray God that he may continue to do so, for it is through the Jew that we are blessed. Christ, our Saviour came from the Jews, and gave us the greatest of blessings—salvation from sin and eternal life. Let us not forget God's promise to the Jew. W. S. B.

**DO OTHERS KNOW?**

You say that you know Jesus,
He dwells within your heart.
But has it made you different,
From worldly things apart?

You say you've found salvation,
That God has promised so,
And that you've the assurance—
But do the others know?

Do others see when looking
At you each passing day,
A love for Christ Who saved you
And keeps you in His way?

Have you the gentle kindness,
That Jesus did portray,
Have you the lowly spirit
For humble tasks each day?

Are you so like the Master
That those who doubt it's so
That He alone can save them—
Can see through you and know?

Or has your lamp been hidden,
The wick turned down so low,
That they have crossed your pathway
But never came to know?

—Selected.

JESUS IS THE "DOOR" for salvation (John 10:9). He is "the Way" (John 14:6) because He gave His life for us (John 10:11). Within the door we get the benefit of Calvary (Rom. 3:24, 24, 22). "Through faith in Christ" we receive "the righteousness which is from God by faith" (Phil. 3:7-9). He took our sin and has given us His righteousness (2 Cor. 5:21). We are in Him, and He is in us (John 15:4; 17:23). He knocks at the heart's door (Rev. 3:20), and we receive Him (John 1:12). All men have eternal existence, but He is our "eternal life" (1 John 5:11, 12). God "gave the Son to have life in Himself" (John 5:26) that He might in Christ give us this life by giving us His Son (Gal. 4:6). Christ through the Spirit dwells within us (John 14:17). And through the indwelling Spirit He gives us the "know how" for Christian living (1 Cor. 2:12). Thus we are guided (John 16:13). We have received His anointing and He abides in us (1 John 2:27). Otherwise, we are not Christian (Rom. 8:9).

Wherever Christ is, His presence is known (Mark 7:24). As "the Light" He cannot be hid (Matt. 5:14). A light "under a bushel" has gone out (Matt. 5:15). Let Jesus have His Way in your life and His light in you will show

forth to the praise of His glory (Matt. 5:16). We reflect the Light we now possess within our hearts and lives (Gal. 2:20). We had to be made "new" so He could shine through us (2 Cor. 5:17). As we partake of His divine nature we shine for Him (2 Peter 1:4). "This is" not "your life" but His for commanding (Psalm 37:23), and for penetrating the darkness (Phil. 2:15, 16). As "the head" He is in command over our bodies (Eph. 1:22, 23; Col. 1:18). In sin we are out of control (Eph. 2:1-3). But He has changed us, giving us a new life which replaces the former life (Eph. 2:4-9). We are "His workmanship created" for His use (Eph. 2:10).

"Christian, let your light shine, All along your way,
You may guide a wand'rer To eternal day,
You may save from endless night, If you let your lamp burn bright."

Sunday School Suggestion

The Sunday School Board of
The Brethren Church

by Jerry Flora

SUNDAY SCHOOL AND CRIME

"Give a boy strong religious indoctrination and chances are he won't wind up here." This is the thought expressed by the chaplain of one of the largest young men's penal institutions in the United States.

SEVERAL weeks ago two classes from Ashland Secondary with their professors drove to the Ohio State Boys' Reformatory at Mansfield, Ohio, for an interview with the Protestant chaplain, Reverend Wopner. The one and one-half hour interview Chaplain Wopner revealed many ideas of interest to Sunday school workers.

Several years ago the reformatory had in it 4,000 young men between the ages of sixteen and thirty. These men had committed every crime in the books from auto theft and larceny to rape and murder. The reformatory contained every type of offender except those guilty of first-degree murder, highway robbery, and kidnapping. One thousand of them, or one-fourth of the total, came from Cuyahoga County (the greater Cleveland area). Of the one thousand young men from Cuyahoga County only eight had been reared in churches with strong indoctrination programs! Think of it: nine hundred ninety-two young men in a state supported penal institution because they had no religious background or because they were not properly taught in their childhood!

According to Chaplain Wopner, the smallest percentage of men in the reformatory come from such religious backgrounds as Jewish, Episcopalian, Presbyterian, Lutheran and Amish. All of these faiths have strong programs of doctrinal teaching in catechism classes or some other manner.

Two-thirds of the men who must go to the reformatory come from broken homes, and three-fourths of them have liquor in some way connected with their crime. They are by no means stupid, for they have approximately the same intelligence as the general population; but though

their average age is nineteen years, most of them never beyond the seventh grade.

Chaplain Wopner gave several suggestions for helping boys stay out of trouble with the law:

(1) Give them religious indoctrination in Sunday school and pastor's classes. They can learn Christianity much easier than grown adults, and they need to learn it before it is too late. Sunday school must emphasize abstinence from alcohol.

(2) Keep them in school as long as possible. Few high school graduates or college students are sentenced to the reformatory.

(3) Give them a job requiring personal responsibility. Jobs on the farm, newspaper routes, lawns to mow—such things are needed to keep boys busy, to get them used to working, and to give them a sense of accomplishment. An idle mind is still the devil's workshop.

Lesson

Comments

by

William H. Anderson



Lesson for July 13, 1958

SOCIAL JUSTICE AND THE GOSPEL

Lesson: Matthew 5:17-20, 46-48, 23:23-26

REMEMBER HOW the devil tempts the good man in C. S. Lewis' book, *The Screwtape Letters*? He comments, "That great thing is to prevent his doing anything. As long as he does not convert it into action, it does not matter how much he thinks about . . . repentance. Let the brute wallow in it . . . The more often he feels without acting, the less he will ever be able to act, and, in the long run, the less he will be able to do."

Last week we saw that justice dealt with conduct in relation to others. We saw that God Himself is just, and, therefore, demands justice from others.

This week we will see justice as related to the teaching of Jesus Christ. "Jesus believed in action, as well as in piety—in results as much as in ritual . . . He called for justice, judgment, mercy—in action" (Frank S. Mead).

THE LAW AND ITS RELATION TO SOCIAL JUSTICE: (Matt. 5:17-20).

"Think not that I am come to destroy the law," said Jesus, in the Sermon on the Mount. The law was the Will of God expressed for man. Because of this, it could not possibly be evil, unless God's Will be considered evil.

"I am not come to destroy, but to fulfill." The law must be fulfilled, for God's Will must be performed.

Furthermore, Christ said the man who would keep the law would be blessed, but he that would break the law, would be accursed and encourage others to break it, would be accursed accordingly.

Keeping the law of God, however, said Jesus, does not consist in merely performing a few sacrificial acts, but in keeping the Will of God in word, deed, and spirit.

THE GOSPEL AND ITS RELATION TO SOCIAL JUSTICE: (Matt. 5:46-48).

The Gospel demands more than the law ever demanded. Under law, men were powerless, because of sin, to perform the Will of God. The Gospel, on the other hand, makes a greater demand on the Righteous because it empowers as well as demands.

The Apostle Paul wrote about this same truth in Romans 8:3-4: "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Under law, it was considered quite appropriate to love those who loved you, and to bid good-day to those who saluted you in return. The Spirit which is of Christ, however, says the Christian should overcome evil with good, and love all men. Only in this way is spiritual maturity demonstrated.

THE PHARISEES AND THEIR RELATION TO SOCIAL JUSTICE: (Matt. 23:23-26)

The Pharisees made a mockery out of God's law. They lived under pretense. Outwardly they conformed their lives according to God, but inwardly their hearts were far from Him.

"They kept their Law—but they refused food to those who failed to keep their Law. Their righteousness fell far short of Micah's injunction, 'Do justice, love mercy, and walk humbly with thy God.' Theirs was an external and negative religion; Jesus came to make it internal, to put it in the heart, and make it positive. They probed human behavior with the Law; Jesus probed it with the divine love. They killed Him at last, but His brand of righteousness and of religion in action out-lived them, and His Gospel superseded their Law" (Frank S. Mead).

The Christian who professes to believe in justice should be Christlike enough to manifest righteous deeds before his fellowmen!

OHIO DISTRICT CONFERENCE

BRETHREN YOUTH PROGRAM

Thursday—July 10

- 10:00 Registration
- 3:00 Getting Acquainted
- 7:30 Brethren Youth Presentation: Leader, Bill Fells
- 9:00 "Inspiration, Singspiration, Discusspiration"

Friday—July 11

- 9:00 Brethren Youth Prayer Fellowship
- 11:00 Simultaneous Sessions:
 - Sisterhood, Brotherhood
- 3:00 Brethren Youth Swim
- 9:00 Youth Film

Saturday—July 12

- 9:00 Brethren Youth Prayer Fellowship
- 11:00 Simultaneous Sessions:
 - Sisterhood, Brotherhood
- 3:00 Brethren Youth Ball Game
- 5:30 Brethren Youth Banquet
- 9:00 Fun and Refreshments

WHAT I BELIEVE ABOUT DIVINE HEALING

(Continued from Page 6)

remain until the present work of grace has accomplished its purpose (Eph. 4:1-6)."

3. IS SICKNESS CAUSED SOLELY BY SIN AND SATAN? Is it correct to speak about "the demon of cancer"? Does sickness reveal the presence of sin or is it synonymous with sin? Now the Scriptures make it clear that **some** sickness is the result of sin and from Satan. Satan CAN cause sickness (cf. Job 2:1-10; Luke 13:10-16). But it is also definite that some sickness is not the result of sin at all (cf. John 9:1-3 where our Lord answered the disciples, "Neither did this man sin, nor his parents: but that the works of God should be made manifest in him"). To claim that sickness is synonymous with sin is illogical. We will to sin, but whoever will to be sick? While I agree that all sickness is the result of Adam's sin, not all sickness is the result of the Christian's personal sin. A good question to ask is, "What about the illness and death of infants?"

Another good question is, "Can a person be right with God and be afflicted with sickness?" The answer is self evident—"Now Elisha was fallen sick of his sickness whereof he died" (II Kings 13:14); "... There was given to me a thorn in the flesh" (II Cor. 12:7). Both the Old Testament and the New Testament answer "yes!"

4. IS IT ALWAYS GOD'S WILL TO HEAL? It is dogmatically stated by healing movement advocates that it is ALWAYS God's will to heal the sick. Oral Roberts writes (If you Need Healing Do These Things, p. 23): You will not be able to say it is God's will to heal one, but it is not His will to heal another—He is either a God of love, perfect love, or He is not God at all. Isn't that right?"

No, Mr. Roberts, that is not right! God is a God of love, but it was not His will to heal Paul (II Cor. 12:7, 8), or Timothy (I Tim. 5:23), or Trophimus (II Tim. 4:20), or Lazarus (John 11), or Epaphroditus (Phil. 2:27, 30). Of tremendous significance is I Peter 4:19, "Wherefore let them also that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator" (cf. I Peter 3:17; Phil. 1:29; Rom. 8:18).

Dr. A. T. Pierson used to say, "In the Old Testament God's blessing was prosperity; in the New Testament God's blessing is adversity." We can expect trials in this life (cf. II Cor. 12:7-10; Gal. 4:13, 14; I Tim. 5:23; Col. 1:24).

5. IS BIBLE HEALING ALL A MATTER OF FAITH? "Let your faith loose" is the slogan of the Oral Roberts campaigns. If one is not healed, it is proof of weak faith. This kind of teaching is destructive to those who fail to find healing. It becomes a "doctrine of despair."

Faith soars above fatalism and never stoops to fanaticism. True faith is always submissive to the will of God. The emphasis should not be placed so much on the degree of our faith as on the direction of faith—upon the Person and provisions of our Lord Jesus Christ.

6. DOES FAITH IN GOD EXCLUDE THE USE OF NATURAL MEANS? Is it wrong to go to the doctor? Is it a sin to use medicines? The Bible shows that healing can come through the use of means as well as without means. Isaiah prescribed a fig plaster for Hezekiah's boil (II Kings 20:7); Paul advised Timothy to take wine medicinally for his stomach's sake and his oft infirmity (I Tim. 5:23); Luke was the "Beloved Physician" (Luke 4:14); and our Lord recognized the ability of physicians when He said, "They that be whole need not a physician but they that are sick" (Matt. 9:12, Luke 5:31).

But some will quote II Chron. 16:12. "Asa . . . in his old age . . . sought not to the Lord, but to the physicians." The context shows that Asa was in a backslidden condition. His death was not caused by seeking a physician but in turning his back on God. Many commentators believe that the "physicians" in view were pagan medicine men—men who used magic amulets and superstitious exorcisms.

7. WHAT CAUSES SICKNESS? It seems to me that this question is basic to a clear understanding of the whole healing question. (1) Neglect of God's laws. The result of sin and Satan. As we have mentioned before, some but not all sickness may have this source. (2) Sickness may be divine chastisement, given to reveal sin or to build sturdy Christian character. The Corinthian became sick as a result of being chastised for unworthily partaking of the Lord's Table (I Cor. 11:30). The Psalmist as well as Peter speaks of the blessing of affliction may be (cf. Psalm 119:67, 71; I Peter 5:10). Paul declares that his sickness caused him to manifest the power of God (I Cor. 12:9); and through affliction we may bring comfort to others (II Cor. 1:3-5).

(4) Sickness may be to the glory of God. "This sickness is . . . or the glory of God" (John 11:4). God sometimes get more glory out of our illness than He can get out of our health. (5) Sickness may be the result of wrong attitudes of mind. "A merry heart doeth good like a medicine" (Prov. 17:22; cf. 15:13). (6) Sickness may be traced to the fact that we are still in the body of our humiliation (cf. Phil. 3:21 R.V.). Now if we recognize what causes sickness, you will be on the road to know how God intends that you should deal with your sickness.

8. WHAT ARE THE CHARACTERISTICS OF THE HEALINGS OF THE BIBLE? The healing of the Bible was (1) Selective, not mass healing. "In Christ's ministry of three and a half years we have record of thirty-five miracles; while a dozen apostles in the course of over thirty years performed some ten miracles." (2) A sign to confirm the testimony of Christ and of the apostles. Many believe that once it was confirmed, the sign for the sign was done away. (3) Always successful—none failed to receive healing who were touched or contacted for this purpose. This is not experienced today. (4) Without atmosphere or publicity. (5) God-glorying and Christ exalting.

9. WHAT SHOULD CHRISTIANS DO WHEN THEY ARE SICK? This is a proper question. I would suggest the following steps: (1) Seek to discern why you are sick. Is it because of sin? Have you been neglecting God's laws? Is your sickness simply the result of living

body susceptible to decay and disease? Your answer will determine in part what you should do about your sickness. (2) If sin is confessed and God's laws obeyed, seek healing in His will either with or without means as He may direct. (3) If you continue to suffer in the will of God, seek to recognize that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18).

When sickness is directly due to sin the first thing to deal with is the cause, and that sin must find its remedy in the atonement of Christ. Where sickness is produced by natural causes, God, Who is the Author of natural law, can give wisdom and understanding rightly to remedy this cause by natural means ordained by Him and blessed of Him. Where natural means are insufficient to meet the need, the resources of the supernatural are available in answer to faith and prayer if healing will bring glory to God and greatest blessing to His child.

10. WHAT POSITION SHOULD BE TAKEN BY BELIEVERS? "Is sending for the elders of the church and having them pray over the sick one the only way in which a child of God who is sick is to find deliverance in answer to prayer? The Bible answer to that question is, NO, NOT BY ANY MEANS. This comes out very clearly in the setting of James 5:13-16. The passage simply giving general directions as to what should be done in the various emergencies of Christian life. In verse 14 we read, "Is any among you suffering? Let him cry!" Those are the general directions as to what a suffering believer shall do, "PRAY!" (Read Phil. 4:6).

As a minister of the Gospel of Jesus Christ, and a member of The Brethren Church which practices James 5:13-16, I am willing to anoint the sick with oil, when it is requested in the Bible manner, and when we can do it in the name of the Lord. If YOU are submissive to such a service you will find many surprising and blessed results following God's way before you follow man's.

It is my prayer that every reader—that YOU—may have personally accepted the Lord Jesus Christ as Saviour and Lord, and that "always . . . Christ shall be magnified" in your body, "whether it be by life, or by death" (Phil. 1:20).



Round-Up of **WORLD-WIDE** Religious News Reports

RELIGION IN THE NATION'S CAPITOL

Donald H. Gill, ERA Wash. Corr.

Objectors Face an Objection

Roman Catholic members of a Judiciary subcommittee of the House of Representatives are credited with killing a bill which would have made \$1,500,000 available to Protestant relief organizations. The earmarked funds,

held by the government, represent wages which would have been paid to conscientious objectors for voluntary work assignments during the war, but which they were barred by law from receiving.

The government has not yet determined how the funds should be distributed. The bill which was being considered would give them to the relief organizations of the churches which supported the conscientious objectors. Testimony favoring the bill was submitted by General Lewis B. Hershey, Director of the Selective Service System.

It was noticeable, however, that certain members of the subcommittee hesitated to give the funds to the churches, particularly when they learned that some of the money might be used in such places as Latin America.

Although no testimony was submitted in opposition to the bill, there was considerable feeling among other Protestant organizations that it would be a violation of the principle of separation of church and state.

Wine, Brandy and Taxes

"If a church goes into the liquor business, it should certainly not claim that such business is a religious function, and it has no right to use the concept of church as a tax umbrella to escape corporate taxes on unrelated business income." This forthright statement was made by Dr. Glenn L. Archer, executive secretary of Protestants and Other Americans United for Separation of Church and State, in a recent congressional hearing.

It referred to the action of Christian Brothers of California to recover some \$490,000 in corporate income taxes on the contention that the religious order is exempt as an organic part of the church.

The wine and brandy manufactured by Christian Brothers is distributed by a subsidiary of Seagrams Limited, the largest distiller of whiskey in America.

Archer declared that all churches should be denied tax exemption on business which is commercially competitive and actually non-religious.

Paul Blanshard, assisting POAU as special counsel, pointed out that: "The government interpretation of tax law would permit a Roman Catholic order of a sacerdotal nature to get permanent tax exemption on the unrelated business income of liquor distilling, gambling or any other business wholly unrelated to religion. The profits of a Jesuit radio station, for example, would be exempt under the government's interpretation."

POAU has asked the Congress to revise the Internal Revenue Code to eliminate tax exemptions for any unrelated business income of churches.

NEW ARGENTINE MISSIONARY

Mr. and Mrs. John Rowsey, who recently arrived in Buenos Aires, have added to the staff of workers by the introduction of a new little Rowsey.

Word reached the Missionary Board office today (June 20) via Milledgeville, Illinois, that a little Rowsey son had joined the family threesome to make it a foursome. Details—name, weight, etc.,—have not been supplied as yet; but they will be later. Now the missionary score is 11 adults and 12 children.

NEWS FROM BRETHREN YOUTH

BEVERLY SUMMY, writing in the absence of Phil Lersch

CHURCH CRISIS

I HAVE JUST FINISHED reading the book "Through Gates of Splendor. As you lose yourself in the steamy, insect-filled, Ecuadorian jungle, you realize more and more what real dedication to a purpose is. The five men—Pete Fleming, Jim Elliott, Ed McCully, Nate Saint, and Roger Youderian—along with their wives and children, dared all for Christ. It was the great compulsion to reach the Auca Indians that finally brought these men to the supreme sacrifice—their lives. All was not in vain, however, for their wives as well as others are carrying on the work these pioneer missionaries began.

Now what does all this have to do with Brethren Youth? The world of today demands dedicated people whether in government, business, or the military services. If the church of Christ is to remain an active force, it too must be filled with dedicated members. Have you ever seriously considered your position in this atomic world and your obligation to the only One who offers real peace?

Not only the youth but also the adults of the Brethren Church need to sit down, look at their capabilities, and then seek God's will for their lives. The world of today needs God-intoxicated doctors, engineers, fathers and mothers, statesmen, businessmen, radio technicians, and teachers. All these abilities are needed on the mission field as well as at home, and remember there are foreign AND home missions.

Would you like to fly? Why not fly for the Brethren Church? Airplanes should soon be in use to fly from mission point to mission point, and from church to church. Maybe it is up to you to prepare for and encourage such an innovation.

Are you interested in home economics or agriculture? These are greatly needed in the underdeveloped and backward sections of the world, including our own fair land.

Would you like to teach or medically care for your fellowmen? Can you build houses or machines? Do you have a zeal to speak for Christ? By your actions or words you can serve the modern world as well as your Lord and Master.

THINK IT OVER!!—TAKE ACTION!!

CRUSADER CRISIS

There is something else you can do—right now! The 1958 National Project of Brethren Youth is \$4,000 to X-pand Summer Crusading. So What? Well, this is what. Summer Crusading is the beginning point, the foundation, the first training period for young people dedicated to God.

This is the situation. We have many churches and mission points that need help with Bible school, camp, and manual labor. Our young people are rising to that

need, but unless more funds are received we will have refuse churches and would-be Crusaders. The church is bold, as eager, as sacrificial as you make it!

"Rise up o men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!"

There are three things you can do to meet this need PRAY, WORK, and GIVE. Some of each is necessary and without all the program is ineffective.

Young people! Adults! Will you meet this crisis?

ARE YOU GOING TO CAMP?

Camp is an excellent way to prepare for National Conference. Join a tribe, study God's Word, attend Campfire, and have fun. Most important, however, is getting closer to God. In the beautiful, natural settings of Brethren camp sites you can reach up to Him, and He will reach down to you. Do you know the touch of Master's hand? Go to camp!

"STATION-WAGON TRAIN"

(Written Tuesday, June 10, while crossing Iowa—just passed through Cedar Rapids)

HELLO, Readers! The Brethren Youth Ambassadors (California edition—1958) are on their way. Gene Hollinger is presently at the wheel while Byron Hildner slumbers in the back seat and I write on this, the second day of our journey. The weather today is fine and becoming increasingly warmer and temperature is supposed to reach the eighty's today. But let me start at the beginning—for already our trip has been very eventful.

Yesterday morning at seven o'clock we left Ashland from Lersch's Loading Docks at 417 Broad Street and headed the "green Hornet" (Brethren Youth Station Wagon) westward. Together with luggage, projector, screen, books, and supplies was an ample supply of Mrs. Hollinger's butterscotch candies and Lila McCauley's chocolate drops (actually Grace Weidenhamer's—baked by Mrs. Lersch. We were set for anything!

Arrival at Lanark, Illinois by five o'clock p. m. permitted time for a fast Badminton game before attending a Brethren Youth picnic out at Rahn's farm. About thirty attended this magnificent carry-in feed and Rahn baked a three-tier birthday cake to help Darlene Kruse celebrate her—(she wouldn't tell) special birthday. After all were filled to capacity they moved outside on the lawn where Marsha Lotzbaugh led some singing and Carol Berkshire led in devotions. Carol, niece of Paul Francis Berkshire of Lanark, is visiting her uncle this summer and working in the Green Giant canning plant there. She was National Sisterhood President last year.

Then Gene and "Bill" told about the trip we are making and I, by referring to the May-June Brethren Youth magazine, called to mind the messages of President Rowsey and Mrs. Robert Bischof about being missionaries. Have YOU read them yet?

Also in attendance at the picnic were two Brethren Youth Crusaders, Debbie Kirkwood of Huntington, Indiana, and Bill Wing of Apollo, Pennsylvania. They are right in the middle of helping with the two-week Lanark Bible School—of which our church has charge of the priorities. Eighty-two are enrolled (they expected sixty) and attendance is in the seventy's every day. Several Lanark Brethren Youth are also assisting—a few I had mentioned were Shari Linton, Marsha Lotzbaugh and Dianne Rahn. Seems like Brethren Youth are working for their church everywhere. How about your church?

All of the inhabitants of the Berkshire Hotel then returned to their abode and a check of the registry assured the management that Debbie Kirkwood, Bill Wing, Carol Berkshire, Gene Hollinger, Byron Hildreth, Phil Lersch, Mark Berkshire, and Reverend Berkshire were all checked in. Oh, yes, Mrs. Berkshire was doing the checking. Now the job was to find a place for everyone to sleep. This time, all settled down for a good night's rest.

This morning, after a bacon-and-egg breakfast and with a Berkshire-supplied-and-packed-lunch under our belts, we left Lanark and are crossing "corny" Iowa. (It's twelve inches in some fields now.) Next stop—Cheyenne, Wyoming, tomorrow night for our first church service. It is really enjoyable to stop over at Lanark and the hospitality by everyone was superb, as usual.

'Bill' Hildreth just woke up so I guess it's time we get into that box of lunch.

by PHIL LERSCH.

The Women's Corner

by Helen Jordan

TWO MOTHERS

A woman sat by a hearthside place,
Reading a book, with a pleasant face,
'Till a child came up with a childish frown,
And pushed the book, saying: "Put it down."
Then the mother, clapping his curly head,
Said: "Troublesome child, go off to bed:
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look.
'Till a child came up, and jogged her knee,
And said of the book: "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly: "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sign,
And will love religion—by and by.

—Selected.

Spiritual Meditations

Rev. Dyoll Belote

MAN ASKS IN INCHES, GOD GIVES IN MILES.

"Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory." Eph. 3:20, 21.

SOMEWHERE on our road-maps we will find a scale of miles, and usually it is indicated something like this: "One inch—ten miles." Our askings of God are too often on the scale of the inch. God's givings are on the scale of the miles. But that the givings may be on the scale of miles, we must do our part. On his personal stationery, Dr. George S. Baer used to have this slogan: "WE can have what we want if we want it hard enough." A little girl said, "If you want anything long enough and hard enough you are pretty sure to get it." An editorial said: "Our wills are augers given us for boring into the future. The size of the auger determines the size of the hole; the size of our wish the size of what we get."

Jesus taught His disciples to ask and expect great things from God. In the realm of character if we ask largely and will largely there is little beyond our power to attain. "Ask, and it shall be given thee, seek (earnestly) and ye shall find."

"I know not what awaits me,
God kindly veils my eyes,
And o'er each step of my onward way
He makes new scenes to rise.
And every joy He sends me comes
A sweet and glad surprise."

Wedding Announcement

WILKINS-WENGER. Miss Betty Lou Wilkins of Mathias, West Virginia, became the bride of Charles Logan Wenger, May 22, 1958, at the home of the groom's pastor at Maurertown, Virginia. The hearty good wishes of the fellowship of the Bethlehem Brethren Church go out to these newly-weds.

John F. Locke, Pastor Bethlehem Brethren Church.

Laid to Rest

THOMPSON. Mrs. Elizabeth Frances Thompson, widow of the late Elder John W. Thompson, died May 20, 1958, in the 87th year of life. Lived an exemplary Christian life and enjoyed unusual vigor for one of her age. Survived by five children. Funeral services in the Weaver Mennonite Church with Rev. Aldine Brenneman in charge, assisted by Elder W. F. Flory, and the undersigned.

John F. Locke.

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THINK IT OVER!!—TAKE ACTION!!

CRUSADER CRISIS

There is something else you can do—right now! The 1958 National Project of Brethren Youth is \$4,000 to X-pand Summer Crusading. So What? Well, this is what. Summer Crusading is the beginning point, the foundation, the first training period for young people dedicated to God.

This is the situation. We have many churches and mission points that need help with Bible school, camp, and manual labor. Our young people are rising to that

need, but unless more funds are received we will have refuse churches and would-be Crusaders. The church is bold, as eager, as sacrificial as you make it!

"Rise up o men of God!

The Church for you doth wait,
Her strength unequal to her task;
Rise up and make her great!"

There are three things you can do to meet this need: PRAY, WORK, and GIVE. Some of each is necessary without all the program is ineffective.

Young people! Adults! Will you meet this crisis?

ARE YOU GOING TO CAMP?

Camp is an excellent way to prepare for National Conference. Join a tribe, study God's Word, attend Campfire, and have fun. Most important, however, is getting closer to God. In the beautiful, natural settings of Brethren camp sites you can reach up to Him, and He will reach down to you. Do you know the touch of Master's hand? Go to camp!

"STATION-WAGON TRAIN"

(Written Tuesday, June 10, while crossing Iowa—passed through Cedar Rapids)

HELLO, Readers! The Brethren Youth Ambassadors (California edition—1958) are on their way. Gene Hollinger is presently at the wheel while Byron Hildl slumbers in the back seat and I write on this, the second day of our journey. The weather today is fine and becoming increasingly warmer and temperature is supposed to reach the eighty's today. But let me start at the beginning—for already our trip has been very eventful.

Yesterday morning at seven o'clock we left Ashland from Lersch's Loading Docks at 417 Broad Street, headed the "green Hornet" (Brethren Youth Station Wagon) westward. Together with luggage, projection screen, books, and supplies was an ample supply of Mrs. Hollinger's butterscotch candies and Lila McCann's chocolate drops (actually Grace Weidenhamer's—baked by Mrs. Lersch. We were set for anything!

Arrival at Lanark, Illinois by five o'clock p. m. admitted time for a fast Badminton game before attending a Brethren Youth picnic out at Rahn's farm. About thirty attended this magnificent carry-in feed and Rahn baked a three-tier birthday cake to help Dan Kruse celebrate her—(she wouldn't tell) special anniversary. After all were filled to capacity they moved outside on the lawn where Marsha Lotzbaugh led some singing. Carol Berkshire led in devotions. Carol, niece of P. Francis Berkshire of Lanark, is visiting her uncle this summer and working in the Green Giant canning factory there. She was National Sisterhood President last year.

Then Gene and "Bill" told about the trip we are attending and I, by referring to the May-June Brethren Youth magazine, called to mind the messages of President Rowsey and Mrs. Robert Bischof about being missionaries. Have YOU read them yet?

Also in attendance at the picnic were two Brethren Youth Crusaders, Debbie Kirkwood of Huntington, Indiana, and Bill Wing of Apollo, Pennsylvania. They are right in the middle of helping with the two-week Lanark Bible School—of which our church has charge of the primaries. Eighty-two are enrolled (they expected sixty) and attendance is in the seventy's every day. Several Lanark Brethren Youth are also assisting—a few I had mentioned were Shari Linton, Marsha Lotzbaugh and Dianne Rahn. Seems like Brethren Youth are working for their church everywhere. How about your church?

All of the inhabitants of the Berkshire Hotel then returned to their abode and a check of the registry assured me management that Debbie Kirkwood, Bill Wing, Carol Berkshire, Gene Hollinger, Byron Hildreth, Phil Lersch, Lanark Berkshire, and Reverend Berkshire were all checked in. Oh, yes, Mrs. Berkshire was doing the checking. Now my job was to find a place for everyone to sleep. This one, all settled down for a good night's rest.

This morning, after a bacon-and-egg breakfast and with a Berkshire-supplied-and-packed-lunch under our arms, we left Lanark and are crossing "corny" Iowa. (It's five inches in some fields now.) Next stop—Cheyenne, Wyoming, tomorrow night for our first church service. It is really enjoyable to stop over at Lanark and the hospitality by everyone was superb, as usual.

"Bill" Hildreth just woke up so I guess it's time we get into that box of lunch.

by PHIL LERSCH.

The Women's Corner

by Helen Jordan

TWO MOTHERS

A woman sat by a hearthside place,
Reading a book, with a pleasant face,
Till a child came up with a childish frown,
And pushed the book, saying: "Put it down."
Then the mother, clapping his curly head,
Said: "Troublesome child, go off to bed:
A great deal of Christ's life I must know
To train you up as a child should go."
And the child went off to bed to cry,
And denounce religion—by and by.

Another woman bent o'er a book
With a smile of joy and an intent look.
Till a child came up, and jogged her knee,
And said of the book: "Put it down—take me."
Then the mother sighed as she stroked his head,
Saying softly: "I never shall get it read;
But I'll try by loving to learn His will,
And His love into my child instill."
That child went to bed without a sign,
And will love religion—by and by.

—Selected.

Spiritual Meditations

Rev. Dyoil Belote

MAN ASKS IN INCHES, GOD GIVES IN MILES.

"Now unto him that is able to do exceeding abundantly above all that we ask or think . . . unto him be glory." Eph. 3:20, 21.

SOMEWHERE on our road-maps we will find a scale of miles, and usually it is indicated something like this: "One inch—ten miles." Our askings of God are too often on the scale of the inch. God's givings are on the scale of the miles. But that the givings may be on the scale of miles, we must do our part. On his personal stationery, Dr. George S. Baer used to have this slogan: "WE can have what we want if we want it hard enough." A little girl said, "If you want anything long enough and hard enough you are pretty sure to get it." An editorial said: "Our wills are augers given us for boring into the future. The size of the auger determines the size of the hole; the size of our wish the size of what we get."

Jesus taught His disciples to ask and expect great things from God. In the realm of character if we ask largely and will largely there is little beyond our power to attain. "Ask, and it shall be given thee, seek (earnestly) and ye shall find."

"I know not what awaits me,
God kindly veils my eyes,
And o'er each step of my onward way
He makes new scenes to rise.
And every joy He sends me comes
A sweet and glad surprise."

Wedding Announcement

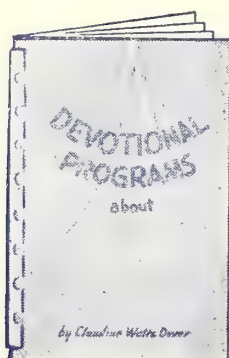
WILKINS-WENGER. Miss Betty Lou Wilkins of Mathias, West Virginia, became the bride of Charles Logan Wenger, May 22, 1958, at the home of the groom's pastor at Maurertown, Virginia. The hearty good wishes of the fellowship of the Bethlehem Brethren Church go out to these newly-weds.

John F. Locke, Pastor Bethlehem Brethren Church.

Laid to Rest

THOMPSON. Mrs. Elizabeth Frances Thompson, widow of the late Elder John W. Thompson, died May 20, 1958, in the 87th year of life. Lived an exemplary Christian life and enjoyed unusual vigor for one of her age. Survived by five children. Funeral services in the Weaver Mennonite Church with Rev. Aldine Brenneman in charge, assisted by Elder W. F. Flory, and the undersigned.

John F. Locke.



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By Claudine Watts Dever. 12 complete programs: Scripture, prayer, poem, devotional message on some phase of the work of church women, questions for discussion. Excellent for meditation and study. 2773 \$1.25

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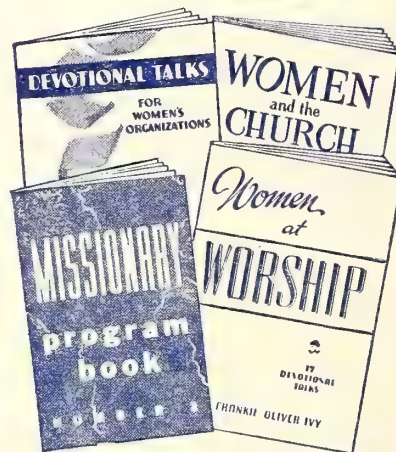
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No. 28

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

OAK HILL, W. VA. Mrs. Arthur H. Tinkel, of Oakville, Indiana, was the W.M.S. public service speaker the evening of June 29th.

WASHINGTON, D. C. Dr. James Harding, Jr., Bible Teacher, University of New Mexico, was the guest speaker in the Washington Church on June 22nd.

General Secretary of the "Friends of Israel," Rev. Victor Bucksbazu, was the scheduled speaker in the Washington Church on July 6th.

SERGEANTSVILLE, N. J. Brother and Sister Elmer M. Keck were guests of the Sergeantsville Church on June 18th, at which time they showed slides and told of the work of the Brethren Home and of the mission work in Kentucky.

JONES MILLS, PENNA. (VALLEY). The Laymen presented their public service on Sunday morning, June 29th.

ADRIAN, PENNA. (BRUSH VALLEY). Brother Paul Tinkel has accepted the call of the Brush Valley Church to be their pastor, beginning his new duties about the middle of July.

NEWARK, OHIO. Brother William S. Crick notes that their Vacation Bible School showed a 33% increase in attendance this year over a year ago.

NEW LEBANON, OHIO. Charles Shimp was guest speaker in the New Lebanon Church on June 29th.

GRETNA, OHIO. Brother Charles Lowmaster reports that they had 45 children enrolled in their Vacation Bible School, plus 10 teachers and helpers.

WILLIAMSTOWN, OHIO. Recent guest speakers in the Williamstown Church were: Professor Charles R. Munson, of Ashland Seminary, on June 22nd, and Brother L. V. King, of Louisville, Ohio, on June 29th.

The young people presented a special program for the Church the evening of June 29th.

BRYAN, OHIO. Dr. Milo Rediger, of Taylor University was the Laymen's public service speaker on June 15th in the Bryan Church.

FREMONT, OHIO. On July 6th, the W.M.S. was scheduled to present their public program.

Guest speaker scheduled for July 20th is Rhue D. F. of Tiffin.

The Father and Son banquet in the Fremont Church was prepared and served by the Junior Sisterhood.

OAKVILLE, INDIANA. Brother Arthur H. Tinkel notes that the Laymen have been doing some extra work around the Church grounds, among which was the digging of insulation to the Church and parsonage.

For their public service, the W.M.S., on June 15th, presented the African mission film, "The March of Medicine."

Brother Tinkel informs us that their Bible School program, given on June 8th, was the next to the largest in the last five years in attendance—nearly 200. Ninety-eight children were enrolled in the school.

MUNCIE, INDIANA. Brother C. W. Cole was guest speaker in the Muncie Church the evening of June 22nd.

Pastor E. J. Black notes that Brother Cole, a stepson of the Blacks, was baptized in Lake Shipshewana during Indiana District Conference week, and was received into the Brethren Church.

ARDMORE, INDIANA. We note that the Ardmore Church has called Brother C. W. Cole as pastor. He is scheduled to begin his duties with the Ardmore Church the last of July.

ELKHART, INDIANA. The Sisterhood gave a public program the evening of June 29th, with Mr. J. Milton Bowman, as speaker.

NAPPANEE, INDIANA. One new member was baptized and received into the Church on June 15th.

(Continued on Page 19)

ATTENTION!

PENNSYLVANIA DISTRICT

W. M. S. MEMBERS

The W. M. S. banquet during the Pennsylvania District Conference, will be held Thursday evening, July 2 at 5:30 o'clock, with Rev. Clayton Berkshire as the guest speaker. Please send your reservations, before July 16.

Mrs. George A. Leidy,

R. D. 1,

Conemaugh, Pennsylvania.

Miriam M. Bird, President

Penna. District W. M. S.

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The Editor's Pulpit

The King Of Glory

VERY BEAUTIFULLY in the 24th Psalm the Lord points out the glory of the coming King, even Christ. This one of the Messianic Psalms is perhaps more often committed to memory than perhaps any other. And rightly so, for it speaks of the beauty and glory of the Lord, and of His coming reign of righteousness.

Sometimes we Christians have a tendency to forget that God owns and controls the universe. Even in this day of unrest and despair on the part of many people, it seems hard for the average person to really express confidence in God's management of affairs. Rightly should we be concerned about what is going on in the world about now. But we should bolster our feelings and outlook by the knowledge that God is over all, and that nothing goes beyond what He allows.

Property rights are indicated in this Psalm. "The earth is the Lord's." Yet men will fight and squabble over it. National leaders make war to "win" territory and power. All of the sins which men commit can be found in their lust for control of property, territory and people. Yet we are told in this Psalm that all of the earth belongs to the Lord. One needs but to stand at a levee-side, or attend an auction sale of household goods following the death of the owner or owners, to realize that man, at his best, has but a very small hold on things material. Many times it has been said that we bring nothing into this world, and we take nothing out of it.

The finiteness of man is better demonstrated as we note that the Lord made the earth out of nothing. This is expressed in the second verse of this Psalm. That which man calls his own, and for which he seems to want to fight, is here because the Lord made it; not because man created it. Oh yes, we know that man has taken natural elements and out of them has created many scientific wonders. But who gave man the power to think, to work, to create?

It is no wonder as we consider God's creativity and goodness that we can but stand in reverence and awe. To know likewise that we are to be a part of this eternal reign of Christ, cer-

tainly gives us something to live for above the desperate struggle for the gain of material things. However, let us note that the rights of reigning with Christ are based upon a person's relationship to Him, and the purity of personal life. "Clean hands" and a "pure heart" are basic requirements to be met before one is eligible for this special privilege. Really, it is for those who have enlarged their outlook on things eternal, and who have learned to discount the material aspects of life. "Set your affections on things above," and "Lay up for yourselves treasures in heaven," are two very special admonitions in this connection.

What is going to happen when the King comes? According to this Psalm He will be strong in battle. What war will He be fighting? The earth belongs to Him now, so He surely cannot be planning to wage war to obtain it. No, the Lord's battle will be against evil, corruption, filth and sin. His will be a purifying and cleansing battle. Only that which is clean and pure in His sight will be allowed to remain. It is a battle in which we find ourselves today. The battle is against sin, filth, corruption in social, political, economic and religious life. We are to be faithful soldiers of the cross, taking our stand for the things of God.

We are seeing today too much of compromise with the way of the world. Even Christians seem to have a strong tendency toward compromising in order to be like their neighbors, even though those neighbors are following the way of the world. It is high time that Christians restudy the basic principles of the Christian faith and walk, separating themselves from the earthly passions—greed, control of things, possessions, etc.,—and realigning themselves with the Christian virtues and patterns. It is still true that we are to "Be not overcome of evil, but overcome evil with good." Let us not be carried away with the emphasis of the world on things, but rather remember that we have a God who knows our needs and has promised to supply them through the One who is King of kings, and Lord of lords.

W.S.B.



Brethren Church History

by Rev. Freeman Ankrum



ALEXANDER MACK, Jr., TRAVELS

TO STUDENTS of Brethren history, it is not news that our Dunker forefathers were possessed with "itching feet." Not because of the desire to see what was to be found over the next hill, mountain or sea, but there was an urge within their hearts to propagate their beliefs. Driven from province to province in Germany, they were searching for a haven of rest and peace where they could worship God according to their conscience. This they sought in vain in the old Country. This production is not planned to deal with the travels before reaching America, but of some of the little publicised travels of the son of the Founder, Alexander Mack, Jr. To the average reader, he may have been located, and stabilized in the Germantown, Pennsylvania, community. It may be somewhat of a surprise to know that he traveled much more than is generally supposed.

The Writer has a correspondent, doing much research among the early activities of the Dunkers, and gives the following. This is especially interesting for the establishing of a base for this production, but more so it comes from the research of one not connected in any way with the people it describes.

"The German Baptists, or Brethren have now dispersed themselves almost through every state in the Union, more or less; but they are more numerous in Pennsylvania, Maryland, Virginia, Ohio and Indiana. It would be a difficult task to give regular statistical account of these people, as they make it no part of their duty to keep an exact account of the number of communicants. Some of their larger congregations number from two to three preachers, and some more. In traveling and preaching there are in general, two together, and very frequently one speaks in German and one in the English language, to the same congregation. None of their ministers receive any pecuniary compensation for any service they perform pertaining to the ministry; they preach, officiate at marriages and funerals among all who call upon them, without respect to persons;

though their minister will not perform the rites of matrimony, unless they are fully satisfied that there are no lawful objections in the case of the parties to be married." Thus the results of research from the study of M. H. Heinicke, New Haven, Connecticut, gives the view of our early forefathers through the eyes of another.

Following the death of Alexander Mack, Senior, at Germantown, in 1735, Alexander, Junior, was very much unsettled and cast down. There were days when he was struggling to find an even keel for his spiritual ship. In fact he came to the conclusion that his life was soon to end and made plans accordingly. Little did he realize that God had a work for him to do and would preserve his life beyond the years of the average individual. Finding that perhaps there might come help far from the scenes of his great grief, in the loss of his father at a relative early age; young Alexander went into the wilderness, finally stopping at Conrad Beissel's settlement or Cloisters at Ephrata, Pennsylvania. Here were many souls of like ardor. Here were the Eckerlins. Here was also a leader who seemed to find it almost impossible to live in harmony with many of the inhabitants of the wilderness settlement. Little did any of them realize that they could run away from their fellow men, but they could not do so without taking their own strengths, weaknesses and memories along with them.

It is said that when the people started to scatter, they did not remain at Germantown, or even at Ephrata, but forced their way on farther into the wilderness. Therefore when the Eckerlins and Alexander Mack, Jr., decided to go on further to the frontier, others had, to a certain extent, blazed the trail ahead of them.

We are told that the first Brethren woman to make her home permanently in what is now West Virginia, was born in Germany. Her maiden name was Bussard, Elizabeth. Somewhere in Germany she had married a man by the name of Oberholtzer. She and her husband were both Redemptors, and had been sold to pay for their sins.

across to the new land of opportunity. However on way across, her husband and son both died and were ed at sea. She served out three years of servitude a man who lived near the present village of Moor- in the South Branch of the Potomac. Here she located when the Eckerlins and Alexander Mack, Jr., eled far from the safety of the Germantown or rata settlements.

he Eckerlins were a famous family. M. G. Brumbaugh among those who joined the church in Europe, ael Eckerlin, and his wife; Immanuel Eckerlin and wife, Samuel Eckerlin, Israel Eckerlin, Daniel Eck- (a bosom friend of Alexander Mack, Jr.) and riel Eckerlin. It was in 1725, before the Macks came in 1729, to Germantown that the widow of Michael erlin, came with her four sons, Israel, Samuel, Im- uel and Gabriel. They settled among the German le at Germantown.

ater on the four sons became prominent in the Eph- movement and moved to this place in 1732. They ased names, as were fitting for a Monastery, as Broth- Onesimus, Jephune, Jotham and Elimelech. Gabriel me the first prior of the monastery and was suc- ed in 1740 by his brother, Israel. Israel was a genius g numerous lines. Under his management the colony piritual dreamers became a colony of earthly and tical toilers. Mills were built, fruit trees were planted the place made self-supporting and really liveable. el was so well liked and became so prominent that sel, the founder, became increasingly jealous of him. as decreed that for the bringing of peace to the munity, that Israel should leave for awhile. This he While he was gone, Beissel destroyed everything Israel had done, even selling the bell and burning hymns which he had written. Israel had brought the from across the seas. The needed saw mill was even oyed. What man can do when inflamed by jealous on or lack of reason is hard to imagine.

ith the return of Israel, the Eckerlin-Beissel contro- y waxed hotter and hotter. In the meantime, Alex- r Mack, Jr. had come to the Cloisters. Certainly e must have been keen disappointment in his heart ealize that he had come from Germantown to find e of heart and soul, to walk into such inane jeal- as was manifested by Beissel.

ere were four men who were saddened by the con- ersy. They were Israel, his younger brother, Samuel, ander Mack, Jr., and Peter Miller. They were agreed heir views in the troubled situation. They felt per- if their presences were not on the field that things t quiet down. So the four left on a journey into northeastern states, preaching as they journeyed. brought the Brethren into new territory, and at s their reception was not of the kindest. They had Ephrata in 1744. They returned from their self-en- ed preaching journey and found that things had not e me any better. There was still friction, jealousy and uction. This time the three of them, the Eckerlins and ander Mack, Jr., decided to leave again, but this go in another direction. Thus we are told that moved "into the wilderness about four hundred s toward the setting of the sun." The trails in those toward the south followed the rivers as much as ble.



Along the old Susquehanna were numerous Indian paths. So it is not a violation of facts or stepping into the realms of unreality to assume that they traveled southward along it, finally following the valley into Mary- land. The Author has not found any statement as to the sections of Maryland through which they may have passed. We do know that they had to cross the Potomac River, which at low water could be forded in a number of places. There were early settlers in what is now Car- roll County, Frederick County, and along the Antietam south of Waynesboro. Inasmuch as Alexander Mack, Jr's., brother, John, had come into the Antietam section at Waynesboro, there is reason to feel that this was their route to the setting sun.

We know that the travelers fleeing from the jealous wrath of Conrad Beissel, as it were, stopped at Stras- burg, then known as the Funk Settlement, in Virginia. Where they crossed the Potomac is only a matter of con- jecture. There was an old settlement across the river in Virginia, known later as Shepherdstown. It could be that they crossed here or perhaps in the vicinity of what is now Williamsport. Foster Bittinger has this to say rel- ative to their activities, and we quote. "They bought a farm now owned by Major Newell, opposite the present town of Strasburg. Thence they moved up the Shenan- doah and came to New River in what is now West Vir- ginia where they founded the settlement which they called Mahanaim, the precise location of which is un- known, though it was probably near Dunkard Bottom, a place mentioned in the Revolutionary War. They had nine hundred acres there. There upon the fertile soil was erected a cabin and a settlement started which was the first to leave the Dunkard name in West Virginia. Later, Samuel returned to Ephrata and brought Gabriel with him.

The men were happy and busy for a time being in the western wilderness; however there were storm clouds of the French and Indian war looming upon the horizon. Israel devoted his time to Theology and mysticism, and continued to write. Samuel was practicing medicine

among the border settlements and Indians. He made quite a name for himself because of his skill in the arts of healing and was from that time on called by Historians, Dr. Eckerlin." The German settlers were not welcome, and Virginia passed a law against the "German Dissenters from Pennsylvania."

There are contradicting reports of what happened to the Eckerlins. Withers Chronicles of Border Warfare, states that they were murdered by the Indians. Others state that they were carried captive, taken to a French fort, on the North and finally sold as slaves, to eventually return to the Old Country. Here they are said to have returned to the faith which they had espoused before coming in contact with the Dunkards. The writer has passed numerous times through the section where the Eckerlins and Alexander Mack, Jr., tarried on Cheat River in what is now West Virginia. It is a beautiful and attractive place. The soil, still fertile must have produced bumper crops when farmed by the Eckerlins.

Let us listen to the voice of one who describes their activities: "Here on Dunkard Bottom along the Cheat lived the Eckerlins for four years. Here they built a large home and kept a number of servants. Here they

raised all their needed vegetables and kept their large supplied with meat from the wilderness. Here they raised a large number of horses and were comfortably situated. From here they likely made frequent trips to Virginia, for they were purchasing land and having deeds and land surveys made. Often they traded with Brethren and members of the Ephrata Society at Strasburg." It may be news to the reader to know that there were followers of Beissel at Strasburg, but in those days they were around, though by today's standards, rather slowly.

Where the Eckerlins lived, was in those days, Virginia. An old deed book in Augusta County, Virginia, contains the following record. All this territory was under the supervision of Augusta County, Virginia.

"Surveyed for Samuel Eckerlin 360 acres of land in Augusta County, Lying on ye East side of Monongahela River between the mouth of Indian and Eckerlin's Creek. This 20th apr. 1753.

By Andrew Lewis assts. Thomas Lewis Su

The river of course to which reference was made is that of the Monongahela which flows through southwestern Pennsylvania. It may be of interest to the reader to know that the influence of the Dunkard Eckerlins spread over so much of that territory that there is a small creek in Greene County, emptying into the Monongahela River, near Masontown, which bears the name of "Dunkard Creek."

While what happened in the end to the Eckerlins is a matter of dispute, there seems to be good evidence that there may have been mistaken identity of the mutilated bodies following the Indian massacre. Some think that after capture, they were taken to Fort Duquesne (Pittsburgh) and then finally to France. Samuel is said to have returned to Pennsylvania, following his brother Israel's death, and to have located among the hospitable Brethren there. He died there and his will was left as a matter of record. If our Dunkard ancestors had been so modest and self-effacing as to their exploits and left more written records, it would have been a great help to the Historian doing his research.

Whatever happened to them, we know that the plan made by the Eckerlins and Alexander Mack, Jr., to evangelize the South Branch Valley of the Potomac, has left its spiritual followers. Here churches have been located, and from here they carried the gospel over into the mountain sections of the great state of Virginia, now West Virginia. Petersburg, Moorfield, Eglon are just a few names which indicate that the seed sown in those far off years was good seed. Here came the martyr of Civil War days, calling "Old Nell," John Cline, from the Broadway section of the Valley of Virginia.

Some writer of old, whoever it was we know not, has said that, "The blood of the Martyrs is the seed of the Church." This certainly has been demonstrated by our pioneer forefathers, who met the challenges which often tried their faith to the utmost.

So we leave the Eckerlins. There is too limited space to more than touch, as has been done upon their unfortunate experiences, beginning with Beissel at Ephrata and continuing with them as long as they lived as far as the record is found.

Just when Alexander Mack, Jr., left the Eckerlins, traveled back through the South Branch Valley, we re

Spiritual Meditations

Rev. Dyoll Belote

GOOD INTEREST ON AN INVESTMENT

"There is no man that hath left houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, and persecutions; and in the world to come eternal life."

MEN ARE ALWAYS LOOKING for a chance to make an investment that will yield big interest on their investment. The text sounds like a real adventure. If the suggestion of the text sounds like a dull habit to you, then you have not gone far enough to find the joy in the experience.

This passage of Scripture is taken from the story of the Rich Young Ruler. The Rich Young man had made the great refusal. Peter saw him walking away, wrong, but free. Peter was right, and committed. He thought out loud, as folks sometimes do, "Lo, we have left all and have followed Thee."

As if to say, "Is it worth it?"

Jesus spoke the words of our text to prove that it is abundantly worth while to make the surrender which He asks. Here is promise of human relations to take the place of those which are surrendered—people in abundance and even lands; but "with persecutions," as if these only added flavor and zest to the adventure. **AND ON TOP OF EVERYTHING—ETERNAL LIFE—HEAVEN!**

Here is a picture! Jesus could never have uttered these words if He did not utterly believe that the life He offered men was as completely satisfying as He pictured it. Have you found it so?

told. Likely he retraced his steps back into the Shenandoah Valley, by way of the Funk settlement, near where is now the typical Valley village of Strasburg. Here it is only natural that he followed the trails laid by the pioneers on their way south into southern Virginia into Tennessee. This time he was traveling north and was going according to the flow of the Shenandoah River, down. Where he crossed the Potomac is a matter of conjecture. Inasmuch as there were few places to safely spend the nights outside of the settlements, it is not improbable that Alexander Mack, Jr., have passed through the settlement of Jonathan Urner, which is now Hagerstown. It would naturally be on his path, as he wended his way by the homes of his relatives in Waynesboro, which was then only a small village in the Antietam valley. Yet it was a familiar location and drew like a magnet the thrifty set-

tle journeys in those days were leisure journeys. They were mostly made on horseback, though our early pioneer fathers at times did not seem to want to be handicapped by having a horse. Likely after visiting on the settlement with relatives and those of like faith, Alexander may have made his way on into the Ephrata section of Pennsylvania. We know that in the year 1747, a matured and wiser man, young Alexander returned to the settlement at Germantown. The writer has heard passed down to him from older members of the family that he have gone to join their ancestors, word that when Alexander returned from Ephrata to join his people at Germantown there was great rejoicing. He came home, not as the prodigal son came home, in rags but as one who had gone out into the western wilderness and found himself. He was so humble that he would not put himself forward, but left the matter of proving his stand to his brethren. The reconciliation was hearty, and such that it was a service of a long life rendered to his Brethren at Germantown.

The oldest record of an Annual Meeting is that which was made of the Pipe Creek Meeting near Union Bridge—Good, in 1778. The old records do not state, but inasmuch as Alexander Mack, Jr., was a much traveled man and inasmuch as there were the Urners who traveled

to and fro from the Germantown settlement, it may not be a violation of facts to assume that there was a possibility of Alexander Mack, Jr., having been present at Pipe Creek when the Annual Meeting was held there in 1778.

In speaking of the Urners, perhaps some one reading this may be able to throw some light upon a clipping from the Shenandoah Valley, published in New Market, Virginia, issue of March 6, 1958, which states as follows from its items of twenty years ago. "Charles Keyser Urner died in Washington, D. C., on Monday, March 7, 1938, following a prolonged illness. He was 83 years old. Mr. Urner left New Market when a young man and was a professor in Poughkeepsie, N. Y., school for some years and later became connected with the newspaper business but apparently never was an employee of the Valley office. His father, Elder Martin Urner, was quite a well known Baptist minister. When John Brown was traveling through the Valley on his self-appointed mission of stirring up the slaves prior to his arrest and execution, he is said to have stopped in New Market, 'incognito' and stayed over night in the Urner home." Could this have been a descendant of the Martin Urner who was connected with the Brethren on Pipe Creek, Carroll County, Maryland? Some Historian: A little help, please, if possible along this line.

The pathways over which the Eckerlins and the son of the Founder of the Church, Alexander Mack, Jr., traveled are now wide highways, filled with speeding cars. But somehow we feel that their slow travel toward the land of the setting sun so many years ago laid the foundation for settlers to follow, which in turn gave the great benefits which we enjoy today. We are the heirs of the travels of this man who wended his way along at such a leisurely pace, that he had time to enjoy the beauties of mountain, stream and dell. He must have studied the flowers, and the various colors of plants as he meditated, thought and prepared himself in the great school of God's creation, for the work that he was able to do when he returned to the community in the Germantown section, where his father had ended his travels.

St. James, Maryland.

Seventieth General Conference of the Brethren Church

August 18-24, 1958 --- Ashland, Ohio

Commemorating 250 Years of Brethren
progress and service. Plan now to attend
General Conference at Ashland this August.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Asst.

PROGRESS REPORT FROM ARGENTINA

R. O. Byler

I AM PLEASED to inform the Brethren at home that one of the very last papers which provisional President Pedro Aramburu signed before handing over his duties to the new president was our Argentine Brethren Church's "Personeria Juridica" which gives us legal incorporation as a social entity with full protection of the law to contract titles, deeds, etc. This is the last legal hurdle we had to jump and we praise the Lord for this added blessing.

On May 23, 24, 25, and on the second anniversary of our "Founders' Meeting" as well as on the Argentine National Holiday (May 25), we had our first Brethren Church Convention. The program called for 5 sessions with Professor Daniel Miller of the Mennonite Seminary, Montevideo. Saturday and Sunday meetings with the "Adelante Juventud" Quartet as well as others of the radio staff presenting an evangelistic program and a Methodist minister of Rosario as a Sunday evening speaker.

Brother John Rowsey was presented to our Brethren and was accepted with open arms, especially after a timely, though brief response.

The Brethren Youth Choir from Villa Constitucion was on hand to furnish special music. With 26 voices, they did very nicely. The folks in Rosario expressed great enthusiasm and a whole-hearted effort to make this a notable occasion. Our people here are happy with the optimistic turn of events and anticipate big things for the future.

In July we hope to have our first real assembly in Nunez, a general business meeting and election of national officers. Following this we hope to have a two-weeks work camp in Cordoba to set up some permanent housing for campers in order to be able to expand our camping program next summer.

I am happy to report that the Rowseys are making a good adjustment despite a tough battle with the almost immediately after arrival. Their fellowship presence means very much to the Byler family. We are happy you sent them to the Argentine and urge you to back them up with your prayers and letters. They are busy studying the language. Learning a new language well and quickly can almost be a full-time job. In a few months, they should be over the greater part of the hump."

Every day we see progress on our new building in Nunez. They tell us that at the end of September we will be able to use the recording studio and the control room. The apartments will not be ready until the end of February, however.

Pray with us about the scarcity of workers among our churches. We have exactly half as many workers as we have preaching points. It wouldn't be so bad if the geographical location were such that each minister could take two churches. But, unfortunately, this is not the case. By the time this is printed I shall be directly in charge of three churches here, unless something unforeseen takes place. Besides this, a visit to all of our churches must be made periodically and Brother Berkshire can relate how much time this requires. Thank the Lord for good health, a good car, and an understanding family which makes these trips a bit easier.

Now that we have our legal standing before the government, I think our work will take on much more enthusiasm and growth. Right here in Nunez we are beginning a visitation campaign of evangelism. At this writing, there is a good deal of eagerness on the part of many of the members here. We pray that it will result in about rich results.

EVERYBODY INVITED

The Missionary Board banquet, to be held at the Park Street Brethren Church, on Tuesday evening, August 19, at 5:15 EST, is open to all Brethren attending General Conference or to anyone interested in our missionary program. The price will be \$1.35, and you will need to have your reservation in the Missionary Board office (530 College Avenue, Ashland, Ohio) NO LATER than August 10.

Come and enjoy good food, fellowship and last-minute news about our missionary program!

ANOTHER MILESTONE IN ARGENTINA

After considerable effort and time spent in waiting, the Brethren Church in Argentina has been granted the legal status they have been seeking. Photostatic copies of the "Personeria Juridica" were received in the Missionary Board office this week, sent by Rob Byler, who obtained them from the board's attorney in Buenos Aires. Now our churches in Argentina will have government sanction and will be authorized to operate as a denominated institution. They will be able to hold property as a legally constituted institution. We are so grateful for this achievement and rejoice in it.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE POSITION OF THE BRETHREN DURING THE CIVIL WAR

THE BOOK "The Church of the Brethren and War" by Rufus D. Bowman, President of Bethany Biblical Ministry, and published by the Brethren Publishing House, Elgin, Ill., I have found an entire chapter dealing with the position of the Brethren during the Civil War. This chapter is a very fine and interesting chapter but is 42 pages in length. Knowing that space will permit printing only a small portion of it, I submit a summary of the chapter.

The Brethren were located on both sides of the war between the states. They opposed secession and did not fight war. The Church faced the conflict well united against participation in war. The discipline of the denomination was strict. Members who joined the church had to promise not to take part in war. The Annual Conference decided not to keep members in the fellowship of the church who went into the army and shed blood. Members were advised not to wear any military clothing.

In the early days of the war, some of the Brethren used substitutes. The church members preferred to pay fines instead of using the system of substitutes. But the records do not indicate that the Brethren clearly recognized the inconsistency with their peace position of employing substitutes or paying heavy war taxes to keep them from participation in armed conflicts. The Society of Friends protested continually against war taxes. The Brethren and Mennonites took the position that they would pay what the government required. The Brethren felt that the gospel required the payment of fines and taxes. They based their opposition to war upon the teachings of Jesus but related their opposition more to the overt acts of war than to the whole war system. They felt that the Brethren Church, for Biblical reasons, could not use the sword, but that the civil government, likewise because of Biblical reasons—"for the punishment of evildoers" (I Peter 2:14)—might have to use material force. There was a dualism in the Brethren point of view. They felt that the Christians who obeyed the New Testament were "not of the world," and that the laws which governed such Christians and the laws which governed the state were of a different kind. They did not vote during this period because voting would have involved them in the war. They wanted to be separate from the world.

The Brethren were not neutral in their sympathies. They were classed in both North and South as Unionists. As has been related, the Annual Conference of 1864 decided that the government had the sympathy and prayers of the Brethren in its "efforts to suppress the rebellion." This resolution was entirely out of harmony with the church's opposition to war.

In the North the Brethren fared much better than in the South. There was a more stable government in the North. President Lincoln was more sympathetic than President Davis toward religious objectors to war. But even in the North much work was necessary on the part of the peace churches before the law of Feb. 24, 1864, was enacted. D. P. Sayler was very helpful in his government contacts. The Brethren men who were drafted paid the tax of \$300 and remained on their farms.

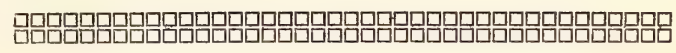
The unstable government in the South, the need of men and money, and the growing hostility toward those who would not fight, caused much anxiety and suffering for members of the historic peace churches. It was necessary to make many government contacts and to work with government officials. The Brethren were very active in presenting the claims of the church to Congressmen and army officers. The Mennonites and the Brethren, and the Quakers and Brethren offered joint petitions to the Confederate Congress. There is no record that the three churches ever offered a united petition. Most of the government contacts, however, made by these churches were carried on independently.

The Brethren in the South experienced frequent changes in the draft laws. They lived under the constant threat of these changes. There were many prison experiences. Some members escaped to neutral territory. The fines, war taxes, and losses suffered in Sherman's raid worked a great hardship on the Brethren people. The death of Elder John Kline was a great blow to the entire church. Persecution again stimulated some Brethren to move westward.

In brief, in both North and South, recognition of religious objectors to war came after the most serious efforts on the part of the historic peace churches. On neither side was there exemption from responsibility for helping the war. The payment of a tax in lieu of personal service was only exemption from overt participation.



Remember The
ANNIVERSARY PAGEANT
to be given
Tuesday Evening
of
Conference Week





What's Doing in the Churches



FREMONT, OHIO

We have been quite busy lately in Fremont, Ohio. A Sunrise Service, Easter Sunday, was well attended, with breakfast at the church. The message was delivered by the pastor, Rev. Carl Phillips.

May the 18th, the services were conducted by the youth of the church.

Our Mother-Daughter banquet was a carry in supper, May 20th. We were pleasantly surprised by a visit from a former Ashland College graduate, "Miss May Wither," in the person of our pastor, Rev. Carl Phillips, in a comedy role; we didn't realize the many talents of our pastor.

On May 25th, guests at the church were Mr. and Mrs. John Richardson and family from Mansfield.

The church recently purchased fifty new folding chairs.

The North East Ohio District Youth Rally was held in Fremont, June 7th, with 82 people present; the program included flannelgraph devotions and a tour of the President Hayes Memorial Museum. Fremont retained the banner.

Our church was the recipient recently of a new electric organ from Claude Foster who has given 100 organs to Ohio Churches.

Never under estimate the skills of the young folks; the youth group gathered for work day and sack lunch in preparation for the Rally; then on June 14th, the Junior Sisterhood girls conducted a Father-Son banquet; a delicious Steak roast supper was served to 21. We were pleased to have as special guests, Rev. Kenneth Solomon and Timmy, our former pastor.

There have been four new converts taken into the church since the first of the year.

Ruth Ross.



NEW PARIS, INDIANA

The First Brethren church of New Paris had a red-letter day yesterday (June 15th), when the congregation and friends assembled at the West side of the church after the morning worship and conducted a ground-breaking service.

The congregation had voted to build a new auditorium and then convert the present building into Sunday School rooms. The ceremony was very beautiful and there was not one thing to mar the occasion. Mrs. E. M. Riddle read appropriate selections of scripture (substituting for Reverend W. A. Immel, who became suddenly ill on Saturday). The Pastor conducted the responsive call to worship, with prayer, followed by the Doxology.

The Moderator, Mr. Walter Eldridge, and also the contractor, spoke briefly and had charge of the ground breaking. He presented Mr. Alves O'Keefe of Plymouth the architect, Mr. Max Smoker chairman of the Building committee, Mr. Chet Smoker chairman of Finance and Mr. Everett E. Miller chairman of the Trustees board. Each spoke appropriate words for the occasion. The Moderator then called for William (Billy) Smoker (on his 60th birthday, a polio victim of several years) to offer prayer. The Pastor guided the plow while the congregation took two rows and at Billy Smoker's signal 'GO', they cut a ten foot furrow through heavy sod. The dedication litany was read by the Pastor and people.

The new building, 40 by 60 feet, will be constructed of Bedford stone. There was rejoicing by all, that the financial plateau had been reached, the ground had been broken and all anticipate the building will soon be completed.

E. M. Riddle



HUNTINGTON, INDIANA

We have sad news and glad news to report in this news letter. The sad news is the loss by death of one of our most highly esteemed members: Reuben Sell, trustee and one of our most faithful and helpful members, ready and capable in doing so many things about the church, and a fine example of a true Christian life. He departed to be with his Lord, working until noon of the day of his death; memorial service was on February the twenty third. The other, Mrs. Doris (Ulrich) Harrison, who had been a faithful member of this church since 1916. She was ill for some months and was a model of Christian forbearance. Knowing the hopelessness of her sickness, she anticipated with joy her departure to be with the Lord whom she loved. Her memorial service was on April the twenty fifth. God buries his workmen but he carries on His work. We do thank Him for the sweet comfort in the glorious hope of heaven.

We are glad to report some evident progress in the Lord's work here. The fine spirit that prevails is very gratifying to the pastor and I am sure is pleasing to the sight of God. After our two weeks' meeting in the Dutchtown church with Rev. George Pontius, pastor, which was a very delightful meeting, we held a 10 days pre Easter meetings with the observance of communion on Thursday evening before Easter. This was a blessed service, the number partaking was 90, counting the home communions, for we take the communion of those who desire it and are unable to be present. This number is 60 per cent of our membership. The highest percentage I have reached is 65 at the Pittsburgh church. Seems to me that all who love Christ would surely desire to manifest their appreciation for His death to make possible the forgiveness of their sins.

Our regular attendance at worship has increased. Our Easter morning service our first year was 135, and this year 210; and our regular Sunday morning service from 125 to 145. Our Sunday school has increased also. Our Laymen's organization gave a splendid service one Sunday of the pastor's absence. Our W. M. S. presented a lovely service with Mrs. Russell Rodkey as speaker. The Sisterhood gave a lovely public service with Mrs. J. L.

man as speaker. The Junior Brotherhood is making progress with De Wayne Lusch as leader.

Our church has been beautifully redecorated and we have purchased new hymnals. Rev. H. E. Richer was with us for dedication of the hymnals and sang two lovely songs and led in the dedication.

Since June the 20th, 1957 we have received 30 new members by baptism and laying on of hands; five more have made their confession of faith and baptism will be administered June 15th which will be 35 new members the year, which is almost a 25 per cent gain. Our Vacation Bible School was a fine school with Mrs. Esther Stahl, Superintendent, and her fine faculty with one being absent. Average attendance, 86. A lovely program on Sunday evening, June 8th, with a fine audience and presentation of certificates, made a happy end of a very pleasant school.

A personal word for closing. This church is very appreciative of our ministry that it is a joy to serve them. A unanimous call in the finest spirit, to serve them a third year, we accepted with pleasure. Although Mrs. Stuckaker underwent severe surgery on April 17th, and is recovering nicely, yet our people were so solicitous and kind in their concern that it stirs your heart in true Christian love for your people. I am sure there is no finer richer relation in life than that which exists between the true pastor and his people. We are concerned in the spiritual and numerical growth of every church.

Claud Studebaker.

Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

HIGI PEOPLE IN NIGERIA

The following information regarding the Higi people in Nigeria is a continuation of last month's article. The excerpt is from the Missionary Blue Book.—(H.)

HERE IS MUCH superstition and belief in magic and especially the fact that diseases and sickness are caused by an enemy who works magic to bring sickness to a person. The people wear many charms which are supposed to ward off attacks of the evil spirits. A witch doctor in this section has a medicine which, if drunk, is supposed to keep a person from being injured by a knife wound and is really to bend the blade and keep it from going into the body. Many men drink this medicine and then take a knife and plunge it into their sides, thinking the blade will bend; but, of course, it doesn't, and many bad wounds are the result. But people continue to believe in such magic.

Schools

A typical C. R. I. (class of religious instruction) school is made of mud, with blackboards of mud, on which either blackboard paint or charcoal has been applied. The teacher is a Christian convert who has been taught by the missionaries; he, in turn, teaches others in his country men. Sometimes the teacher is a former

leper who has been healed, converted to Christianity and taught reading, writing, and other fundamentals of Christian education.

Pupils vary in age from that of our elementary school children to mature men and women. They are all eager to learn to read so that they may know more about the Bible and God's way of life. They are always happy to know when missionaries are coming to their villages to teach them.

Villages

A visit to some villages brings the inquiry from the people, "When will a missionary come to our village?" In one place the missionaries were told that no white man had been there since 1918, when the place was raided by the Germans. Sometimes a C. R. I. teacher visits such places once a month, teaching and preaching to these eager people. As the missionaries visit these areas, inquiring if the people have heard about Christ, sometimes the reply is "No, we have never heard of Him"; other times they may hear "Yes, we have heard through one of our boys who went to Lassa and is now teaching us to know the Savior." Some of these Christians who have been taught in our mission schools start C. R. I. schools in their own villages, teaching and witnessing for Christ. They frequently visit other villages also, preaching Christ. A great potential for the Church lies in preaching and teaching in these areas.

Work among the Higis (July, 1957)

There are now 15 C. R. I.'s among the Higi people and 16 teachers, some of whom have been taught at Lassa, Gulak or Waka, where Brethren missionaries are located. These schools each number fifteen or twenty pupils, or more. Of that group about half may be baptized Christians and the majority of the remainder possibly those who have taken the covenant and are awaiting baptism.

Teachers of these schools, besides caring for their own pupils, preach and teach in other villages, providing a similar ministry to the Gospel-hungry souls. Thus several hundred Nigerians hear the message of salvation as it is preached every Sunday by each teacher. Multiply this group of eager listeners by the number of teachers, and the total hearing the good news each week is quite impressive; however, in comparison with the total population of the areas, a tremendous number remain to be reached. They are very receptive and eager to hear it.

Prayer, workers and funds for the continuation of this work are greatly needed.

Wedding Announcement

LAW-TALLMAN. Mrs. Virginia Tallman of Lanark and Mr. Paul Law of Dixon, Illinois were united in marriage at a 4 P. M. candlelight service in the Lanark Brethren Church on June 7. Mrs. Tallman is a Deaconess and has served as the Choir Director for the past two years. She has held numerous positions of leadership in the church. Mr. Law is employed by the Public Utilities Service in Dixon. They will make their home in Dixon.

H. Francis Berkshire.

NEW PARSONAGE AT NAPPANEE



HAVE YOU EVER WONDERED about our Brethren people in other parts of the country; do they differ considerably, or are they very much alike? Being born in the Far-West and having grown up in the Brethren Church in the Northern California District, I have often wondered if our people in the East, the South and the Mid-West believe, worship and live much the same as we did in the West.

In the Fall of 1956 I was given opportunity to find the answer, when I received a call to the pastorate at Nappanee, Indiana. Our family arrived in Nappanee in December, 1956, just in time for the first good snow of the Winter, which was a new experience to us and the first "white Christmas" in our lives. Our hearts were touched by the warm welcome the people of the church gave us. When we arrived, the parsonage was warm and comfortable, with the cupboards and refrigerator well-stocked with food. A large party of men and women soon gathered to help put the van-load of furniture into place. They even had Doctor Lisle Roose on hand to administer medication to our youngest daughter, who had come down with chicken pox en route to Indiana. The next Sunday afternoon the people gathered in the church for a dinner and reception in our honor. Nothing was overlooked in making us feel welcome and at home, and our family quickly reached the conclusion that Nappanee was a good place in which to live.

As I began the work of the church, I found it to be well organized and with a fine spirit prevailing; which was a testimony to the good work of the former pastor, Rev. Virgil Meyer. The Sunday School, the Woman's Missionary Societies, the Laymen, the Sisterhoods and Brethren Youth were all functioning with good leadership, making their contribution to the over-all work of the church; all of which helped greatly in our getting acquainted and getting into the work.

During the time since our arrival, we have seen the church continue in its activities for the Lord. Special services the week preceding Easter, with the pastor as speaker, were well attended. We are thankful for the

interest shown by the congregation and the accompanying spiritual impetus given to the work. The annual Father and Son Banquet, with an attendance of 115, was a fine accomplishment of the Laymen. The Mother and Daughter Banquet, which was prepared and served by Laymen, had 152 present to hear the interesting program provided by the W. M. S. and S. M. M. Our first communion service here was a great blessing to us, and it was inspiring to join with 228 Brethren in a candlelight service of our three-fold communion. The commissions which have followed have indicated the good response the people here give to them.

A highlight of the year was the building and dedication of a new parsonage located at 451 North Nappanee Street opposite beautiful West Side Park, just three blocks from the church. The Building Committee is composed of the following members: Don Miller, Chairman, the late J. Harrison Hossler, Charles Stump, Sam Sharp, John Stahly and the pastor. A ranch-type four-bedroom home with brick exterior, the new parsonage is a beautiful and comfortable home for the pastor and his family. The Dedication and Open House was held on September 29, 1957, with Rev. Spencer Gentle, pastor of the Goshen Brethren Church, as dedication speaker.

Another highlight was our Fall Revival Services held in November, with Rev. Clarence Fairbanks, pastor of the Park Street Brethren Church, Ashland, as evangelist. The meetings were preceded by cottage prayer meetings, then came two weeks of challenging messages from our evangelist; with twenty-five persons being baptized and received into the church on the closing night, and others uniting later. The services were a spiritual blessing to the church, and we continue to see good results in the lives of our people.

A great joy to any pastor and his people is to see one of the members give himself to God for His ministry. Following Ministerial Recruitment Sunday last March, Waldo Gaby, with his wife, Donnabelle, and son, Brady, announced their decision to sell their home, and move to Ashland, to begin his study for the ministry. On

the Optimist and Cum-Joy-Nus Sunday School classes thered for a farewell to the Gabys. Seventy persons re present to witness the giving of gifts and pledging support to them in their new calling. Mr. and Mrs. by have served the church as janitors and in the choir, th Waldo also serving as Youth Director and Sunday hool teacher. Their residence was established in Ash- nd on June 1.

As we work in the Indiana District, attending confer- ce, camp and youth rallies, we can see more and more at our Brethren people are very much alike, no matter ere they are found. Contacts with our Brethren from e East and South at General Conference make this con- sion more certain. Especially do we appreciate the lowship which is ours to enjoy. Since we have moved re nearer the center of our denomination's activities, have come to enjoy the fellowship among the minis- s and churches in a way we had never known before, that fellowship is greatly limited in our smaller, re isolated districts farther West. We look forward the time when our churches will have grown, and our tricts have expanded so that this good fellowship may enjoyed by all. How glad I am we can feel at home, erever we are, among the Brethren.

Virgil Ingraham,
Nappanee, Indiana

PARSONAGE DEDICATORY SERVICE

- Musical PreludeMrs. Jesse Stuckman,
Mrs. Max Miller, Mrs. Merle Stouder
- Processional Hymn: "Come, Thou Almighty King"
- InvocationRev. Virgil Ingraham
- Doxology
- Scripture Meditation (I Chron. 29:11-18) and Prayer:
Sam Sharp
- Vibraharp SoloMrs. Merle Stouder
- Dedicatory AddressRev. Spencer Gentle,
Pastor, First Brethren Church, Goshen
- Ceremony of Dedication
- Charles Stump, Church Moderator, Presiding
- Presentation of Keys to Board of Trustees ..Don Miller,
Chairman, Building Committee
- Presentation of Keys to PastorJohn Stahly,
Chairman, Board of Trustees
- Pastor's Acceptance of Keys and Home ..Virgil Ingraham
- Dedication LitanyMinister and Congregation
- Dedicatory PrayerVirgil Ingraham
- Vocal Benediction: "Bless This House" ..Mrs. Orien Hall
- Organ PostludeMrs. Jesse Stuckman

1958 GENERAL CONFERENCE
ROOMING AND MEAL ARRANGEMENTS
August 18-24—Ashland, Ohio

THE ADMINISTRATION would like to take this op- portunity to welcome the Conference Delegates back the Ashland College Campus for the 1958 General Con- ference. We will attempt to make your stay a most enjoy- le one.

We urge you to use Jacobs Hall facilities and thereby ip Ashland College. This dormitory was built with Fed- al funds and the income is used to liquidate the loan. ur rooms are comfortable and our meals reasonable and isfying.

Do yourself and the College a favor by rooming and ing all your meals at Jacobs Hall.

No deposits are required for advance reservations. You y pay when you register.

Sisterhood girls will continue to room at Allen Hall.

Junior Boys will be cared for on the fourth floor of Jacobs Hall and at the Junior House.

Sisterhood Girls and Junior Boys must furnish their n sheets, pillowslips, and blankets.

Delegates rooming at Jacobs Hall must furnish their n blankets. Sheets will be furnished in Jacobs Hall by e College.

Room Rates
JACOBS HALL

\$6.00 per person, two in a room for the week. Less than week reservations will be accepted on and after August 21 at \$1.25 a person per night, rooms being avail- able.

SISTERHOOD GIRLS AND JUNIOR BOYS
(Rates same for their respective Halls)

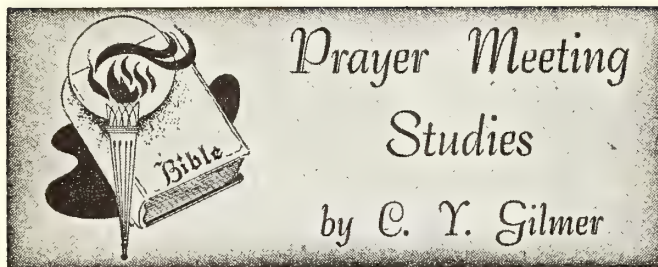
\$3.00 per person, two in a room for the week. Less than week reservations will be accepted on and after August 21 at 75c a person per night, rooms being avail- able.

MEAL RATES

- Six day ticket\$11.00
- Individual meals: Breakfast\$.35
- Noon Luncheon (Dessert not included)60
- Dinner (Dessert included.)\$ 1.00

Send reservations for rooms at Jacobs Hall and Allen Hall to:

Robert M. Adams, Business Manager
Ashland College
Ashland, Ohio

**NOTHING BUT LEAVES**

Nothing but leaves; the Spirit grieves
Over a wasted life.
Sins committed while conscience slept;
Promises made, but never kept;
Hatred, battle, and strife—
Nothing but leaves.

Nothing but leaves: no garnered sheaves
Of life's fair ripened grain;
Words, idle words, for earnest deeds.
We sow our seed—lo! tares and weeds.
Go reap with toil and pain
Nothing but leaves.

Nothing but leaves: memory weaves
No evil to sever the past;
As we return our weary way,
Counting each lost and misspent day,
We find sadly at last,
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Savior looks for perfect fruit:
We stand before Him, humbled, mute,
Waiting the word He breathes—
"Nothing but leaves."

EMPTY VINE CHRISTIANS are unfruitful to God (Hosea 10:1). They sow to the wrong purpose (Hosea 8:7). God will set them aside (Hosea 9:17). The fruitless fig tree was ordered to be cut down (Luke 13:7). It lived only for itself and brought forth no fruit for others, and for this it was cursed and withered (Matt. 21:19).

Not to bear fruit is to leave our first love (Rev. 2:4). To be correct in doctrine, sound in belief and conduct is not enough (Rev. 2:2, 3). Not to do the "first works" is to lose our witness (Rev. 2:5). The original ministry of the church is evangelization (Acts 8:4; Matt. 28:19, 20). When it came to "church work" Paul put first things first (Acts 20:19, 20). Christians who are disobedient about soul winning will be punished (1 Peter 4:17; Rev. 3:19).

In what sense is one a follower of Jesus if he does not give his life to that which Jesus gave His life (Matt. 4:19)? Jesus hunted for souls (John 1:43). He delighted to do personal work (John 9:35-38). Andrew saw the point (John 1:40-42). So did Philip (John 1:45). People expect us to lead them to Christ (John 12:20, 21). We are to work at soul winning even in the most unpromising places (Luke 14:23).

Paul became all things to all men in order that he might win souls (1 Cor. 9:22). In this Christ was his example. Christ was a home missionary in the house of Lazarus (John 11:11). He was a foreign missionary inside the borders of Tyre and Sidon (Mark 7:24-26). He was a city missionary in Samaria (John 4:30). He was a Sunday school missionary when He opened up the Scripture and sent men to studying the Word of God (Luke 24:45). He was a children's missionary when He took them in His arms and blessed them (Luke 18:15, 16). He was a missionary to the poor when He opened the eyes of the blind beggar (Mark 10:46, 47). He was a missionary to the rich when He opened the spiritual eyes of Zaccheus (Luke 19:2, 9). Even on the cross Christ was a missionary to the thief (Luke 23:42, 43). His last command was the missionary commission (Mark 16:15, 16).

"The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!"

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

TRY THESE IDEAS**Bible Marking**

To encourage Bible marking, pass around a red pencil with which to underline the key verse of the lesson. This will also encourage the pupils to bring their Bibles to Sunday school.

Exchanging Classes

Occasionally teachers will find it refreshing, both for themselves and for their classes to exchange classes for a Sunday. This is sprung as a surprise and it does good to who are involved good. This is a good idea for summer.

Pupils' Ideas

Ask the pupils for their ideas on how to make your Sunday school a better one. One school has a council elected by the pupils through which they can make the suggestions. The attitude of the pupils gives a vital viewpoint for officers and teachers to consider. Some good suggestions have been received and there has been greater cooperation from the pupils.

Real Study

If you are having difficulty in securing real study from the part of pupils, prepare a list of questions which are based on the lesson for each Sunday. A written test at the close of the quarter could be taken from this list of questions. Then promote "with honor" or "without honor" at the close of the year. Special distinction should be given to pupils that make a grade above ninety per cent. The consent and aid of the pupils must be won for this plan.

ore it is inaugurated. At the close of each quarter ne recognition might be given to the class that has e the best work during the quarter. A banner to the ss and a medal, badge, or pin of some kind should be en the pupil to be displayed or worn as long as the or is held.

A New Book

THE CHURCH SECRETARY by Virginia S. Ely, ody Press, \$3.00, is a handbook for full or part-time urch secretaries. The easy-to-read pages are chock-full every kind of information. Pastors having such secre- ies could profit greatly by reading this book.

New Superintendent?

f you have elected a new Sunday school superintendent if your present one is not on our mailing list, please d a card with this information to SUNDAY SCHOOL ARD OFFICE, Ashland College, Ashland, Ohio. Do it ay.

Lesson

Comments

by

William H. Anderson



Lesson for July 20, 1958

JUSTICE BEGINS AT HOME

Lesson: Proverbs 6:20-23, Ephesians 5:21-31, 6:1-4,

I Timothy 5:8

'HOME' IN THE Christian sense," says Billy Gra- u, "is a spiritual creation, founded on love, fidelity, st, understanding, mutual interest, sacrifice, unsel- t, loving service one to another. Such a home is a ce, a refuge, a place of comfort, congeniality and ce."

f there is any place where justice should be found, it a the home.

JUSTICE AND THE CHILDREN

The Bible not only deals in generalities, but in speci- i. When God wants to instruct children He speaks to m directly and specifically. "My son, keep thy father's mandment, and forsake not the law of thy mother." olomon, writing in Proverbs 6, lists the children's re- nsibility to the parents. It can be summed up in one d: OBEDIENCE! He continues by saying that pa- tal instruction should produce good in the children:

It should lead them, keep them, and daily instruct them—vs. 22.

It should serve as a lamp and light to their path- way—vs. 23.

It should be to them their very way of life—vs. 23.

n the New Testament Paul again enjoins children to y their parents. But the Apostle goes one step fur- : "Honour thy father and mother" (Eph. 6:2). Obe- t, God-fearing children will always be respectful and teous to their parents, realizing this is the will of

JUSTICE AND THE PARENTS

The parents are also responsible for exhibiting jus- tice in the home. In Ephesians 6 we find both negative and positive instruction:

1. **Negative**—"Fathers, provoke not your children to wrath."

Paul puts a check-rein on the parents, and their disciplining of their children when he warns that fathers must never over-correct their children, that is, to the point where the children are "provoked to wrath." Many a child has had such brutal discipline in his childhood that when he became a man he re- volted in blind rebellion and lawlessness. (Frank S. Mead)

2. **Positive**—"Fathers, . . . bring them up in the nur- ture and admonition of the Lord." This means the father, as head of the home, is primarily responsible for the spiritual welfare of his children. **It cannot, and should not, all be left for mother to do!**

In I Timothy 5:8 we find one further admonition to fathers. They must not only provide for the spiritual welfare of the children (as we saw in Eph. 6:4), but for the material welfare as well. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel."

JUSTICE AND HUSBANDS AND WIVES

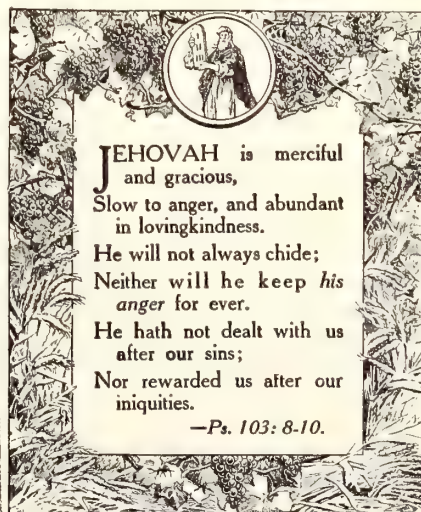
(Eph. 5:21-31)

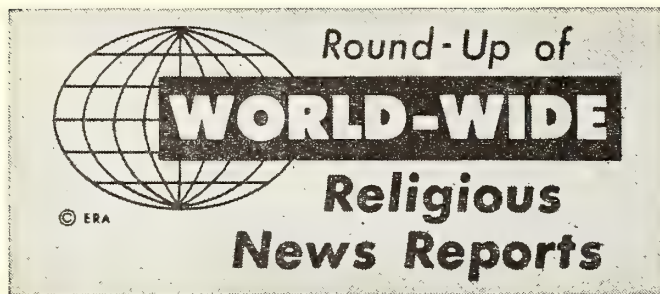
1. **Husband and Wife.** They are to submit themselves "one to another in the fear of God." They are no more twain, but one, says the Bible.

2. **The Wife.** She should recognize that God has set the husband as head of the household. "Wives, submit yourselves unto your own husbands, as unto the Lord."

3. **The Husband.** Since he is head of the home, the heaviest weight of responsibility for the family, there- fore, rests upon him. He should never take advantage of his position as head, however. "Husbands, love your wives." When divine love rules the heart and actions of the husband and father there is no strife in the home!

What kind of home do you have? Does justice prevail because God rules and reigns?





FCC GRANTS MOODY INSTITUTE NEW CLEVELAND RADIO PERMIT

The Federal Communications commission recently granted the Moody Bible Institute an FM frequency in Cleveland, Ohio, according to an announcement by C. B. Nordland, manager of the Institute's publications and radio division.

This new venture is being undertaken in cooperation with the Christian Radio Fellowship, an organization of Christian laymen in the Cleveland area who have undertaken to raise the money needed for studio and transmitter facilities. The Institute which operates WMBI, a non-commercial AM station in Chicago, will provide the management, programming and personnel for this new station.

No date for the beginning of broadcasting in Cleveland has been set, says Nordland, though it is expected that operations will begin within a few months. It is anticipated that coverage of the new station will extend over the northeastern part of Ohio.

Another application filed with FCC for AM frequency in East Moline, Illinois, is still awaiting action by that group, according to Nordland.

CONVERTED BRITISH ACTOR WINNING SCORES IN FRUITFUL U. S. MEETINGS

A former British actor-turned-preacher as a result of his conversion during the Billy Graham-Wembley meetings in 1954, is currently in the U. S. on a fruitful evangelistic tour.

John French, well-known in England as an actor and producer, completed a two-year engagement of "Sailor Beware" just prior to his arrival in New York. After the closing performance last January he told newspaper reporters, "I'm giving up the West End stage to be an evangelist."

In the U. S. for only a month, French won the praise of Graham's father-in-law, Dr. L. Nelson Bell of Asheville, North Carolina, who wrote in *The Southern Presbyterian Journal*, "John French . . . was a recent guest in Montreal, and spoke to the students at the college and to the Montreal community . . . He preaches with great power and has already been used to win hundreds to Christ. During the past two years he has been speaking constantly in churches, from Anglican to Pentecostal and is now in America for a year to preach as invited . . ."

After his year of evangelistic meetings in the U. S., French hopes to visit Canada and later work in South America with the West Amazon Mission.

Concerning his conversion and call into evangelistic work, French said: "There is nothing more wonderful than being able to preach the Gospel of Jesus Christ. It is a great privilege for me to go to the United States and tell them how I was converted and how Christ has been leading me since that day. Although I have had many thrilling experiences in my acting career, there is nothing to compare with the joy that comes from knowing Jesus as your Saviour and Friend."

CONQUEST OF SIN RATHER THAN SPACE TRAVEL URGED AT ALLIANCE CONVENTION

Despite all the talk of space travel, it is more important that people learn how to pray than how to get to the moon, a Scottish preacher told a church convention in Winnipeg, Canada. Dr. J. Sidlow Baxter of Edinburgh, Scotland, told the 61st International Council of the Christian and Missionary Alliance that "the conquest of sin in the world is far more important than the conquest of space."

He said that Canada is "a great young country with inexpressible potentials, but it is the ethical and spiritual power that makes a country great, not the wealth of mines, lands, and lakes . . . A man's religious beliefs shape his politics, social connections, recreations, commerce and practices," he said, "and these convictions determine his morals and his future." He called for the conversion of the individual to Christ as "the only permanent method of social reconstruction."

The Rev. H. L. Turner of New York, president of the Christian and Missionary Alliance, announced during the convention that there are now 822 Alliance missionaries serving overseas and that further expansion is being planned. The CMA goal is to have 1,000 foreign missionaries before the end of 1960.

MANY LUTHERAN PASTORS PROTESTING MOUNTING ADMINISTRATIVE DUTIES

A recently-concluded nation-wide survey of National Lutheran Council pastors, seeking to determine what pastors considered their most important work and how they apportion their time, revealed that time consumed in church administration is the cause of almost universal complaints.

Returns from 1,426 pastors showed that an average round of church activity adds up to nearly 60 hours a week. Time devoted to administrative duties ranges from eight to 15 hours, with an average of 10 hours and 15 minutes. Wrote one pastor on this point: "Inability of members or unwillingness to comprehend the time spent by the pastor in promotion, administration and secretarial work leads to the forced neglect by the pastor of the primary things for which he is called and prepared." Said another: "Too much time lost in office and administrative duties! I know it—but the work must be done and I cannot get help from the congregation." "I wish it were possible to study more often," lamented another, "but my members demand my time exclusively."

For the rest of the pastor's week, time spent in preaching, including worship services, averages 2 hours, 30 minutes; in sermon preparation, 9 hours, 38 minutes.

tional reading of scriptures, 3 hours 20 minutes; in
ate prayer and personal meditation, 3 hours, 21 min-
s. In pastor functions, such as funerals, marriages,
selling and calls on the sick, on members and pros-
ive members, 18 hours, 34 minutes; in attending
tings of the church council and other church groups,
liaries and organizations, 6 hours, 26 minutes. In
istian education, including confirmation classes and
day School, 4 hours, 19 minutes; in various commun-
services, 2 hours, 7 minutes. Nearly 400 also said
y participate in occasional radio and TV programs.
ime left for the family, not including sleeping hours,
unts to 15 hours, 31 minutes. Personal recreation,
as sports, physical exercise, reading, radio and TV
ing, gardening, house jobs, social activity, travel
obbies, is crammed into 4 hours, 31 minutes. Total:
ours, 48 minutes. (Dividing the 168 hours in a week
60 hours for church activity, 20 hours for family and
eation and 56 hours for sleeping still leaves 32 hours
which the pastors do not account. In all likelihood
e are used in eating meals and in traveling to and
n engagements.)

udging by answers to the questionnaire, the time-
ored custom of inviting the pastor and his family to
er has almost passed from the scene. Such invitations
received about once every two weeks by 737 pas-
t, but 619 said they are invited out less than once
y three months or not at all.

ost of the pastors who participated in the survey
d it impossible to single out any one activity as
r most important work. In many instances, several
s were cited as of equal importance. Eight different
ivities were mentioned in all. Topping the list by far
preaching. It drew 1,095 mentions, followed by
oral calls, 491; teaching 319; counselling, 222; Ad-
stration of the Sacraments, 219; general pastoral
c, 116; evangelism, 37; meditation and prayer, 16.

CATHOLIC CHAIR" ESTABLISHED R HARVARD DIVINITY SCHOOL

Cambridge, Massachusetts, Harvard Divinity School
ntly announced the establishment of a professorship
oman Catholic studies. This is the first time in the
ous institution's 139-year history that such a course
a been offered.

According to Dean Douglas Horton, effective July 1st,
stophor Dawson will be the first Charles Chauncey
man guest professor of Roman Catholic theological
ties. Dawson is a well-known English Roman Catholic
rian and author.

he chair has been established by Chauncey Stillman
f the class of '29 in memory of his father, who grad-
ed in 1898. Its purpose is to attract to the Protestant
ity school, scholars and students who can contribute
ider understanding of the Roman Catholic Church.

HER LATE NEWS

[JAPAN—according to a report in *The Covenanter*
ness, the public health society in Magoya recently
Buddhist requiem rites for the seven million worms
is liquidated during the last quarter-century. In front
n altar on which stood a bottle with 12 different
ies of worms, a Buddhist priest intoned: "We are



very sorry for you, but we must keep up our war of
annihilation against you for the happiness of mankind.
May your spirits rest in peace. The memorial service was
held after several staff members of the Society for Pro-
tection of Public Health reported deaths in their fam-
ilies. One doctor said his nightmarish dreams were
swarming with worms. The society decided to appease the
"vengeful" spirits of the slain worms with a traditional
Buddhist requiem. Members of the group piled on the
altar offerings of the worms' favorite foods—cabbage,
spinach and apples.

IN CZECHOSLOVAKIA—the Government recently crit-
icized religion and writers, and called for intensified
efforts to spread atheistic teaching in schools and else-
where to combat the influence of religion. The complaint
came from Deputy Premier Vaclav Kopecky in a speech
to a Communist party congress criticized Slovak writers
for "thinking they have the right to stand in judgment
over the Communist party and the working class." He
said Slovak writers were still guilty of "liberalizing ten-
dencies" that appeared after the downgrading of Stalin
and were quickly suppressed.

IN NEW ZEALAND—The moderator of the Presby-
terian Church recently predicted that "within the next
25 years" Presbyterian congregations will return to the
custom of kneeling for prayer. The Right Reverend R.
G. McDowall told a Presbyterian gathering that they
would learn to say "Amen" at the end of Prayers. He
deplored the absence of room between church pews for
worshippers to kneel. "Public worship as we conduct it is
far too much a one-man affair," he said. "The congrega-
tion does nothing but listen to the minister, which seems
to me to be extremely bad form."

IN ENGLAND—the chairman of the Annual Assem-
bly of the Congregational Union told delegates that the
Congregational Churches face a pressing need for new
ministers. The Rev. W. Griffith-Jones said vacancies
among pastors of Congregational Churches is now up to
30 per cent. Nearly one out of three church posts are
unoccupied. Some churches have been without pastoral
oversight for five to 15 years, he said. To meet the press-
ing need, he called for a grouping of churches, served
by one pastor.

NEWS FROM BRETHREN YOUTH

BEVERLY SUMMY, writing in the absence of Phil Lersch

HERE'S THE LATEST from California and Phil Lersch:

I'M WRITING from Camp Berea this morning (Monday) just before dinner time. But first let me comment on our activities the end of last week in Manteca before coming to Camp. The closing program of Bible School was held on Thursday night and the children did very well with their recitations. Then after the program the parents toured the various class rooms to view the handicraft materials that had been made. Friday morning the closing session of Bible School was held to finish up the work and draw things to a close.

At the end of this busy week (Bible School every morning and Youth Clinics each night) it was time for something different, and so Rev. Milton Robinson took Gene, Bill and I to San Francisco on Saturday for a day-long visit. San Francisco is only 75 miles from Manteca and so by leaving at 6:15 a.m. we arrived in the metropolis before eight o'clock. Although the day started in the usual foggy manner, it cleared by mid-morning as we visited China Town, Fisherman's Wharf, Oakland Bay Bridge, Telegraph Hill, Golden Gate Bridge, The Cliff House, Twin Peaks and many intermediate points of interest. As you can imagine this day was very full but one of intense interest to us "easterners." San Francisco is one of the most beautiful and impressive cities we have ever visited. By hurrying home in the late afternoon we had time to clean up, eat, and drive to Stockton where we had a part in the Youth For Christ Rally that night. Bill and Gene told the people about our trip, led in devotions and offered brief testimonies. Special music was brought by a team from Biola, and I delivered the evening message. This also gave us an opportunity to meet the director of Stockton Youth For Christ, Sheldon Clements, who is here in camp with us this week—a real swell fellow.

Well, Sunday morning (June 22) was again busy for us—besides the fact that it was Gene's birthday. Rev. J. Wesley Platt turned his morning service at the Lathrop Brethren Church over to our team, and we presented our regular program which we prepared for this tour. Then after dinner we loaded the Stationwagon and were off to Camp—an 80-mile drive to the mountains. The latter part of the afternoon and early evening were used to get settled—about 70 registered—and then the evening program was given to us Ambassadors to show slide pictures of the work in camps, mission fields, Brethren Youth, Ashland College and Seminary. This morning, the first full day, camp got into full swing with flag raising, Family Altar, breakfast, clean-up, and classes. Gene and Bill are teaching the Jr.-Hi's, and I have one class for the Young People. Sheldon has the other. Gene is teaching "New Testament Miracles;" Bill is teaching "Old Testament Heroes;" and I am teaching "Stewardship of Life."

The hospitality of these people here in California has been wonderful. Especially should we mention Rev. and Mrs. Robinson who kept me, and Mr. and Mrs. Howard Frey of Lathrop who kept Gene and Bill. Then too, many families in the three churches all joined in to feed our hungry mouths. They have assisted in keeping the tradition of Brethren hospitality very much intact—and we appreciated their efforts very much.

That brings you up to date on the activities around here. The weather here is very pleasant during the day but gets quite, quite chilly at night, so we really have to bundle up. Camp is really off to a good start, and we are enjoying it very much.

COME ONE!!

COME ALL!!

ALL PENNSYLVANIANS PLEASE TAKE NOTE

C-DAYS July 21

(Conference Days)

Of special interest to all attending are the following

1. Rev. George Solomon, speaker
2. Theme—"Look to the Future"
3. Rev. and Mrs. Don Rowser, adult leaders
4. Wednesday is Youth Day—banquet in the evening with the Youth in charge of the evening service
5. Tuesday and Thursday—Bible Memory Hour with passages to be used from I Cor. 13, Psalm 121, and John 13:1-17
Awards given to each contestant and a New Testament to winner!

National B. Y. Director, Phil Lersch, will be attending the Pennsylvania District Conference after returning from California, Arizona, Kansas, and all points west.

THIS PROMISES TO BE THE BEST YET—BE SURE YOU FIND YOUR SEAT AT THE CONFERENCE!

TO WHOM IT MAY CONCERN:

1. Only one answer to the All-Indiana Rally Talent Contest quiz has been received. Are there any more who know the answers needed to win a year's free subscription to the B.Y. Magazine? (Consult June 7 Evangelist).
2. August 18-24—National Youth Conference with Rev. Vernon Grisso, Dr. Oswald J. Smith, vital Brethren belief sessions, banquet, picnics, prayer group.
3. August 23—P-day. Money for the National Project of \$4,000 to X-pand Summer Crusading will be received.
4. Attend camp and District conferences!
5. Pray for the Crusaders as they serve this summer in camps and Bible schools in our churches and missions.
6. Pray for the Ambassadors as they travel and represent the work of our Brethren Church to various local churches.
7. Seriously consider your position in the challenging world, your obligation to God, and your possibilities for service.

The Women's Corner

by Helen Jordan

HANDS

IN THE GLOSSARY of the Bible there are many references concerning hands. Some outstanding ones are:

Matt. 18:8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt and maimed, rather than having two hands or two feet to be cast into everlasting fire.

Psalms 24:3 and 4. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

Psalms 141:2. Let my prayer be set before thee as incense; and the lifting up of my hands as the evening sacrifice.

Webster's dictionary has several definitions of the word hands. Some of the best are:

1. Hands are a personal possession: hence you are free to control them and they are under your direction.

2. The hand is a means of assistance as to lend a hand.

3. Hands are a means by which you gain a livelihood as manual labor.

4. Hand's breadth, a form of measuring especially of spaces.

HANDS! Take time some day and think about hands.

Some of the common hands we see
Belong to all of my family and me.

The minister, the musician, the artist and charity worker,
The doctor, the surgeon, the nurse and soda jerker.

The grocerymen, the racer, the mechanic and repair man,
The hefty life guard with his coat of tan.

The architect, the contractor, the captain of the river
boats,

The ranchman, the nomads, and the herder of goats.

The milkman, the baker, the miner, the oil driller,
The jeweler, the secretary, the plumber, the miller.

The poet, the editor and the tycoon of Wall Street,
The fireman or the fishman of Maxwell Street.

The lawyer, the judge, the attorney and the monitor,
The principal, the teachers, the cooks and the janitor.

The pilots of all of the kinds of planes,
The driller of wells and the lifter of cranes.

The dentist, the druggist, the trucker so large,
The farmer, the migrant, the loader on the barge.

The thief, the sex maniac, the dope fiend, the slicker,
The gambler, the murderer, the criminal because of liquor.

The yellow man, red man, white man and black,
The brown skinned man in the river shack.

The heathens as well as the Christians have hands,
So the missionary goes to the far-away lands.

These are only a few of the hands
Belonging to the people of a great many lands.

How can these hands unite as one?
You say, "Oh, no, it can't be done."

The answer is prayer, hands raised in prayer,
Beautiful hands raised heavenward in prayer.

God-given hands; good, useful hands,
Do you make the most of your two hands?

Mrs. Edward Lippold,
Bunker, Hill, Ind.

INTERESTING ITEMS

(Continued from Page 2)

SOUTH BEND, INDIANA. Brother J. D. Hamel was guest speaker at the Good Will Industries on June 6th.

Brother Hamel reports the baptism and reception of eight new members on June 11th.

COUNTY LINE, INDIANA. Pastor Herbert Gilmer and members of his congregation conducted the service at the Hope Rescue Mission, South Bend, on June 20th.

County Home services on June 11th were conducted by the W.M.S. of the County Line Church, assisted by some of the children of the Church.

Brother Gilmer reports the baptism and reception of two new members on June 22nd.

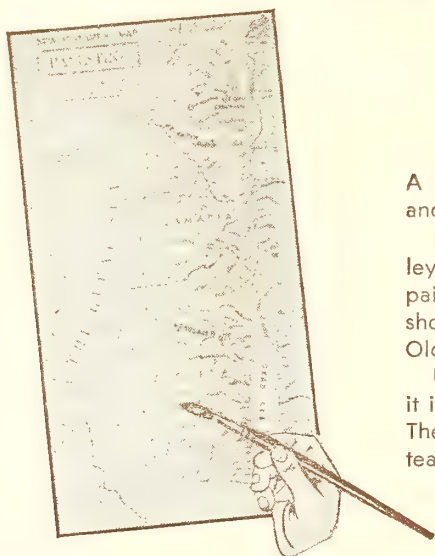
WATERLOO, IOWA. Brother Albert T. Ronk reports an enrollment of over 50 at their recently completed Vacation Bible School.

Laid to Rest

LONG. Mrs. Agnes (Young) Long, a faithful member of the First Brethren Church, of Hagerstown, Md., for 44 years, was called home by her Lord on April 18, 1958, at the age of 87. Services conducted by the undersigned.

RIDENOUR. Mrs. Elizabeth (Smith) Ridenour went to be with her Lord on June 16, 1958, at the age of 88 years. Had been a faithful member of the First Brethren Church, Hagerstown, Md., for 37 years. Survived by two daughters and two sons. Services conducted by the undersigned.

George W. Solomon.



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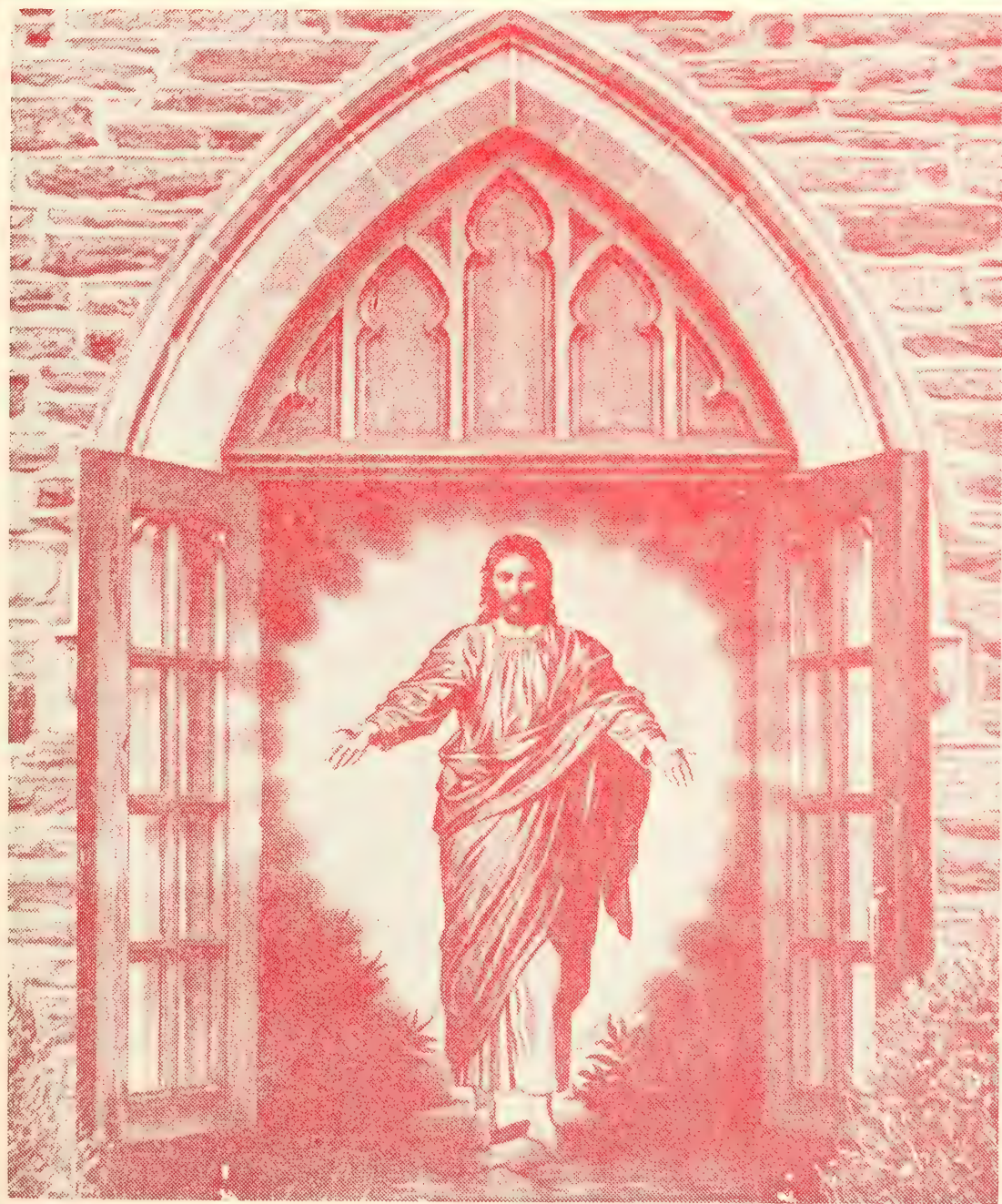
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The Brethren EVANGELIST

Official Organ of The Brethren Church

HOLY
BIBLE



Vol. LXXX

July 19, 1958

No. 29

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. From the Sarasota bulletin we gather the first report of the first Sarasota Young People's Camp, which was held during the week of June 8-13: "We were very pleased at the fine response of our Young People at our Camp. They left nothing to be desired in their fine cooperation. Our thanks also to our adult helpers." The names of thirteen campers from the Sarasota Church are also given. The campers were scheduled to give a special program in the Sarasota Church services on June 15th.

LOUISVILLE, OHIO. Gideon Paul Kath was the speaker in the Louisville Church the morning of June 29th.

DAYTON, OHIO (HILLCREST). Brother Percy C. Miller was devotional speaker on June 29th on a radio program which is aired several times during the day on two of Dayton's radio stations.

NO EVANGELIST NEXT WEEK

In keeping with our policy of printing fifty issues of **THE BRETHREN EVANGELIST** a year, we are dropping next week's issue, in conformity with our mailing permit. The next **EVANGELIST** which you will receive will be that of August 2nd.

This 'n' That

By the Editor

Due partly to ministers being on vacation and due also to the fact that this issue of the **Evangelist** is being made up a day or so following last week's issue, and not enough time having elapsed to get our usual number of bulletins from the churches, our news this week is a bit short.

This issue is being made up a bit earlier than usual so that it might go to press and be readied for mailing prior to July 11th. The two weeks following July 11th is the customary "shop vacation," when everything in our Publishing Company is closed down except the business office and book store.

Our thanks to the shop force for their cooperation in getting this issue printed and ready for mailing "before vacation."

If your Church is not this year a 100% **Evangelist** Church, let's give it some thought and consideration this summer. This is the time to step out on faith, enlarge your local program by getting your Church paper in every home of your parish.

In making your plans for General Conference, remind you that Conference meets on **Eastern Standard Time**.

ANNUAL SHAREHOLDER'S MEETING OF THE BRETHREN PUBLISHING COMPANY

THE ANNUAL MEETING of the shareholders of the Brethren Publishing Company will be held Wednesday morning, August 20, 1958, at 10:30 o'clock, E. S. T., at Ashland, Ohio, in the Conference Auditorium, in connection with the General Conference of the Brethren Church, as provided in the Code of Regulations, Article I, Section 1.

Article II of the Code of Regulations states that "All members of the National Conference of the Brethren Churches in good standing, well known and hereinafter designated as The Shareholders." This notice constitutes official notice to all shareholders.

The purpose of the meeting is to receive reports of the officers of the Corporation, to elect Directors and to care for such unfinished or new business as the shareholders may direct in accordance with the Code of Regulations.

J. E. Stookey, President

J. G. Dodds, Act. Sec.

Date of meeting—August 20, 1958.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

General Conference Time Again

JUST ONE MONTH, General Conference will be in session. This annual event in the life of our Denomination is eagerly awaited by many hundreds. There is much work and preparation necessary before the Conference can be held. In fact, work on one annual conference begins even as the previous conference has barely been started. The election of the new Executive Committee on Tuesday morning at once precipitates the start of the next annual conference. General Conference is not just another affair. It is the business and spiritual center of a Denomination which is serving the Lord, and which is seeking to fulfill its responsibility in obedience to Christ's command of "Go ye into all the world" to preach the gospel message of salvation.

The fruits of the week of Conference, however, will be no better than the sum product of the delegates and their decisions. That's why General Conference needs our prayers, plus the best wholesome attitude and cooperation of those in attendance. That's why each local Church should be sure that it has its full quota of delegates in attendance. That's why delegates and laymen should attend the business sessions; also the services of devotion; spiritual inspiration and instruction.

To know, is to be informed. To be informed, is to be aided in acting and voting intelligently. Making wise decisions in Conference is possible when delegates know what is going on. The delegates then have the moral responsibility to carry back to their respective congregations the information and decisions made by Conference, and to seek to enlist the full support and cooperation of the local members.

If this is not done, resulting in a Denomination of cooperating local Churches, then we have but a group of individual Churches — loosely connected by similarities in background and beliefs. Readers, and many Pastors, in our Church, have seen for years the need for a closer unity of work and programs among the various agencies of our Church. Delegates to General Conference,

and the general membership of the Denomination, through the **Evangelist**, have been appraised for several years of this. The last two years has seen some splendid action taking place in this respect. The appointment of the Central Planning and Co-ordinating Committee has been a step in the forward direction. General Conference instructed the Committee to consider the problem. Many hours have been spent on this. Last year, the Committee, having performed its duty, presented to General Conference a plan of operation. This was presented fully at Conference, and since then, through the **Evangelist**. Any program of this nature has its financial needs. General Conference gave support to this and authorized the apportionment of \$1.00 per member of each local Church.

The most recent report indicates that a little better than one-half of our Churches have responded financially to the program as presented at last General Conference. The future of the entire program, in the light of a little more than 50% support on the part of the local churches, must surely be a matter for consideration at General Conference this year. If there are questions (and there are), these should be brought to the Conference; if there are cases of financial hardship on the part of any local congregation, this matter should be made known.

The Central Planning and Co-ordinating Committee is interested in serving the Brethren in the best possible way. It is your Committee, Brethren, elected by your delegates to the General Conference. You decide its fate and its future.

It is our prayer that General Conference this year, in the over-all picture, will be a time of spiritual refreshment, spiritual progress and Brethren advancement in this, the 250th anniversary of the founding of our Church. W. S. B.





An Anniversary Year Feature

INHERENT THEOLOGY in BRETHREN RITES

THE FOOTWASHING SERVICE AND THE LORD'S SUPPER (AGAPE)

Part Two

FROM THE FIRST PART of that experience of Jesus with His disciples in the Upper Room, we proceed to the second part of the experience, the Love Feast.

B. C. Moomaw, in the August 19, 1896 edition of *The Brethren Evangelist*, wrote these profitable words: "Without cleansing, without moral purity, without the spirit of self abnegation, unselfishness, and mutual service taught in the foot washing symbol, there could be no true fellowship. The Love Feast would be just a hollow mockery, and the fellowship it symbolized a miserable pretense."

Thus, it was essential that Jesus institute a unique service which would bring His disciples closer to Him and also give them a lesson in spiritual cleansing and service.

The ordinance of Feet Washing which our Lord instituted on that last night in the Upper Room was a fitting prelude to the Love Feast. It offered an opportunity for a closer relationship with Jesus. This relationship is bonded by love. And love to Christ is clothed in spiritual cleanliness.

The relationship of the Love Feast and Service of Feet Washing may be found mainly in the word "Agape," which has no pure English equivalent, but means affection, goodwill, love, benevolence. But let us examine this word more closely. For it seems that this word forms the crowning point of theology in this discussion.

Rev. H. Francis Berkshire



Like many Greek words, there are many variations in one word. And each has a different shade of meaning. One variation of this word is found in Jude 12. It refers to the feasts which express and foster mutual love which used to be held by Christians before the celebration of the Lord's Supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of the food provided at the expense of the wealthy. The term does not appear in the classical writings as "Agape." It is a pure biblical and ecclesiastical word. The original source must have been from the lips of our Lord after which the New Testament writers copied. But the word which Jude uses does not satisfy the Love Feast which was instituted by our Lord.

Yoder says, "The love feast which the Lord instituted is so different from the social feasts of that day that a new name had to be coined to distinguish it from them, and it is so different from the social feasts of popular churches today that the name should be preserved. It is not the abbreviated sacrament of the Eucharist, long called the Lord's Supper by many churches, nor is it akin to the ice cream festivals and oyster suppers which have usurped its place. It is a sacred meal because it represents and promotes the sacred love of God in the hearts of His people." (Yoder: GOD'S MEANS OF GRACE; p. 364).

The motif of the social feasts and this new feast were quite dissimilar. The leading feature of the social feasts was for revelling and drunkenness. Hints of this can be detected in I Corinthians 11:20, 21; II Peter 2:13b, and Jude 12a. And it is apparent that this was occurring at the services within the church. Certainly, there was an element of brotherliness and fellowship involved in these feasts of the early church age. But this brotherliness and fellowship manifested itself in a worldliness-spirit among the people, ending in pleasure-seeking. The Greeks labeled these meals "love feasts!"

The motif of the Agape is unique. When our Lord was about to "depart out of this world unto the Father, having finished his own which were in the world," He desired to establish a perpetual symbol of Christian fellowship. This He did by making the Love Feast (which we call the Agape) a "divinely appointed symbol of Fellowship, Brotherhood; and in adopting it, our Lord, as was His manner, adapted a universal idea to the special

service of the Church. To break bread together, to eat at the same board, is everywhere a sign of concord, of agreement, of fraternal love, of brotherhood; and the self same sign was transplanted into the Church, and by our Lord's appointment and blessing was made the holy and perpetual symbol of Christian Fellowship. By this act He has conferred upon it the dignity of a holy ordinance, important in itself, and in its relation to what follows. There could be no Communion without fellowship." (Op. Cit., B. C. Moomaw)

Quick says, "So, our Lord took a word from common usage and coined it to represent a fresh idea. And because of the defect in language and also spiritual insight, we are compelled to use only one word in English where Greek-speaking Christians of old felt the necessity of two." (Quick, O. C.; DOCTRINES OF THE CREED: Nisbet & Co., Ltd., London; page 53)

The thought which lies behind the Lord's Supper is not the Eros-love but the Agape-love. It is even deeper than the common Phileo-love.

Yet as late as 1898, Norman Fox attempted to prove that the Lord's Supper in apostolic times was identical with the love feast, i. e., that it was nothing but a social feast for the manifestation of brotherly love.

"The Apostolic teaching was that all believers should adhere to the Communion or Fellowship, i. e., not only to the fellowship of the apostles, but also to The Fellowship. On the social instincts of man all civil and political life depends. And fellowship is also a necessity in the regions of thought and faith. The Greek philosophers had their schools; there were many religious societies and guilds. Israel itself was a great religious fellowship; and in it were found societies still more closely knit, such as the 'sects' of the Pharisees, Sadducees or the brotherhoods of the Essenes. And now Christianity is revealed as a great fellowship, 'the communion of the saints'. This fellowship was begun when our Lord called the disciples to leave all and follow Him. They formed a fellowship, living a common life, and sharing a common purse. When the Lord was taken up, the common life continued. The most characteristic words of the book of Acts are 'all,' 'with one accord,' 'together.' The resurrection transformed this fellowship into an actual brotherhood. Then when the tie of blood was broken by persecution and unbelief, the Christian society became the 'brotherhood.'

"The fellowship is, spiritually, the fellowship of, i. e., a real vital unity with, The Son of God, Jesus Christ. This unity is effected through the Spirit, so it becomes the Fellowship of the Holy Spirit. And where the Son and Spirit are, there is the Father, so it is fellowship with the Father. Christians then are fellow partakers of the divine nature; therefore, they have fellowship one with another. Doctrinally, it may be represented as the unity of the church. Morally, the fellowship was a unity of heart and soul, or of love, the bond of the new brotherhood." (Source unknown)

The Breaking of Bread has always been recognized as the central means and test of fellowship with the church. The human race has always looked upon eating as a solemn action, and eating together as a sign of fellowship. To eat bread or salt with another, even a deadly enemy, created a bond which could not be violated; on the other hand, Jews might not eat with Gentiles who were out of

the covenant. Hence, a common meal became not only an emblem but a seal of fellowship. Such a meal, besides being a sign of fellowship, also served to maintain it, for the poorer brethren thus found sustenance provided for them, and common feasts became a recognized channel of "charity."

In the Old Testament it is true that nowhere is the idea of finding communion with God in a common meal explicitly stated or taught. Eating however, is closely connected with sacrifice. And in earlier times and also Greek times the god was conceived of as sharing the sacrificial meal with the worshipers. This, you recall, caused one of the earliest disturbances in the church. For St. Paul gave a short discourse on "the eating of meats offered to idols."

In the life of our Lord and His disciples the meal was no less part of their religious life. For eating together formed the bond of union between them. From this common feast our Lord made it the central rite of His church as the memorial of His sacrifice of Himself; and at the same time transformed the meal into the deepest mystery. In the Old Testament the greatest sacrificial meal was the feast of the Passover. For it was the memorial of the redemption from Egypt, and at the Paschal Supper a lamb was eaten whole by every family of Israel. At the beginning of His ministry the Lord was announced by the Baptist as the Lamb of God. So when He instituted a new feast it was to be a perpetual memory and the means of union with Himself and so with God. It was called an **Agape** or Love Feast.

We call this Love Feast the **Agape**; it cannot be otherwise called. To call it by another name would be to lower its significance. The love which is vested in **Agape** is distinguished from that of **Eros**-love by Anders Nygren. One indicates the "cause of love," the other, **Agape**-love is the cause of desire (Nygren: **AGAPE AND EROS**; S. P. C. K.; London)

Quick says of **Agape** and **Eros** love: "I may begin by loving a person because I desire him, because he gives me something I need, because he has some special attraction for me, or because I recognize in him some peculiar quality which stirs my admiration. Thus far this is **Eros**-love. But as I get to love him deeply and truly, I find that I love him more and more not simply for my own sake, but for his. And this love of a person for his own sake is really another kind of love. It is not caused by any desire of mine, nor does it seek directly any satisfaction of my desire. Rather, it is the cause of a new desire in me, a desire purely for the good of my friend. In such love we begin to have a hint already of the nature of God's love for man."

He further explains, "Now if we look for traces of this **Agape**-love among men at the most simply natural level, it is in the father's love for his child that we shall find them in their clearest form. The love which draws a man or woman towards a member of the opposite sex is mainly based in the first instance upon their need of one another. The same is true in a less degree of friendship; and even the mother has naturally more need of the child

than the father, a fact which tends to make the mother love at once more devoted and more possessive than the father's. The father's love, as a natural phenomenon, perhaps less intense than any of the others; but it also has naturally more of the peculiar quality of **Agape**, that it is less caused by an instinctive need, and is more purely a love of a person for his own sake, which issues naturally in a simple desire for that person's good. For the father especially loves the child not only for what he is but also for what he can help him to become.

"If we could imagine the love of one who loves more purely for their own sake, and not because of any need or desire of his own, purely desires their good, and yet loves them wholly, not for what at this moment they are, but for what he knows he can make of them because he made them, then we should have in our minds some true image of the love of the Father and Creator of all mankind." (QUICK: DOCTRINES OF THE CREED; p. 52-58).

Agape is nothing less than God's love for man. But man's love must be reckoned toward God. And he is not capable of **Agape**-love; for this type of love is the divine love. "Man's love for God is self-regarding. It arises from his sense of his own need. How then can man attain or partakes of **Agape**-love?" (QUICK: (Ibid.) Man cannot will God's good. In other words, he cannot love God for what God might become. He cannot reciprocate towards God the kind of love which he receives. The feast which our Lord instituted in the Upper Room with His disciples can be the only answer. In this holy ordinance God gives man an opportunity to manifest this **Agape**-love.

"The highest thing is not man's love for God, but divine love in man, the image of that love which in Christ communicated itself to man up to the utmost capacity of his man nature to partake of it. 'Herein is **Agape**, not that we loved God, but that God loved us.' Man cannot directly reciprocate that love to God. Only Christ the Eternal Son can love the Father with the Father's own love, and in Christ can only realize and understand our own capacity to do the same. But we can manifest God's **agape** within us towards one another. 'We know that we have passed from death into life, because we love the brethren. And we can forgive one another as God in Christ forgave us.'" (Quick: p. 57)

Herein then, is the essence of the Love Feast. It is a fellowship wherein we can realize and understand our own incapacity to possess **Agape**-love but at the same time manifest God's love within us towards one another. In the Love Feast, and in the Feet Washing service, we assimilate that God-love for man. But because of the old human nature we cannot express that God-love to God. We can only express **Eros**-love (man-love) to Him. **Agape**-love is a love which is pure Christianity.

Nor when we attend the Love Feast can we be in the spirit of worthiness; for the man whom God loves is not any value in himself. Man's value consists simply in the fact that God loves him. When we do attend the Love Feast, it should arise from the spirit that God loves us for what WE CAN BE and not for what we are at present.

GREETINGS TO THE CHURCH OF THE BRETHREN

ANNUAL CONFERENCE in Des Moines, Iowa

June 22, 1958

REV. ALBERT T. RONK

(Editor's Note: Brother H. Francis Berkshire, Secretary of the General Conference of the Brethren Church, has requested of Brother Albert T. Ronk, the following article which constitutes the Fraternal Greeting of Brother Ronk to the Church of the Brethren Annual Conference which met at Des Moines, Iowa, last month. Because of our common heritage and background, it is appropriate that it appear here for Brethren readers. W. S. B.)



BROTHER CHAIRMAN, Delegates of this Conference assembled, Brethren in the Lord. It is a pleasure to be here today, at the invitation of your Fraternal Relation's Committee, to represent the General Conference of the Brethren Church. Delbert B. Flora, the Moderator, is completing a tour this summer, first to the Near East, then to the Anniversary Assembly at Schwarzenau, and is now in the midst of last minute preparations. Due to the heavy schedule, he has found it impossible to be present at this Annual Gathering. It is from him, then, and from the General Conference at Ashland, Ohio, that I bring to you Fraternal Greetings.

It seems to this preacher, especially fitting, that we should greet each other as Brethren in the Lord, in this year 1958, the 250th Anniversary of the adoption of our common Brethren Heritage by our forefathers. I purposefully use

the expression, ADOPT our Brethren Heritage, for what those eight heroic souls did in 1708 in Schwarzenau, was, ADOPT THE BRETHREN HERITAGE which God willed to the Church through the death of His Son, Jesus Christ our Lord.

Jesus said to His disciples, "One is your Lord and Master and all ye are brethren," And, "Ye shall receive power when the Holy Ghost is come upon you," And, "Ye shall be My witnesses unto the uttermost part of the earth." Further He said, "Go ye, make disciples, baptize them, teach them to observe all things whatsoever I commanded you." This is the Brethren Heritage of the early Church; This is the Brethren Heritage of 1708; This is the Brethren Heritage of 1958; And this is the Brethren Heritage until Jesus comes.

In this Heritage we must see our Destiny. In full awareness of our Heritage, only, can we hope to fulfill our Destiny. In the spirit, then, of our common Heritage, and with a prayer that we may all rise to the highest challenge of our Destiny,

WE AGAIN SALUTE YOU, BRETHREN, IN THE NAME OF THE LORD.

Mrs. Ronk and I have been here in your Conference since Friday, quietly enjoying your business sessions, your messages, and last night the pageant. May God bless you all in the year ahead is our every wish and fervent prayer.

MISSIONARY DEPARTMENT

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(MRS.) IDA LINDOWER, Adm. Assista

EKKLESIYER TSAKIYAR DUWATSU (The Church Among the Mountains)

"AS HE SAID also in O See, I will call them my people, which were not my people and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, ye are not my people; there shall they be called the children of the living God." Romans 9:25, 26.

In a great sense these words written in Romans became a reality to the Higi people on Sunday, May 11. For on this day was organized the first church among the Higi people and the thirteenth church in the Church of the Brethren Mission here in Nigeria.

The meeting for the organization of the church was held in the Higi village of Brishishiwa. Here at 8 o'clock on Sunday morning, May 11, the Christians and those interested in Christianity began to arrive from all directions. Some walking through the valleys; some climbing over the mountain ridges; some crossing the river, because even though the meeting was held at Brishishiwa the church is a church for the area. It's membership is scattered among as many as ten villages, the closest being 2 miles from Brishishiwa, and the farthest being about 7 miles away.

The church is made up of the baptized Christians who are living in the area which is being served by the new Mbororo Station; however, the Christian work was started before the Mbororo Station was built; in fact, over 10 years ago, by African evangelists. The leader of these evangelists and the source of strength to them is Blind Adam the Higi evangelist, who is in charge of the evangelistic work at Brishishiwa and is also a roving evangelist throughout this area.

Besides Adam, there are 7 other evangelists in the area who are in charge of classes in religious instruction (C.R.I.'s). The majority of these evangelists are

former lepers who heard the Gospel story at the Gakida Leprosarium, there accepted Christ as their Saviour, and when healed of leprosy returned to their native villages carrying with them the message about loving Saviour.

Until the Mbororo Station was opened, these evangelists and the work in this area among the Higi people was supervised from the Gulak Station. Thus the Higi people who were baptized became members of the Gulak Church. Gulak is about 7 miles away from the closest Higi village; therefore it was hard for all the Christians among the Higi people to walk the great distance for communion and for the business meeting. There was also the difficulty of language.

Reverend Ira Petre (chairman of the elders) and Pastor Karbam (chairman of the Majalisa) were in charge of the service. More than 150 people attended the service, and it was necessary to hold it out under a tree. There are 99 baptized Christians who are members of the church. Sixty-two were present to sign the membership book; a number of the older people in the various outvillages were not able to walk the distance to the village Brishishiwa. The church has a treasury of \$115.00. They are paying 30 cents a month toward the support of 7 evangelists and in the present church year, plan to open two new evangelistic points for which they will assume full support. The Majalisa dues of 18 cents per member have been paid and an assessment of 25 cents per member is in the process of being collected for the Bible school.

The name **Church among the Mountains** was chosen because there isn't a central church building and also because the church is to be for a certain area and not for a certain village. In each of the outvillages where there is an evangelist, there is a small building where the Christians meet each Sunday and one day during the week for services. In a number of other villages, the Christian group has built a building where services are conducted.

The future of the Church among the Mountains is very bright. There are 73 now preparing for baptism. There are many villages which are visited each week by an evangelist or a Christian layman who preaches and teaches the people about Christ. These villages in the future will become Christian centers from which others will go out preaching the Word of Salvation.

It was a great joy to Blind Adam to have the church organized, for he has been walking among these mountains and through these valleys for over ten years, preaching the Word of God. Although he walks in physical darkness, he has been the source of fulfilling the words of Isaiah 9:2—"The people that walked in darkness have seen a great light; they that dwell in the land of the shadow of death upon them hath the light shined."

Bob Bischof

LAST CALL FOR DINNER

Our Missionary Fellowship Dinner, that is

This is the last notice you will receive regarding the missionary fellowship dinner which will be held on Tuesday, August 19, (5:15 P.M. EST) at the Park Street Brethren Church. Anyone attending conference or anyone interested in our missionary program is invited. (Price \$1.35)

Join this group of Christian people who are concerned with our missionary ministry. Learn of the progress of our work and plans for its future.

Remember—No reservations can be accepted after August 10.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

BRETHREN MARTYRS OF THE CIVIL WAR PERIOD

TENNESSEE, John P. Bowman, a minister of unusual power, was killed by soldiers when he implored them not to take his horse, which he needed so greatly. His death brought grief to the church. The greatest sorrow, however, that befell the Church during the Civil War was the death of Elder John E. He was undoubtedly the most loved man of the denomination. His activity in behalf of the Brethren, his fearlessness in crossing military lines, his courage in contacting military officials, and his straightforward preaching of the doctrine of peace brought him under severe criticism. His life was threatened a number of times and he was conscious of it. But his cause was more precious to him than his life. After returning from a General Meeting in 1864 he resumed his active duties in Virginia. On June 15, 1864, he went to a blacksmith shop a few miles from his home to get his horse shod. On his return from the shop and on his way to visit

a sick neighbor, he was shot by masked men and killed. His body, when found, had been pierced by several bullets. His passing was mourned throughout the Brethren Church. The denomination had lost one of its greatest leaders.

Lincoln's attitude toward conscientious objectors, even when he was being pressured to deny them exemption any longer, is expressed in his own reply: "No, I will not do that. These people do not believe in war. People who do not believe in war make poor soldiers. Besides, the attitude of these people has always been against slavery. If all our people had held the same views about slavery as these people hold, there would be no war. These people are largely rural people, sturdy and honest. They are excellent farmers. The country needs good farmers fully as much as it needs good soldiers. We will leave them on their farms where they are at home and where they will make their contribution better than they would with a gun."

Elder D. P. Sayler was frequently called before the War Dept. to explain the Brethren position. He was a strong personality and his statesmanship in working with the government was probably an influential factor in getting consideration for his Church people. Sayler also made regular visits to the President, and Lincoln invited him to come and pray with him during the Civil War. Henry Ward Beecher and D. P. Sayler were the only ministers, seemingly, who had that invitation.

UNWED MOTHERS

by James H. Hunter, Noted Author, Editor and Commentator.

THIS IS A SAD and disturbing story that is told in the bulletin issued by the National Office of Vital Statistics of the United States government concerning unwed mothers. It shows that during the year 1955, which is the last year the figures were compiled, the illegitimate births throughout the nation amounted to 68,000. There is not the slightest reason to believe that a decrease was shown in the subsequent years of 1956, 1957. But the saddest feature of the sad story is that of the vast number of mothers who had no husbands more than half of them were still in their teens. The figures show that of the total, 3,900 babies were born to girls of 15 years and younger, and 68,900 to girls between the ages of 15 and 19.

It is not to be wondered at that social workers and Christian men and women are appalled at the increase of illegitimacy in the United States, and a desperate fear is manifest for the future of the nation if this evil is not brought under control. While something is being done to cope with the problem in the way of maternity homes of which there are some 200 throughout the United States, this is only a palliative administering a certain amount of care to the girl and her offspring, but doing nothing to cure the blot on the life of America.

There is every reason for alarm if one contemplates the history of nations that have perished and passed away. It is the immorality that has brought to nothing some of

the great Empires of the past. Sacred and secular history alike testify to the certainty of Divine judgment falling upon nations because of this sin. Indeed nothing is more calculated to provoke God to wrath than this sin committed and condoned among a people. The Hittites and the Amorites, Sodom and Gomorrah, Nineveh and Tyre, Pompeii and Herculaneum, all perished for their moral iniquities. India today is steeped in immorality and a worshipper of unclean gods that will inevitably bring about her dissolution and destruction unless the Christian Gospel prevails there.

These are all illustrations that the United States and we ourselves should give heed to. There is nothing that we know that can stem this tide of immorality but a revival of the Christian faith, the convicting power of the Holy Spirit to bring the nation back to God.

(Copr. ERA, 1958)

PASTOR DESIRED

The First Brethren Church of Sergeantsville, New Jersey, will be in need of a pastor on August 1, 1958. Will anyone interested please make application to the Pulpit Committee of this Church?

Hugla Delts, Chairman
R. D. 2
Flemington, New Jersey.

**Tentative Program
of the
SEVENTIETH
General Conference
of the
Brethren Church
August 18-24, 1958
Ashland, Ohio**



SESSIONS WILL BE HELD IN MEMORIAL CHAPEL

Program

Monday evening—August 18

(Delegate credentials will be received from 6:30 to 7:30, and following the evening program—credentials must be signed and accompanied by fee).

- 7:30- 8:00 Opening of the 70th General Conference of the Brethren Church by Moderator, Dean Delbert B. Flora
Hymn Service
Devotions by the Chairman of the Executive CommitteeRev. D. C. White
8:00 Vice-Moderator's Address
Rev. George Solomon
"The Weightier Matters"

Tuesday Morning—August 19

- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditation and Silent Prayer
9:15- 9:25 Hymn
DevotionsRev. D. L. Ramsel
Special Music
9:25-10:25 Moderator's Address..Dean Delbert B. Flora
"Co-operate and Co-ordinate or Die"
10:25 Hymn
10:25-12:00 Business Session
Announcements by Executive Secretary
Membership Committee Report
Election of Conference Officers
Election of New Conference Executive Committee
Conference Treasurer's Report
Special Committees Reports

Tuesday afternoon

- 1:30- 2:30 Inspirational Hour by the W. M. S.
Congregational Singing
DevotionsMrs. Hilda Carpen
Special Music
MessageRev. John Grim
Theme Song and W. M. S. Benediction
3:00 Conference Committee Meetings

Tuesday evening

- 6:40- 7:15 Combined Youth and Adult Vespers
Rev. Vernon Gri
"It Ain't Easy"
7:25 250th Anniversary Pageant
"Count the Cost"
Directed by W. H. Miley
Place—Memorial Chapel

Wednesday morning—August 20

- 8:00- 9:00 Simultaneous Sessions: Ministers, Laymen, S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditations and Silent Prayer
9:15- 9:25 Hymn
DevotionsRev. Freeman Ankr
Special Music
9:25-10:25 MessageRev. Clarence Fairba
"Our Brethren Beginnings"
10:25 Hymn
10:25-12:00 Business Session
Announcements by Executive Secretary
Report of Conference Election of Office
Brethren Publishing Company Session—
20 minutes

Conference Minutes
Membership Committee Reports
Executive Committee's Report on Modera-
tor's Address
Committee on Committee's Report
Central Planning and Co-ordinating Com-
mittee Report
Nominating and Election of Membership on:
Mission Board
Benevolent Board
National Sunday School Board
Fraternal Relation's Committee Report
Committee on Peace Report
Other Reports

Wednesday afternoon;

30- 3:00 WorkshopsLecture and Discussion
TITLE LEADER BOARD
Reaching Brethren Youth"
Rev. Sherman Williams Sunday School
Scripture Press Board
00- 4:00 W. M. S.

Wednesday evening

40- 7:15 Combined Youth and Adult Vespers
Rev. Vernon Grisso
"The New and the Old"
25- 9:00 SUNDAY SCHOOL BOARD INSPIRA-
TIONAL SERVICE
PresidingWalter Wertz, President
SpeakerRev. Sherman Williams
Director of Scripture Press Convention De-
partment

Thursday morning—August 21

00- 9:00 Simultaneous Session: Ministers, Laymen,
S. M. M., Brotherhood, W. M. S.
00- 9:15 Musical Meditations and Prayer
15- 9:25 Hymn
DevotionsRev. Herbert Gilmer
Special Music
25-10:25 MessageRev. Albert Ronk
"Our Brethren Heritage"
05- Hymn
05-12:00 Business Session
Announcements by Executive Secretary
Conference Minutes
Membership Committee Report
Benevolent Board Session
Financial Report of the National Sunday
School Board
Statistician's Report
Report of Special Committees

Thursday afternoon

10- 3:00 WorkshopsLecture and Discussion
TITLE LEADER BOARD
Programming for Youth Board
Dr. J. R. Shultz, Sunday School Board
0- 4:00 W. M. S. Session

CONFERENCE ORGANIZATION

ModeratorDelbert B. Flora
Vice-ModeratorGeorge W. Solomon
SecretaryH. Francis Berkshire
Assistant SecretaryRobert L. Hoffman
TreasurerJoe E. Stookey
StatisticianClyde A. Garland

Committee on Committees: Charles R. Munson, Joseph R.
Shultz, N. V. Leatherman

Thursday evening

6:40- 7:15 Combined Youth and Adult Vespers
Rev. Vernon Grisso
"Requirements"
7:25- 9:00 MISSION BOARD INSPIRATIONAL SER-
VICE
Devotions
Synopsis of the Year's Work
W. C. Berkshire
Brethren Missions in Argentina
W. C. Berkshire
Brethren Missions in Nigeria
Mr. and Mrs. John Grimley, Missionaries on
Furlough

Friday morning—August 22

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
S. M. M., Brotherhood, W. M. S.
9:00- 9:15 Musical Meditations and Silent Prayer
9:15 10:25 LAYMEN'S INSPIRATIONAL SERVICE
DevotionsJohn Golby, President
Vocal Solo
John L. Carnochan, Hagerstown, Md.
SpeakerHonorable John P. Saylor,
Congressman from 22nd District, Pennsyl-
vania
10:25-12:00 Business Session
Announcements by Executive Secretary
Conference Minutes
Membership Committee Report
Report of Co-Ordinating Finance Committee
Financial Report of the Brethren Youth
Board
Nomination and Election of Youth Board
Report of Special Committees
12:15 W. M. S. Luncheon
Ministers and Laymen's Luncheon
(Ministers in charge)

Friday afternoon

1:30- 2:30 Laymen and Brotherhood Presentation

Friday evening

6:40- 7:15 Combined Youth and Adult Vespers
Rev. Vernon Grisso
"Owned But Not Possessed"
7:25- 9:00 ASHLAND COLLEGE AND SEMINARY
INSPIRATIONAL SERVICE

Saturday morning—August 23

8:00- 9:00 Simultaneous Sessions: Ministers, Laymen,
W. M. S., S. M. M., Brotherhood



What's Doing in the Churches



BETHLEHEM ENTERTAINS DISTRICT CONFERENCE

The Bethlehem Brethren Church, Harrisonburg, Virginia, had the happy experience of having the Seventy-Southeastern District Conference convene in its sanctuary and partake of our hospitality during its two-day (June 17, 18) session. As we view it, the conference was an unusually successful one as to program, attendance, fellowship, weather and general good spirit.

Our people appreciated the many appreciative comments on the church sanctuary. On June 9, 1957, there was a Dedication Service in the Bethlehem Church for presentation for the Lord's use, of the beautiful pulpit and altar furniture made by the beloved Elder Timothy D. Swartz. Brother Swartz and his family presented the church that day a valuable gift of handcrafted lectern, altar table, cross and candle holders, hanging plates, chairs, and valance for the holding of a beautiful maroon drape. All of this was made of aged walnut carefully selected by the experienced hands of Brother Swartz. All of this greatly enhanced the beauty and dignity of the House of Worship. This year's improvements have been made from time to time. Laymen secured beautiful new lighting fixtures which operate on a rheostat. The new lights are lovely, and kinder on the eyes than the former ones. Our congregation is blessed with men who are outstanding as plasterers, so instead of papering the walls they relathed and added a coat of plaster. Ivory walls and ceiling and woodwork with the maroon drape, make a very beautiful interior. A new floor was needed after the old floor was replaced by a new one, more adequate to the needs of the building. This floor is covered with tile and the aisle and pulpit area carpeted with red carpet. The church clock is now located as it should be, in full view of the preacher but not the congregation. This too is the same shade as the walls. Ornamental iron work hangings outside the church enhances its beauty and safety. All of the improvements also included the purchase of a new electric organ. We were glad to have our friends from other District churches enjoy the conference with us and to hear them expressing themselves as liking the church had been doing for several years in improving the interior of the building.

Again we were grateful for the use of the Pleasant Hill School which is opposite the church. Its facilities make up for our lack of space for cooking and eating. Some of its rooms were used as places for group meetings and departmental sessions.

In spite of the illness of several in the congregation the people worked valiantly, and this small congregation entertained one of the most largely and faithfully attended conferences in years.

The Bethlehem congregation is thankful for the Lord's many blessings in this Conference. We were grateful that the words of welcome could be spoken by the one whom we all sincerely love and respect, Brother Timothy D. Swartz. And we are grateful for Brother Hugh Logan being able to be present, and able to assist in the selling of meal tickets and for all the people who helped otherwise. Our friends in the community rallied to our assistance in various ways. We are grateful for the fine program of beautiful sacred music by the Mennonite Hour Chorus and for all the excellent addresses brought to the conference sessions. The weather was just right, too.

Visiting Brethren are always welcome among us. You need not wait for a conference to come again!

One of the very first things on the program was the reading by the Moderator of a letter from Veda Liskey. She was very much with us in spirit surely during these days of spiritual refreshment for this is her home church. Her greeting assured us of her prayers and concern for the Lord's blessing on the Conference. We can say that the Lord graciously answered her petitions and ours.

John F. Locke, Pastor,

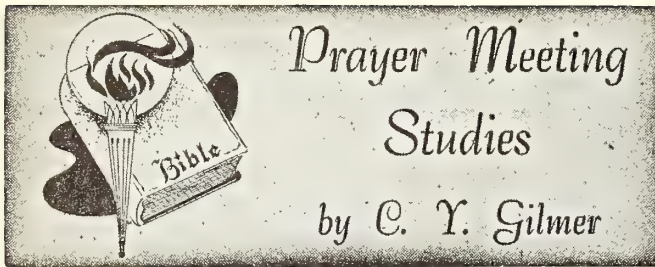
Bethlehem Brethren Church

Wedding Announcement

PHELPS-TINKEL. Miss Iris Darlene Phelps and James Lee Tinkel were united in marriage at the Springport, Ind., Christian Church, Sunday evening, June 1. The double-ring ceremony was solemnized by the groom's father, assisted by the bride's Pastor, the Rev. Loren Emerson. The bride has been active as a Sunday School teacher and both are active in BYC, etc. A large crowd, estimated to number 350-400, witnessed the beautiful wedding. The bride made her public decision, June 8, to become a member of the Oakville Brethren Church. As Pastor and father, we wish and pray for them God's richest blessings and guidance for a happy and useful life for Him.

Arthur H. Tinkel, Pastor.

SUMMERTIME IS READING TIME
Read your Brethren Evangelist every week!



Prayer Meeting Studies by C. Y. Gilmer

THAT IS GRACE

Favor to the undeserving—

That is grace.

Love, when from Him we have turned,

Yearning, when we have not yearned,

Mercy, when His love is spurned,

That is grace.

Life, when death alone we merit,

That is grace.

Taking sin that we confess,

Giving us His righteousness,

Longing ever but to bless,

That is grace.

—Mrs. H. S. Lehman.

GOD'S YEARNING FOR THE WAYWARD to return to Him is expressed in the Scripture in so many different ways (2 Sam. 14:14). Sin drives a terrible wedge between us and God (Gen. 3:8). Sin drives man out from the presence of God and away from His blessing (Gen. 3:23, 24). Sin has banished us all from God (Rom. 3:23), and made us strangers and foreigners (Eph. 2:2, 3).

God is so often pictured as seeking "to save much people alive" (Gen. 50:20). It was a great price that God had to pay for our redemption (1 Peter 1:18-21). It entailed inestimable suffering (1 Peter 3:18). To draw us home to God the cross was made necessary (John 12:32). Christ Himself suffered our separation from God that we might be restored from desolation (Matt. 27:46). Christ gladly paid the price for our redemption (Isaiah 53:11; Heb. 12:2).

God is seeking to reason with sinners (Isaiah 1:18). He has devised the "foolishness of preaching" of the gospel (Rom. 1:16) "to save them that believe" (1 Cor. 1:21). God in Christ came down to earth to effect His perfect plan of salvation (2 Cor. 5:19). The way is now open for reconciliation (2 Cor. 5:20). We may now forsake "the lusts of the flesh" and "put on the Lord Jesus Christ" (Rom. 13:13, 14). We have to leave "all" to follow Jesus (Matt. 19:21).

"We are not told his name—this 'rich young ruler'

Who sought the Lord that day;

We only know that he had great possessions

And that—he went away."

The Holy Spirit came from Heaven to reprove and convict us of sin (John 16:8), and to call us back to God (Rev. 22:17).

"Back to the Father, back to the Son,
Back to the matchless Three in One."

We are utterly helpless to save ourselves (2 Sam. 14:1 Eph. 2:8, 9). But God is crying for our return to Him (Ezek. 33:11). It is to return or "everlasting punishment" (Matt. 25:46). To return is to receive the benefit of the all-availing, all-sufficient sacrifice of Christ (Rom. 3:23-26). By our becoming Christ's we are redeemed from the judgment that sin deserves (Rom. 8:1). The gospel of grace not only redeems us from deserving judgment but ALSO "FROM ALL INIQUITY" (Titus 2:11-12). The gospel has not completed its work until it presents us as believers in the glory, fully conformed to the image of God's dear Son (Rom. 8:29; 1 Cor. 15:49). We have been called as redeemed ones to holiness, purity of life and uprightness of conduct (1 Peter 1:15, 16). The gospel that saves includes redemption for the body, too (Rom. 8:22; Phil. 3:20). Everything has been planned (1 Thes. 4:13-17) that will take place to prepare and usher into the Father's house (John 14:1-3).

"This is the time

For prayers that cannot easily be spoken;

For deep unutterable cries for help;

For a thirsting for righteousness,

And a hungering for the ways of God,

And an earnest seeking for direction."

IN HIS WILL IS MY PLACE

If in the secret of my heart

I'm holding ought from Thee,

Break down the barriers I have built

And indwell all of me.

Put Thou within this heart of mine

Sweet yielding to Thy will;

That I may say, when troubles come,

"Fear not! oh heart; be still."

—Selected

HAVE WE THE HOLY AMBITION to become more like believers as were the Thessalonians in chapter 2? They received the Gospel in the Holy Spirit (v. 5). They became followers of the Lord (v. 6). They became examples to believers (v. 7). They waited for the coming of the Lord (v. 10).

To be in God's will eliminates all that is superfluous in the walk of life (Heb. 12:1). It is excessive weight that we fondly carry that keep us from "looking unto Jesus" (Heb. 12:2). To be tolerant of any known sin in our lives is to be beset or blockaded in the Christian race (Rom. 6:6, 12, 14). We cannot be all out for Christ and carry a load of unconfessed sin (Rom. 6:2). To be unwilling to confess pet sins (1 John 1:9) is to try to serve with unclean hands and an impure heart (Psalm 24:4).

"Once in my childhood days long gone and dead

I watched a supper table being spread

By busy hands; and eagerly I said—

Wishing to help—"Please may I bring the bread

Gently, reprovably, a kind voice said,

'Are your hands clean?'

Abashed, I hung my head."

To live a life filled with unforsaken and unconfessed sin is to succumb to the power of sin (Rom. 6:12, 14).

our hands clean? Are our souls free from blame? have relaxed our hold on higher things, satisfied ourselves with smaller—
e, pleasure, greed of gold.
have slipped back along the groping way;
longer holding first things first,
throning idols of our own fashioning;
ds of sham gold, and feet of crumbling clay.
ve would build anew, and build to stay,
must find God again, and go His way."

ecause of excess weights and besetting sins we are
n to fears (2 Tim. 1:7). We are afraid to die (1
gs 20:1). We do not claim God's promises against
ble (Phil. 4:6,7), evil men (Psalm 34:7), the weath-
Psalm 135:7), the future (Isaiah 51:6). We are piti-
y unsure of ourselves in prayer (Jas. 1:6,7), matters
aith (Heb. 11:6), God's provision (Phil. 4:19). We
not think we would be happy doing God's bidding
ly (John 13:17). We are not experiencing victory
sin (1 Cor. 15:57), and doubt the help of the Holy
it (John 16:13). We may be holding grudges (Jas.
lacking in hospitality (1 Peter 4:9), unforgiving
n. 4:32), carrying our own burdens (Psalm 55:22)
cares (1 Peter 5:7). We would like an escape (Psalm
, whereas God would enable us to face the issues
fe with godly courage (Isa. 40:31). In fact, we let
diments take all the joy and praise out of our pro-
ed Christian life, leaving us ashes, heaviness, and
of assurance (Isa. 63:1; Psalm 51:12; Matt. 11:28).

"Make me to walk in Thy commands;
'Tis a delightful road;
Nor let my head or heart or hands
Offend against my God.

Order my footsteps by Thy word,
And make my heart sincere;
Let sin have no dominion, Lord,
But keep my conscience clear."

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jerry Flora

SUNDAY SCHOOL TREASURY

"Should the Sunday school and church treasury be

THIS question is often asked and deserves an answer. From time to time we need to emphasize that the church and the Sunday school are one. They are composed of the same people serving the same Lord in the same community for the same goals. At rock bottom, the Sunday school is the church organized for work. The Sunday school is a church responsibility which is best done through a Christian education board. If the church is to promote the Sunday school as its teaching arm, the church should also receive the Sunday school offerings and pay the Sunday school bills.

Where one treasury has been tried and failed, it could be because the church has not been realistic in providing adequately for the Sunday school but has rather exploited it. In many more places, however, it has proved to be a great blessing.

Some Sunday school workers want to hang on to the Sunday school treasury because it gives them power to be independent of the church as a whole. This unchristian attitude is divisive and works against the best interests of the church and Sunday school.

Here are some reasons for favoring one treasury for Sunday school and church:

(1) One treasury integrates the church and Sunday school and eliminates competing treasuries.

(2) One treasury places the responsibility of the Sunday school on the church.

(3) One treasury causes the Sunday school and church to plan at least a year in advance and develop an annual budget.

(4) One treasury eliminates one more business item from the monthly workers' conference and leaves room for more important items.

(5) One treasury frees the Sunday school superintendent from doing the work of the church trustee board and finance committee.

(6) One treasury permits the Bible school staff to give their whole attention to Christian education.

(7) One treasury teaches the Sunday school scholars that they are giving to the total home and world missionary program of the local church.—(Adapted from "Tips for the Church Bible School.")

Laid to Rest

DAMM. Mr. Samuel Damm, aged 98, died in January at his home in Logansport. He was a charter member of the Corinth Church, and he was the carpenter who built the Church in 1890.

CONRAD. Mrs. Beatrice Conrad, aged 69, passed away in February after a lingering illness of many months. Services were conducted at the Church with our pastor, Rev. William Boyer, in charge.

MAUS. Mrs. Laura Maus passed away in April. She had been an active member until moving to Walton. Services were held at the Church, Rev. Ralph Hoffman, of Logansport being in charge.

BEAMER. Mrs. Elizabeth Beamer, aged 92, died April 27. Services were conducted at the Church with Rev. John Turley, a former pastor, in charge. Burial was in the cemetery at Corinth.

Emma Lee Staler, Clerk,
Corinth, Indiana, Brethren Church

* * *

HARRISON. Jennie Harrison was born July 12, 1872, and passed away May 12, 1958, at the age of almost 86 years. Lived all of her life in Blackhawk County, Iowa, until taking up her residence in the Brethren Home in 1951. Member of the Waterloo Church for many years. Survived by 17 nieces and nephews.

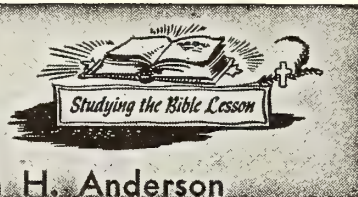
Albert Ronk, Pastor.

Lesson

Comments

by

William H. Anderson



Lesson for July 27, 1958

JUSTICE IN COMMUNITY LIFE

Lesson: Leviticus 19:15-18, James 2:1-9, Romans 13:8-10

CHRISTIANITY certainly should extend into community life. It is the responsibility of the Church, and those within her ranks, to manifest the spirit of Christ in all walks of life. By so doing, Christians obey the words of their Master when He said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

PROPER ATTITUDE TOWARD THE POOR

God must love the poor, for He gives so much attention to them in His Word! He knows unscrupulous men take advantage of those unable to provide for themselves or defend themselves. Notice what attitude the Christian is to take toward the poor:

1. "Thou shalt not respect the person of the poor" (Lev. 19:15). That is, do not judge a man on the basis of his pocketbook!
2. "Defend the poor and fatherless . . . Deliver the poor and needy" (Ps. 82:3).
3. "He that hath mercy on the poor, happy is he" (Prov. 14:21).
4. "He that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17). "Dean Swift, in preaching a sermon on charity, made this announcement at the beginning of the sermon: 'I shall be brief. My text: "He that giveth unto the poor lendeth unto the Lord." Brethren, you have heard the terms of the loan. If you are satisfied with the security put down your cash!"
5. "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard" (Prov. 21:13).

So many more verses could be cited. But these are sufficient to convince us that we have a Christian duty—yea, a privilege—to minister unto those who are without!

PROPER ATTITUDE TOWARD THE RICH

Our responsibility, however, does not stop with the poor. God also instructs us concerning the rich. Even as we so often despise the poor man because he is poor, so we exalt the rich man because he is rich. This should not be! God wants justice for both rich and poor.

1. "Thou shalt not . . . honour the person of the mighty" (Lev. 19:15).
2. "The poor is hated even of his own neighbour: but the rich hath many friends" (Prov. 14:20).

When you bestow honour upon the rich, "Are you not then partial in yourselves, and are become judges of evil thoughts?" says James.

"At the gates, at the foot of the Cross, all men are equal. There are differences in mental and spiritual per-

ception which make them physically and intellectually unequal; but to the Creator all have equal rights, and should have equal opportunity for the abundant life of the Spirit. We are wrong when we make them unequal. We sin when we bow slavishly to the rich and shove the poor aside" (Frank S. Mead).

PROPER ATTITUDE TOWARD YOUR NEIGHBOR

The Royal Law of Love, as expressed by James, is the "Thou shalt love thy neighbor as thyself." This law should be a governing force in the Christian's life.

What are all my duties and responsibilities to my neighbor? Truly this question covers a wide scope. We find in the Book of Romans, Paul gives us a guiding principle: "Love worketh no ill to his neighbor" (Rom. 13:10). This should answer all questions!

We should never do any of these things listed in Romans 13:8, not just because they are morally wrong, but because we cannot love our neighbor if we do them! You do not kill or steal or lie or covet when you love your neighbor. Therefore love is the fulfilling of the law; it is the great ingredient that makes it easy for us to obey the law, and for a higher motive. "The weakness of the law is that it multiplies requirements without providing a sufficient motive to enable us to satisfy them" (General R. Cragg). Jesus supplied the motive: it was love (Frank S. Mead).

Round-Up of
WORLD-WIDE
Religious
News Reports

LUTHER FILM AGAIN ASSAILED BY MINNEAPOLIS ARCHBISHOP

The film "Martin Luther," which had its world premiere in Minneapolis five years ago, is still drawing fire from Roman Catholic critics. The latest attack on the full-length motion picture on the leader of the Protestant Reformation came after it was shown in the Twin Cities area last May 25 over a local television station. The showing was financed by churches of the various Lutheran synods in the area and presented in cooperation with the Councils of Churches of the Twin Cities. Archbishop William O. Brady of St. Paul devoted his weekly column in the Catholic Bulletin of June 13 to the national debate over the presentation of controversial religious films on television.

In an apparent reference to "Martin Luther," the archbishop wrote: "The curious and intriguing thing about the most recent insults to the Catholic church is in the true story and character of the man who was glorified as a great Christian champion. If the church sponsored that TV fantasy will ever produce a film ignoring the whole truth, that film will be so vile that

guarantee a protest not only by the Legion of Decency but by a million others who may not join us in doctrines but who, with us, do hold to the Ten Commandments."

Roman Catholics aren't really intolerant, Archbishop Ryerly insisted. It is just that they reject the "easy and safe catchword that 'all religions are alike.'" For that reason, he said, they cannot worship with others, nor do they want to be exposed to the doctrine of other churches long separated from the church to which Christ gave "the right to teach, the authority to command and the power to guide."

The Archbishop observed that films and TV productions "seem to be the modern way of scattering the old and slander and calumny" against the Roman Catholic Church. "What sort of religion can it be to sponsor a man? It is the devil who is the father of lies. Catholics neither hear nor watch. Nor should they. If in this world seem partisan and narrow-minded, please understand that we cannot otherwise be true to conscience and to Christ," he said. "Neither curiosity nor civility supersede conscience."

Since its world premiere in Minneapolis in 1953, the film has had highly successful showings in first and second-run movie theaters in this country and also in numerous foreign countries, where it is still being shown. The first telecast of the picture was scheduled for a Chicago station in December of 1956 but the performance was cancelled by the station when it said it had received many protests. At that time, Lutheran and other Protestant groups charged the station had given in to Roman Catholic pressure. Later the film was shown on another Chicago station. The Luther film was rereleased early this year for general showing on television under Commercial sponsorship. It has had TV showings thus far in 12 U. S. areas, including the Twin Cities.

AGED LUTHERAN PASTOR IN SPAIN ALL HOPES FOR NEW CHURCH

Protestant pastor who recently celebrated his 50th anniversary as pastor of one of Spain's few evangelical churches, still hopes that his rundown old church can be replaced with a new building. White-haired, 80-year-old Pastor Hans Flidner serves the Lutheran Church of Jesus in Madrid.

In the 50 years of Pastor Flidner's ministry, he has known only five years of religious freedom—during the years of the Spanish Republic, from 1931 to 1936. Through the whole Spanish Civil War of 1936-39 Pastor Flidner lived with his Madrid congregation, although for a long time his home was on the front line of battle, with artillery fire whining overhead.

Germany's Nazi rulers at that time accused him of supporting "Red Madrid," but he replied that he would not be a coward and leave his flock in a time of danger. For this stand he almost had to pay with his life—first by starvation and later from an attack. As he left his house to respond to a sick call, a hand grenade was thrown at him. The explosion tore a hole in a wall. As he went to communion to the sick person, he noticed blood dripping to the floor and realized then for the first time he had been wounded by flying splinters.

After the political war in Spain, Pastor Flidner ministered to both sides, going into the jails and standing by those condemned to death. Even at his advanced age, he now preaches every Sunday and conducts an hour-long pastor's class. His hope on his 50th anniversary was that the rundown old church building on the back alley can be replaced with a new Lutheran Church of Jesus in a city where Protestantism still faces and overcomes persecution.

THEODORE ROOSEVELT MEMORIALIZED AS DEVOUT CHRISTIAN LAYMAN

Vice President Richard M. Nixon and other prominent government officials attended the dedication of a memorial tablet to President Theodore Roosevelt at Washington, commemorating the fact that he was a devout Christian layman and faithful church-goer. Mrs. Alice Roosevelt Longworth, the only surviving daughter of Teddy Roosevelt, unveiled the tablet on the wall of Grace Reformed Church. Her father attended the church from 1901 to 1909. He also laid the cornerstone of the present edifice and delivered the dedicatory address.

The ceremony was part of the Roosevelt centennial observance. The Rev. Robert W. Olewiler, pastor of the church, officiated. He spoke in glowing terms of Teddy Roosevelt's love for the Bible and for his church. He said that Mr. Roosevelt could read the Bible in Greek, and that his public addresses and private letters were illustrated with more quotations from the Scripture than those of any other public figure of his day. "Religion was the key to his whole life, and the explanation of his political ideals," the pastor said. "He was called a Christian gentleman whose Christianity was 'muscular,' because of his emphasis on good works."

OTHER RELIGIOUS NEWS ITEMS

JACKSON, Tennessee—A dispute has arisen as to whether Methodist candidates for the ministry who break a promise not to smoke can be rejected by a conference board of ministerial training. Bishop William T. Watkins of Louisville has ruled that they can't. He says the Jurisdictional Council will uphold him. But members of the Memphis Annual Conference of the Methodist Church are calling for some kind of action against ministerial candidates who break their pledge to abstain from tobacco while ministering on a trial basis prior to ordination.

WASHINGTON—President Eisenhower named Chaplain Frank A. Tobey, an American Baptist clergyman, as new chief of Army chaplains. He will succeed Chaplain Patrick J. Ryan, a Roman Catholic priest, who will retire November 1 after 30 years of chaplaincy service.

BERLIN—A Soviet Zone court sentenced Evangelical Pastor Hardy Horn of Bergen, Saxony, to four months' imprisonment for denouncing the Communist-sponsored youth dedication ceremonies. Both Protestant and Catholic authorities in East Germany have warned parents and children against taking part in the dedication rites, which are an atheistic counterpart to Christian confirmation.

NEWS FROM BRETHREN YOUTH

BEVERLY SUMMY, writing in the absence of Phil Lersch

ATOMS OR GOD?

"AN HORSE is a vain thing for safety: neither shall he deliver any by his great strength." (Psalm 33:17) Should this be translated into modern terms, we might read: "An atom bomb is a vain thing for safety: neither shall it deliver any by its great strength."

Just what does this suggest to you? Can you see the parallel in this portion of Psalm 33 with the world of today? Even as the Israelites were not to depend upon their own strength for deliverance, so America cannot depend upon her weapons to grant safety and security.

What is our glory in the atom or hydrogen bomb? Ruined cities? Thousands of dead? Destroyed land? Years of work went into the discovery of this weapon; utmost secrecy was used in its development; millions of dollars went into the bomb's making. But in one instant—one fatal instant—all its horror was released on a Japanese city. And what did we gain? We have spent millions of dollars and enlisted the aid of doctors, nurses, engineers, and scientists to restore the disfigured bodies, buildings and land.

There is certainly nothing wrong with atomic power. I believe it is God-given. However, even Mr. Einstein was afraid of this monster power he had discovered—if it should be used in the wrong way. Our duty as a "Christian" nation is not to condemn these powers but to assert the powers of our God.

The Bible never leaves you in a hopeless situation. The sequel to the 17th verse is the 20th verse of Psalm 33. "Our soul waiteth for the Lord: he is our help and our shield." This is just as true today for America as it was yesterday for the Israelites. Our God is **Not** too small . . . We only make Him too small! He can grant us safe'y within—security within, which is really what the world is seeking. We are desperately reaching out to grasp something of worth, of permanence, of real meaning. In our blind groping we have seized upon bombs, Explorers, money, materialism, and a denial of God. **IF WE ARE TO MEET THE CHALLENGE OF THIS WORLD, WE MUST HAVE A VISION OF THE NEXT!**

In this vast universe of ours we have only to look, and we shall see the greatness of God. The God of Israel fought for her. Would America's God gain her the victory? The God who ordered the perfect form of the snowflake ordered the perfect form of the universe as well as the form of you and me.

He will never leave us nor forsake us—He is great and greatly to be praised! Where is your hope, America, atoms or God?

BRETHREN YOUTH X-PANDS

Brethren Youth as an organ of the Brethren Church is seeking to meet the challenge of this world with its youth. Brethren Youth through their meetings, conference, magazine, and leaders are becoming aware of their

positions. They are giving serious thought to their capabilities and God's need for workers.

A whole new world of Christian service is opening up for Brethren Youth in such varied fields as publication, flying, engineering, and home economics. Here's another occupation to consider—college teaching. The bulge in elementary and secondary schools is fast coming to colleges. Ashland College needs dedicated Brethren teachers in all fields. Come to college, take further graduate work, and you will find a job awaiting you in our college. The possibilities are tremendous! Begin **NOW** to see God's plan for your life. Begin **NOW** to give of your talents and tithe. Begin **NOW** to pray. Begin **NOW** for vital Christian living!!

\$4,000 to X-PAND SUMMER CRUSADING . . .

Will we make it?

Read Page 18 every week **BUT** don't forget to read the Brethren Youth Magazine. It has recently taken on a new size and cover design. Besides, many new features have been added. Be sure to read what our teenage panel has to say about the subject: "What Is the Effect of Rock 'n Roll Music on Teenagers Today?" in the forthcoming July-August issue. This super-doooper, power-packed, unforgettable little magazine only costs you one dollar (\$1) a year for six big issues. Subscribe now. Don't be a poor Joe—get in the know—with the Brethren Youth Magazine!

Plan now to attend National Brethren Youth Conference, August 18-24. Come and hear Dr. Oswald J. Smith, the noted missionary-statesman, author, songwriter, and world traveler. This man of God and his Canadian congregation support 360 missionaries. How many does your church support? To prepare for Dr. Smith's challenging message, read his little book, **A Passion for Souls**.

Be sure to include vespers in your Conference plan. Rev. Vernon Grisso, from our own Tucson, Arizona, church will be bringing vital messages on the following topics: "It Ain't Easy," "The New and the Old," "Requirements," "Owned but not Possessed," and "Inheriting a Kingdom."

After the message by Dr. Smith on Saturday evening, there will be a Candlelight Consecration Service in Memorial Chapel for youth and adults. Make sure you are at this climactic service.

Please continue to pray for the success of our Crusaders as they work on their various fields and for our Ambassadors as they travel to churches of the denomination.

MEMORANDUM: To Brethren Youth—Everywhere

Come one, come all! Be sure to reserve your space for a flying trip to Ashland College campus, Ashland, Ohio. We'll expect to see you land on August 18 and clear the way for take-off on August 24. While here, get your antenna up high to insure a strong focus on streamlined Youth Conference programs—vespers, doctrine sessions, camp rally, and Dr. Smith. And don't forget to attend the all important, high-level session

urday morning in the Little Theater at which time—
may relieve yourselves of the bags of money you
e carried secretly and protectively from your home
es. Be sure to bring your best space suit to attend
power-packed banquet Saturday evening. Tune in
the challenging messages of Dr. Smith, Saturday eve-
g and Sunday morning. This well-known evangelist,
hor, missionary statesman, and world traveller will
le in from Toronto, Canada, to participate in this
on-packed, high level Conference.

COME—AND GET CHARGED UP FOR THE
YEAR, 1959!

Spiritual Meditations

Rev. Dyoll Belote

ARE WE "MADE THAT WAY"?

None of these things move me." Acts 20:24.

THESE ARE THE WORDS of that intrepid old apostle
of the Lord, St. Paul. They are taken from that de-
se which Paul made to the Christians of Ephesus,
om he called to Miletus, as he was on his last trip to
usalem, where he testified that the Spirit had revealed
t he was to encounter opposition and persecution for
cause which he had espoused, and which was dearer
him than life itself. "I count not my life dear unto
self," he declared. Too frequently we shrink from the
eat of unpleasantness which may arise if we pursue
hilitant, courageous course in following our Christian
effs.

. writer tells of talking with a sister of Sir Ernest
keleton, the great explorer, who led expeditions to
n the North and South Poles. "Now that he has been
quest of the South Pole," the interrogator asked, "Why
s he not settle down? He knows the hardships and
mountable difficulties and hardships. Why risk his
again?" "Ah," said the sister, "you do not know my
ther, he is made that way." And Admiral Byrd, who
buried a short while ago, was made of the same
suasion.

These and all other great men who have laid out for
nelves a course of action in life "are made that way"
ause they feel called to such a course. And the se-
of their success was that they did not easily give
to discouragements and setbacks, but like Paul, "For-
ing the things which were behind" they pressed on
he achievement of their goals.

re we as courageous in the pursuit of the attainment
the Christian goals we have set for ourselves? Are
willing to endure to the end? Are we "made that
?"

The Women's Corner

by Helen Jordan

WHAT'S YOUR BUSINESS?

THE LORD'S BUSINESS is the biggest business in
the world. Do we look upon it as the most important?
When we have His work to do, do we go about it in a
manner pleasing unto Him? Or do we let things slide
and then all of a sudden, "Oh, my, this is the deadline—
it must be done today!"

Do our actions attest to the fact we believe in a Heaven
and a Hell? Do we live as though Christ might come
today or just the opposite—that He might not come for
another thousand years?

My friend, we are in training to represent the very
God in Heaven. As a Christian, God wants us to bear His
Name with dignity. God needs you and me as His repre-
sentatives here on earth. Remember the only way the
world can see Christ is through those who bear His
name. You do not live as you . . . "I am crucified with
Christ, nevertheless I live; yet, not I, but Christ liveth
in me: and the life which I now live in the flesh I live
by the faith of the Son of God, who loved me, and gave
Himself for me." Gal. 3:20.

A little girl walking with her father looked up at the
stars and asked: "If the wrong side of Heaven is so beau-
tiful, what must the right side be?" Are we thinking
on these things as we daily live? "Setting your affec-
tions on things above, not on things on the earth." Col.
3:2. Also Phil. 3:20, 21 . . . "For our conversation is in
Heaven; from whence also we look for the Saviour,
the Lord Jesus Christ: Who shall change our vile body,
that it may be fashioned like unto His glorious body, ac-
cording to the working whereby he is able even to sub-
due all things unto himself."

This earth upon which we live is beautiful, but we can
make it much lovelier. "How?" you ask. We can live so
close to our Lord each day we will become more like
Him, and then new beauty will clothe us and we in turn
shall add to the beauty of God's earth.

"With Eternity's value in view Lord,
With Eternity's values in view;
May I do each day's work for Jesus,
With Eternity's values in view."

—Alfred B. Smith.

Mrs. Walter C. Wertz,

*Your time will be well spent
at General Conference this year*



FOR WOMEN: Worship and Inspiration

DEVOTIONAL PROGRAMS About Bible Women

By **Claudine Watts Dever**. A boon to women's groups! 12 completely-planned programs, each with lesson on a prominent woman of the Bible: Sarah, mother of nations; Miriam, first woman singer; Abigail, woman pacifist; Lydia, career woman; Priscilla, servant of the church, etc. Each program includes suggested hymns, Bible story, character analysis of the woman discussed, questions, closing prayer. Effective aid for all women's groups — missionary society, circles, class meetings, etc. Glossy Kromekote cover, plastic cone binding. **2803** \$1.50

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By **Claudine Watts Dever**. 12 complete programs: Scripture, prayer, poem, devotional message on some phase of the work of church women, questions for discussion. Excellent for meditation and study. **2773** \$1.25

DEVOTIONAL PROGRAMS for Women's Groups. **Idalee Wolf Vonk**. 12 inspiring programs, each with opening thought, suggested hymns, devotional talk and benediction. Also includes plans for holidays, and talks on temperance and missions. **2805** \$1.10

INSPIRATIONAL TALKS for Women's Groups. **Florence Kerigan**. A wealth of material for program planning. 17 talks on general subjects, plus holiday suggestions, Scripture, prayers, etc. **2956** \$1.10

DEVOTIONAL TALKS by Frankie Oliver Ivy. Women's groups will find these devotional books of tremendous help. Each contains Scripture readings and prayers, devotional messages, plus practical directions for preparation and delivery.

DEVOTIONAL TALKS FOR WOMEN'S ORGANIZATIONS. Fourteen devotional talks. **2808** 95c.

WOMEN AT WORSHIP. Seventeen devotional talks. **3333** \$1.10

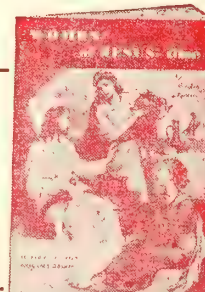
WOMEN AND THE CHURCH. **Louise Miller Novotny**. Six chapters on history of women in the early church give excellent background information. Also outlines organization and program of various church women's groups today. **3344** \$1.10

MISSIONARY PROGRAM BOOK NO. 2. An outstanding book of program material for your missionary leaders. Also includes stewardship play, Christmas tableau, and New Year service. **8862** 40c.



WOMEN OF JESUS' TIME

By **Beulah Squires**. Dramatic way to present Bible stories to classes of women or older girls. Eleven plays on women of the New Testament. All characters are women. For reading and meditative study as well as presentation. 80 pages, paper bound. **3347** 85c.



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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

August 2, 1958

No. 30

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MATHIAS, W. VA. Brother Claude Stogsdill writes: "A young mother came forward for first time confession Sunday morning, July 6th. Also happy to report the dedication of a young man to full-time work for the Lord."

"Union Bible School was held July 7-12 with classes held in the evening for all ages."

HAGERSTOWN, MARYLAND. Brother George W. Solomon writes: "Our Teachers' Training Class closed on June 27th. We are happy to report that 14 successfully completed this course and passed the examination. The course was a ten-week course, two hours a week."

SERGEANTSVILLE, N. J. We note that Pastor George R. Lindberg has tendered his resignation to the Sergeantsville Church, the same to have been effective the last of July.

QUIET DELL, PENNA. The W. M. S. Public Service was held the evening of July 13th, with Pastor Cecil Bolton, Jr., as speaker.

LOUISVILLE, OHIO. Brother L. V. King has been recalled as Pastor of the Louisville Church, for his seventh year.

SMITHVILLE, OHIO. The Boys' Brotherhood Public Service was held on July 20th with Gene Caskey as the speaker.

MANSFIELD, OHIO. Brother John T. Byler was the guest speaker in the Mansfield Church on July 20th.

BELLEFONTAINE, OHIO. (GRETNA). Brother Charles Lowmaster was recalled as pastor of the Gretna Church for another year.

ASHLAND, OHIO (GARBER MEMORIAL). Brother Kenneth Howard was the July 13th guest speaker in the Garber Memorial Church.

ASHLAND, OHIO (PARK STREET). Recent guest speakers included: July 6, Dr. L. E. Lindower; July 13, Rev. Austin Keiser at the Laymen's Public Service; July 20, Rev. Clayton Berkshire; July 27, Rev. Phil Lersch. Scheduled for August 3rd is Dr. Glenn L. Clayton, and August 10th, Rev. Kenneth Solomon.

One new member was received into the Park Street Church on June 29th.

WILLIAMSTOWN, OHIO. Ashland Seminarian Roriat Miatke, was the guest speaker in the Williamstown Church on July 20th.

WABASH, INDIANA (COLLEGE CORNER). Ma College President, Dr. William F. McConn, representing the Indiana Temperance League, was speaker in the College Corner Church on June 29th.

HOWE, INDIANA (BRIGHTON CHAPEL). Homecoming Services, combined with the dedication of memorial gifts in the newly redecorated Church, were held on Sunday, July 27th, at 2:30 P. M., with Brother J. D. Hamel as the speaker of the hour.

LOREE, INDIANA. Mr. John Lamey, of the Indiana Temperance League brought the message in the Loree Church on July 6th.

WATERLOO, IOWA. Rev. Charles Batten was speaker in the Waterloo Church on July 20th.

MANTECA, CALIF. The Manteca bulletin reports baptism recently of seven.

URGENTLY NEEDED

A woman, young or older, to act as kitchen supervisor at the dormitory at Riverside. We have boarding school girls who do all the heavier work. THIS IS A VERY REAL SERIOUS NEED. Who will respond to this call for help? We think we have a nice Christian atmosphere here in which to work.

Write, or call:

G. E. Drushal,
Lost Creek, Kentucky

COMING EVENTS

GRETNA BRETHREN, Bellefontaine, Ohio. Bible lectures, nightly—Aug. 3-10—Professor J. Ray Kline, speaker; Rev. Charles Lowmaster, Pastor.

MATHIAS, W. VA. Revival Services—July 28-Aug. 1—Rev. Robert Madoski, Evangelist; Rev. Claude Stogsdill, Pastor.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Peace I Leave With You

YOUR HEART TROUBLED at the report of world conditions today? Does the threat of war and destruction cause your heart to fail, and to reign in your soul? We do admit that many things on the horizon look bad for the peace of peace. Even men of stature and position in our country express their doubts and fears. Peace, it seems, is a very elusive thing. Yet Christ, when gathered with His disciples in the Upper Room, the night before the crucifixion, spoke to them about peace. He said, "Peace I leave with you." He also said, "Let not your heart be troubled, neither let it be afraid." John 14:27. As we view the storm clouds of war around us, let us remember that Christ spoke these words in the midst of imminent danger. Enemies were surrounding Him. The Roman Government was ruling with a rod of iron; Jerusalem, some years later, was literally destroyed. War and rumors of war were prevalent. Christ, though, spoke of peace.

It is obvious that Christ was speaking of another kind of peace. Yes, He was speaking of a spiritual Peace. It was the kind to which Paul referred when he spoke of the "peace which passeth understanding." It is the kind available to every one of us; it is the kind which can carry us through every danger, every threat, every trial.

It is Peace with God. Man, because of sin is naturally at enmity with God. Natural man hates God, for note that man seeks ever to drive every thought of God from his heart. Man builds gods of his own imagination to which he gives worship, and resists all efforts to be reconciled to the true God. Yet Christ, the Son of God, our High Priest, seeks to reconcile us to the Father. He successfully does through the power of His shed blood upon the cross of Calvary, for those who believe in Him and accept Him. Sin can be forgiven by God through Christ, and the individual, instead of being at sword's point with God, is now His child through Christ Jesus. Thus we can, instead of being tossed to and fro, can have real peace with God.

We can also have Peace for the Soul. We all are familiar with man's frantic searching for soul peace. In the face of international unrest, we are trying to find peace in amusements, activities, drink and tranquilizing drugs. Happy is the soul who has found its peace in Christ, the Prince of Peace. It is peace which transcends the temporal and proceeds into the eternal. Why fear the bombs, which if one should find its mark some day, would immediately translate us into the eternal presence of our Lord. If the soul is right with God, and even though the very thought of war and bombs is nauseating to us, if and when any such bombs should come our way, such a soul need not fear. As Paul says whether we are in the body or out of the body, we are the Lord's. As Christians, with peace of God in our soul, we should be busy doing the work of the Lord, trusting always, praying ever, and working to the best of our ability to spread Christ's gospel of peace and salvation among the nations of the earth.

There is also the Peace of Confidence that God is working things out for us. Christ said, "If ye abide in me, and my words abide in you." We must recognize that in our life here as Christians, we have a partnership with God. We are servants, not the Master, and He has us here for a specific purpose; He will never leave us nor forsake us. Christ was speaking of that kind of peace.

Also, there is the Peace of the Knowledge that God can help at all times. Underneath are the everlasting arms, which brings peace at home, at work, and wherever we go. "O what peace we often forfeit, O what needless pain we bear; All because we do not carry, Everything to God in prayer."

So, if peace is lacking today, let's search out the cause, renew our fellowship with Him, read His Word and pray. Let us renew our fellowship in the house of the Lord, and the peace which He offers will be ours today and every day, come what may. W. S. B.

Moderator's Address

1958 Indiana

District Conference

REAFFIRMING OUR HERITAGE

Rev. Arthur H. Tinkel

"BUT SPEAK thou the things which become sound doctrine: . . . For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things SPEAK, and EXHORT, and REBUKE with all authority. Let no man despise thee." (Titus 2:1, 11-15).

Two-hundred and fifty years ago, a few men and women being greatly burdened in their souls at the formal and heartless churches of their day, prayed and fasted much, waiting upon God to lead them definitely in taking a new step of faith. They had studied God's Word, the Bible, carefully, for they desired to be in the center

of God's will. This resulted in the birth of what today is called, "The Brethren Church." Persecutions, trials, and sorrows resulting from this affirmation, often came to them. But they were determined to follow God's Word as they found it in the Bible.

Brethren, we have an heritage which I fear not many today are worthy of. In an analysis of our 1957 Statistical Report we list a membership of 18,697 Brethren. Our Sunday School average reported was 10,273 (55%); while for Morning Worship we had an average total of 8,838 (47%); only about 7% of our entire membership attended Prayer Meetings, which Service is called the Church's Power House!

We hesitate to criticize for there are many good things to further, but we must face facts in a rapidly, and increasingly so, hostile world.

This is a busy and highly-charged day in the World's history. Men are everywhere losing their "Spiritual Bearings." We must, as our ancestors did 250 years ago, halt and meditate carefully as we consider the, "Thus saith the Lord." Unless we judge ourselves we will not only be judged by others, but by the Lord Jesus Christ, also.

(Delivered at the Indiana District Conference, Shipshewana Lake, Indiana, on June 17, 1958.)

is far easier for men to substitute "fuss" and "Form" TRUE GODLY LIVING. We are so apt to choose God's Word only what we like which in practice means that we omit the phrase, "the whole Bible" from slogan, "The Bible, the whole Bible and nothing but Bible."

As I quote, for emphasis, a paragraph from the Moderator's Address of the 1955 General Conference, by Rev. Andrew B. Brant? "It would seem in this Laodicean age of Apostasy and Unbelief, Materialism and Humanism in such a day as this when the Foundation of the Church is being questioned and doubted, when denials of Fundamentals of the Faith are made on every hand, when the excelling of the Organization is placed paramount to the Organism (Life Itself), and It almost gone, in many quarters forgotten and in others It is not recognized because our Children now grown and grown-up, have seen such a weak demonstration of the power of the Gospel that they wouldn't recognize the thing if they saw it. We (churches and individuals) deceive our consciences by saying, 'The times have changed,' they have—BUT NOT THE LORD JESUS CHRIST, His Gospel of Salvation and His Teachings on the way of life with fulness of joy, They remain the same even unto the end." Brethren, this isn't pessimism, it is realism!

Nowhere in the Old or New Testaments of the Bible does the Word tell God's followers that following Him is an easy and complacent life. Where is our supposed standard of non-conformity, and separation from the world in its fashions of style, habits, etc.? Have we not gone a long—much too far—from the truths of God's Word? We do not desire to go back to the narrow interpretation of some of our forefathers, but have not we almost altogether cut loose from the "moorings?" Personally, we cannot agree with the worldliness of much of so-called Christendom. It cannot stand the test of the power of the Gospel. Times may change, but not the principles of God!

The Apostle Paul was a man of small physical stature and his speech contemptible (2 Cor. 10:10), but the Spirit of God in him made him to be a Spiritual Power and man to be feared by the ungodly. Men might reject him, belittle his words of warning and exhortation but God vindicates His true servants. The inspired Apostle warns men not to be foolish in their own reasoning and their own patting of each other on their backs. "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves and comparing themselves among themselves, are not wise." (2 Cor. 10:12). These problems and the need of these warnings are not new, yet, they are so increasingly evident in this ungodly day that they assume alarming proportions.

In this 71st Conference of the Indiana District of Brethren Churches, this Moderator believes THE GREAT PROBLEM FACING THE BRETHREN DENOMINATION TODAY IS A SPIRITUAL PROBLEM! Organization and planning are needed. God is a god of order. For example, study the great outer space, and even first of all, this earth itself and note that God is a god of definite order. And yet, we are taught by our Lord and Master, Jesus Christ, that without the Spirit of God,



the Spirit of true Bible holiness, the Spirit that was in Jesus Christ when He lived on this earth as the son of man, we can do exactly nothing. Unless a church and its members as individuals are bearing fruit (souls) for the Lord Jesus Christ, we are doing in His sight, EXACTLY NOTHING.

Let your Moderator make himself crystal clear; we need organization and planning, but without the Spirit of Jesus Christ filling the lives of the members of our beloved church, the Brethren Church, we will continue to either stand still, go backward, or grow at a snail's pace.

In other words the church cannot be operated on business principles only. We must work also, on the substance of the theme of 1 Cor. 13, which is undeniably "LOVE." But to stop with this alone is only a half-truth, or perhaps worse than a half-truth. God is also, definitely a God of "WRATH." God forgets our sins when we repent, forsake sin, and seek with the whole spirit and soul and body to be His. But, God also, has His hands on His servants and will without a single failure or exception vindicate all who trust Him in full obedience. Many are the troubles of the "children of disobedience." Yes, God is a god of WRATH as well as a god of LOVE. Many men, women, and young people are being deceived and lost today by the one-sided teaching that God is too good to punish or that He is a god of love only.

Could it be that too many of us preachers and evangelists are tempering our messages to a dying world, today, by thermometers which receive their readings from unspiritual church members? Paul said, "But speak thou the things which become SOUND DOCTRINE." (Titus 2:1). And then he closes that second chapter of Titus with, "These things SPEAK, and EXHORT, and REBUKE with all authority. Let no man despise thee." (Titus 2:15).

It is pleasant to be popular for a time. Jesus became very popular with the masses as long as He fed them,

healed their sick, raised their dead, and gave promise of supplying their physical wants without asking a change in their lives. But when He asked them to take up their crosses and follow Him, the greater percent departed and forsook Him. If that was true in the day of Jesus it is still true. The true pathway to God is not crowded, even today! Let us beware!

American Christendom is today facing the sad truth that millions of professing Christians want only about a 15-minute sermon on Sunday Morning. And they do not want any Sunday Evening Church Services, nor Mid-week Prayer and Bible Study Meetings. But these same Professing Christians usually spend several hours per week and sometimes each day several hours viewing and listening to the programs of, in far too many cases, ungodly men and women! Their children are fed all week on a diet of everything else than the teachings of Jesus Christ. And furthermore these same people have the "nerve" to inform the preacher as to what they want him to preach about! HOW CAN THE SUPPOSED CHURCH OF JESUS CHRIST GROW SPIRITUALLY ON SUCH A DIET? Is it any wonder America and the World have great crime and moral problems? or so-called juvenile delinquency problems? Is it any wonder we find it difficult to find enough ministers to fill these pulpits?

Thank God! Our young people are not all delinquents. The problems and temptations facing them coming from a godless, commercialized dollar-grabbing society are tremendous. May God continue to show mercy to our young people who are not to blame for these conditions. And may God be merciful to those fathers and mothers who say, "There isn't any harm in this and that. They must have their fling." CHRISTIANS NEED TODAY TO EXERCISE THE MOST CAREFUL SPIRITUAL DISCIPLINE ON THEMSELVES AND ON THEIR CHILDREN.

Editor Benshoff, writing in the April 30, 1955 issue of the "Brethren Evangelist," quotes Bishop Richard C. Raines, resident Bishop of the Indiana area of the Methodist Church as saying, "It is a strange and almost impossible fact that in the last 25 years the status of religion has improved while the status of personal morality has decayed. Church attendance, the sale of religious books, the interest of young people—statistics in these and other fields show that the graph of religion has gone steadily up in the last quarter century. But in the same

interval, personal morals seem to have disintegrated. Alcohol consumption is up, juvenile delinquency has soared and sex standards seem to have disappeared in large groups."

Editor Benshoff says in concluding his quotation and comments, "The fire-power of Bishop Raines' message is found in these words, 'The question arises whether there isn't something wrong with a religion that increases in size but decreases in power of producing moral character.'" We too agree with our Editor who says, "God bless the ministers and lay members of the churches who, firmly grounded in the faith, dare to be the true witnesses, faithfully proclaiming the true Gospel in a day when apostasy, with its accompanying relaxing of spiritual disciplining, has led many astray."

My minister or laymen brother, you take a stand on this problem of Spiritual discipline and moral issues and see if you don't believe in present-day persecution. Far too many professing Christians don't want the minister to mention moral problems or personal conduct. If you do they threaten to tell you where the door is. About all they want you to preach about is the Jew or to tell a little Bible story. I hope that isn't true of your church. In spite of all the unpleasantnesses, the Moderator exhorts our young ministers to prayerfully "speak, and exhort, and rebuke with all authority. Let no man despise you." (Titus 2:15).

Now a word to our churches regarding our young ministers as well as older ones. We are lamenting and deploring the fact that so few young men are accepting the call to the ministry. I wonder, are we encouraging those who have already accepted the responsibility of declaring the sacred Life-giving Word, or are we finding fault constantly and threatening in one way or another to kick them out if they displease us? Did you know that God has a way of discharging those whom He finds unfaitful? "Touch not Mine anointed, and do My prophets no harm," (Psalm 105:15) is still in the Bible, and believe me, God soon becomes red in the face, (one example Judges 2:14) when man puts his hands on His servant unjustly. I am aware that these are strong words but it is high time that we become awakened to what God says about some of these pertinent truths.

God never forgets His faithful servants whether they be ministers or laymen. Ministers make plenty of mistakes and many of them come far short of the best God could do through them if they obeyed Him completely. We do not believe the minister should be placed upon a pedestal either way one might look at this question. He is not infallible! Nevertheless the minister IS a human being and when treated as such we will have more entering the sacred pulpit. It is lamentable and unprofitable to have men enter the ministry only to have them become inactive so soon. Let us again hasten to say that there are two sides to this problem and may God help us to analyze in a better way.

Almost all ministers are underpaid, especially when times are good. No minister can do his best when he is crippled financially. This Moderator heard of a young minister being informed one time, "You ministers are expected to live a sacrificial life." It reminds me of a story told about a brother who was praying for his Pastor. A portion of his prayer went like this, "Oh God



keep our Pastor humble, I'll see that he is kept
r." Truth? Sometimes, too much so.

Is your Pastor's home what it should be? If not, why
? Are you letting it be the last thing to be improved
then wondering why it is difficult to find a minister
come to your church? Your minister doesn't want nor
ect to live easier nor better than you do. Usually he
seeking ways to help those who are less fortunate
a he is. Remember also, many times your Pastor and
companion are far away from family and place of
h. Encourage them with urged and provided vacations!
ry true minister needs time off and vacations. His
k requires a tremendous amount of mental and nerve
gy. And the same is just as true of the wife. Too
y have to drive themselves in order to keep both
y and soul together until they are broken physically
mentally. Your Moderator doesn't mean to be harsh
critical but these things need to be said. Usually if
is conscientious, he will not complain but keep
gging on. No one likes a chronic complainer or fault
er. Let us pray that some of these remarks will help
o solve these problems in a mutual way.

Just a word about the Central Planning and Co-ord-
ing Committee. If your church has not entered into
effort, don't give up. We urge you to accept this
h. This forward step has been needed for years. It is
fortunate that this very first year this financial un-
aking has come when a recession is bothering the
rches. But we hope that each one will do a little bet-
than he thought possible at first. We believe that
e of these problems will be solved so that our beloved
rch will go forward in the next few years in a much
ater way.

We urge every church to re-evaluate the absolute need
a strong Mid-week Prayer and Bible Study Service.
We believe that our break-down in Sunday Evening Evan-
gistic Services, and Mid-week Prayer and Bible Study
otions is rapidly leading us into a serious grip of the
my of souls. No church can progress Spiritually with-
a strong Missionary emphasis, and a fervent evan-
gistic and prayer effort! I challenge anyone to prove
statement untrue. If we are to grow and meet with
G's blessings we must meet this challenge.

It is our opinion, backed with much Scripture and the
erience of sacred history, that the method of secur-
ing church members by receiving their permission and
ingness to be baptised without the fervency of a Holy
ist revival, with exceptions, most assuredly, is adding
our church membership rolls numbers who have failed
experience genuine conversion. It means something
be truly born again. A born-again Christian is a NEW
NG! His life and conduct are absolutely different.
n aware that some may not agree with us, but expe-
ence teaches us as to the dire results in far too many
rches because of either unborn-again church members
unspiritual Christians. It is almost impossible to have
revival in some churches. Why is this true if
above is not at least partly to blame? May God help
to be illuminated along these lines. Evangelism is
ded today just as much as ever before if not more so.

Our Moderator sees a great break-down in far too
y of our modern homes. With all due respect to
hers, and financial needs of this hectic day, we be-

lieve Father has been relegated to the place of second
fiddler in too many instances. Father, Scripturally speak-
ing, is to be the head of the home. Motherhood has been
lowered by the fact that far too many women are imi-
tating the man in work, dress, and personal habits. The
home and children suffer more than words can describe.
The Brethren Church needs more godly Mothers with
prayer altars by their knees! May we think, pray, and
do something about this problem.

My fellow Brethren ministers, may God help us to live
and preach and teach "the Word for our day" to every
needy person as we have the opportunity. We have every-
thing to gain for has not God said, "Have not I com-
manded thee? be strong and of a good courage; be not
afraid, neither be thou dismayed; for the Lord thy God
is with thee whithersoever thou goest." (Josh. 1:9).

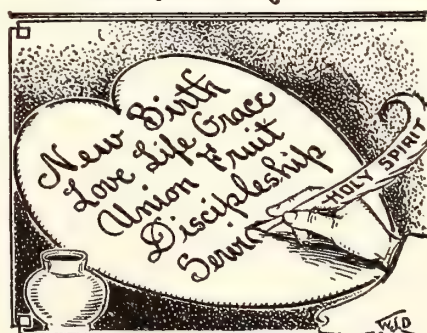
To our churches who seek to go forward in all ways
possible, let us remember what the Lord Jesus said,
"... upon this rock I will build My church; and the
gates of hell shall not prevail against it." (Matt. 16:18).

And to the faithful followers of the Lord Jesus Christ,
"Fear none of these things which thou shalt suffer: be-
hold, the devil shall cast some of you into prison, that
ye may be tried; and ye shall have tribulation . . . : be
thou faithful (full of faith) unto death, and I will give
thee a crown of life." (Rev. 2:10).

In closing, may I refer you to a most powerful mes-
sage and challenge given us recently by our brother,
Rev. Henry Bates, in an article, entitled, "America at
the Crossroads." We agree that Communism, Cathol-
icism, and perhaps even more so, Modernism, is rapidly
destroying America and threatening the very life of the
Brethren Church. Let us realize that "New Testament
Christianity" in its fullest meaning is the road that leads
us to victory. We have a wonderful Bible, an unmatched
Christ and a God who is ALL powerful (full of power).
Are we yielded to and being used by our Lord? Let us
in this the 250th year of our existence as a Brethren
Church reaffirm our heritage by a new and full con-
secration. We have the greatest of all "hopes" in this
world in which we live. "Teaching us that, denying un-
godliness and worldly lusts, we should live soberly,
righteously, and godly, in this present world; Looking
for that blessed hope and the glorious appearing of the
great God and our Saviour Jesus Christ." (Titus 2:12, 13).

Oakville, Indiana.

"YE ARE OUR EPISTLE"



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistan

LOUISVILLE LAYMAN ENTERS Missionary Board Employ

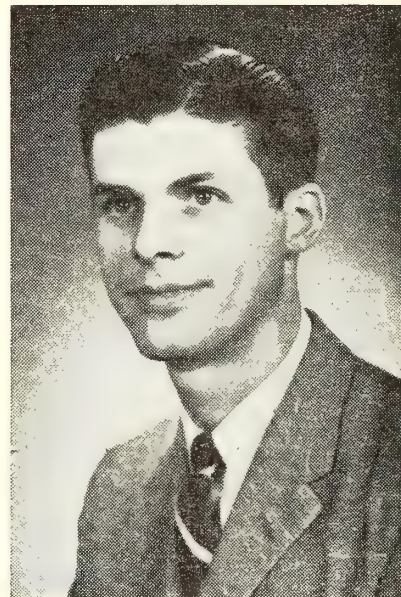
TOO FREQUENTLY our Christian workers on Boards and in other denominational employment must come from the ranks of the ministry, where they are needed so desperately as pastors of churches. The newest staff member of the Missionary Board, however, comes from among the laymen and promises to make a fine contribution to our missionary program.

About August 1, Dale Long, a member of the Louisville Brethren Church, will begin his service as Associate Secretary of the Missionary Board of the Brethren Church. This young man, who was born in Canton, Ohio, was graduated from Timken Vocational High School and Canton Actual Business College; later he moved to Louisville, where he became a member of the Brethren Church.

In the Louisville Church he has served variously as Sunday school teacher, superintendent of the Sunday school, member of the choir, president of the Laymen, Chairman of the Youth Board, Vice moderator of the church and deacon. In civic affairs he has served as Treasurer of Stark County Evangelism Fellowship. He has been employed as bookkeeper and accountant in industry in the Canton-Louisville area—from which, incidentally, he comes very highly recommended.

Dale, together with his wife, Marjorie, and their three children—Nancy, David and Bruce—will move to Ashland (on Park Street) about August 1.

After a period of orientation in the history and program of our missionary work, it is expected that this new member of the Board's family will spend considerable



MR. DALE LONG

time traveling among our churches in the interest of the recently-established Revolving Fund, in promoting stewardship training and in disseminating missionary information.

This increase in our staff should constitute a tremendous help to our present missionary endeavor. Get acquainted with our new Associate Secretary at General Conference time; he will be in the Board office most of the week.

ROWSEY REVIEW

Dear Brethren in the U. S. A.:

Here we are in Argentina and rapidly becoming settled in our new home. After being here two and a half months we are finding our way around fairly well, and we are very happy with the spirit of friendship and cooperation which the people here have expressed to us.

I have attended the conference in Rosario and have seen the church in action in that community. We have observed the church in Nunez move into a visitation program, and we are happy with the attitude they have shown. The "Iglesia de los Hermanos en la Argentina" (The Brethren Church in Argentina) has many opportunities for service before them, and the people seem to be interested in grasping these opportunities. As we learn the language, we are better able to communicate with the people and our friendship with them deepens.

We arrived in Argentina during nice weather, and we were able to begin to get settled before the cold set in. We did receive our share of the grippe which everybody seemed to have, but then the warm weather came back

and we regained our energy. Now the weather is nice although it gets quite damp in the evening and nights and the air is rather humid. The people here say that the whole it has been a very light winter—a fact for which the Rowses at least are thankful.

We have begun a wonderful fellowship with the Byle here in Buenos Aires which we will enjoy more and more as the days go by. They have been a great help to us getting settled, and we certainly appreciate this assistance. We have benefitted tremendously also by David Palaci's help, especially in getting our things through customs. David, with his ever-present smile and his helping hand, has been an easy person to turn to when help was needed. We have made many friends here which always helps when you settle in a new country.

We thank all of you who have written, and we expect to answer your letters personally as time permits.

We take great joy in being able to serve the Lord in Argentina and to be representatives of the Brethren Church in Argentina.

In His service, The Rowses



What's Doing in the Churches



LEVITTOWN, PENNSYLVANIA

was the evening of the first Sunday of January, 1958, several members of the Sergeantsville Brethren Church met with ten people from the area around Levittown, Pennsylvania to worship together. On each heart was the prayerful hope that a new Brethren Church would be established in this community.

Six months have passed since that evening. Many events have transpired—some encouraging, some discouraging. Though all of it we have emerged with the strong conviction that the Brethren Church has a tremendous opportunity here which must be promptly nurtured. We are praying that the denomination will rise to the challenge and quickly seize upon the possibilities for a great work in this section of the country.

Levittown is a new community of approximately 70,000 people. It lies eighty miles south of New York and thirty miles north of Philadelphia. One mile away is Fairless Hills with 8,000 inhabitants. Only six miles away is Camden, New Jersey, with a population of nearly 200,000. Across the Delaware River from Levittown, Pa., ground has been broken for Levittown, New Jersey, which will have a population of approximately 50,000 in the next few years. Within the area from New York to Philadelphia, it is estimated that approximately ten percent of the population of the United States resides. It is almost impossible to believe that the Brethren Church has but two or three small churches (with a total membership of sixty-seven souls) in the midst of these teeming millions. There are many strong churches to be had here and the effort to establish them would not be great. People are yearning for the message of salvation. How dare we sit in complacency when the need is so apparent?

We are pleased to be able to say that the Pennsylvania District is certainly not complacent. It is providing an excellent pattern for other districts to observe and emulate. The Mission Board, under the dedicated leadership of John Golby and Floyd Benshoff, has provided the impetus for complete cooperation throughout the Pennsylvania District. The pastors of the Vinco, Berlin, Sergeantsville, Calvary, Johnstown II and III, and Waynesboro Churches have all made the journey to speak to us here. We also had the pastor of the Washington, D. C., Church speak to us. (Slated in the future is the pastor of the Pittsburgh congregation). Often these men would come with them dedicated laymen who provided special music, told children's stories, or who came along just to encourage us by their presence. Every Sunday evening, we find among us many of the fine folk of Sergeantsville who have been faithful, prayerful, and enthusiastic in

their support of the work. The Sergeantsville Church has loaned us hymn books as have the Washington Brethren. The Calvary Brethren, small in number and resources though they be, have bought chorus books for our young people. And now, Mr. and Mrs. Clyde Leeson, one of our splendid young couples from Fairless Hills, have come forward with a gift of fifty dollars which will provide us with a fund toward the purchase of our own hymn books. When we asked for advice concerning the choice of Sunday School materials, we were swamped with materials from many churches of the District. And best of all, it has been our very great pleasure to receive cards and letters from individuals and churches—from Indiana to Florida—just to let us know they are praying for us.

And what is the result of all this? Has the Lord blessed the efforts of the Brethren? Of course He has.

After eight weeks of services held in a home, He opened for us an ideal meeting place in the Fairless Hills Community Center for which we pay no specified rent. We are obligated only to contribute whatever we feel we can afford toward the upkeep of the center. Certainly this was evidence of His approval.

For the first four months of the work we conducted only a Sunday evening worship hour each week because Brethren speakers were not available to us at any other time. Despite the fact that evening services are not well attended in the community, we have attracted up to fifty-five people at our services. Just ten weeks ago we started our Sunday School under the capable direction of Major and Mrs. Charles Clague, former members of the Washington Church. On the roll of the Sunday School appear the names of thirty-five people. Very few Sundays have passed without the appearance of a new face or new faces among us in our Sunday School. We have two new families with a total of eight people who will join us in the next few weeks which will raise our total to at least forty-three. Here again, the opportunity is great—most of the inhabitants of Levittown and Fairless Hills are young people involved with the task of raising their families. You must agree that this is a paradise for the Sunday School worker and an extremely fertile field for the Brethren Church which so desperately needs young people to dedicate their lives to the work of the church. The third service that we have begun is the prayer meeting. Rev. W. L. Thomas led our first meeting and a great blessing was experienced by all who attended. We are now seeking some way by which we can begin our regular Sunday morning services. Will you direct your praying to that end?

Brethren, a miracle could very easily occur here in Levittown. The potential is tremendous. Of course, we need a strong leader—a man of God to help us direct and organize this work. If we had such a man, there is no doubt whatsoever that our growth would be nothing short of phenomenal. In September, after the vacation period is over, we are going to organize a personal visitation program which is something we sorely need.

That is essentially the story of the Levittown work as it now stands. Brethren, we solicit your interest, your support, and your prayers. God help us to grow and prosper and to plant this message of love in the hearts of men everywhere.

Phil Nolte.

**Tentative Program
of the
SEVENTIETH
General Conference
of the
Brethren Church
August 18-24, 1958
Ashland, Ohio**



CONFERENCE AUXILIARY PROGRAMS

WOMAN'S MISSIONARY SOCIETY PROGRAM

Conference Theme: EXPANDING HORIZONS—Psalm 19

THE WORLD AROUND US

Tuesday morning—8:00-9:00

Opening of Conference
DevotionsMrs. E. E. Whitted
President's AddressMrs. Russell Rodkey
Theme song and benediction

Tuesday afternoon—1:30

Congregational Singing
DevotionsMrs. Hilda Carpenter
Special Music
SpeakerRev. John Grimley
Theme song and W. M. S. benediction

THE WORLD WITHIN US

Wednesday morning—8:00-9:00

Opening of Business Session
Report of SecretaryMrs. Jordan
Adoption of Goals and project
Theme Song and benediction

Wednesday Afternoon

Program workshop with S. M. M. at Park Street Brethren Church

THE UNIVERSE ABOVE US

Thursday morning—8:00-9:00

Election of officers

Continuation of reports
Theme song and benediction

Thursday afternoon—3:00-4:00

Songs
Devotional talk
Memorial MusicaleMrs. John Gold
Thank offering
Theme Song and benediction

THE GROUND BENEATH US

Friday morning—8:00-9:00

Adoption of budget
Theme song and benediction

Friday noon

W. M. S. Luncheon at First Christian Church
Bryan W. M. S.Mrs. John Grimley, Speaker
Project offering

SETTING OUR SIGHTS ON GOD

Saturday morning—8:00-9:00

Installation of officers
A Look at the future
Theme song
W. M. S. Benediction

NATIONAL LAYMAN'S PROGRAM

SLOGAN—EVERY LAYMAN AN ACTIVE LAYMAN

Text—John 1:7—"But if we walk in the light, as he in the light, we have fellowship one with another."

Tuesday, August 19th, 8 A. M. to 9 A.M.

nn SingingH. D. Hunter
l to WorshipJohn Golby, President
otionsNeal Smith, Cumberland, Md.
inessCommittee Appointments, Goals Report

Wednesday, August 20th, 8 A. M. to 9 A. M.

nn SingingH D. Hunter
l to WorshipJohn Golby, President
otionsHoward Crom, Escalon, California
inessMissionary Home Report, New Project

Thursday, August 21st, 8 A. M. to 9 A. M.

nn SingingH D. Hunter
l to WorshipJohn Golby, President
otionsJohn Lichty, Falls City, Nebraska
inessElection and Installation of officers

Friday, August 22nd, 8 A. M. to 9 A. M.

nn SingingH. D. Hunter
l to WorshipJohn Golby, President
otionsEverett Miller, New Paris, Ind.
iness“The Brethren Layman”

Friday, August 22nd, 9:30-10:25 A. M.

men's General Conference Hour
pirational Hour Sponsored by Laymen
otionsJohn Golby, President
al SoloJohn L. Carnochan, Hagerstown, Md.
akerHonorable John P. Saylor,
Congressman from 22nd District, Pennsylvania

Friday, August 22nd, 12:30 to 1:30 P. M.

isters and Laymen's Luncheon
In full charge of Ministers

Friday, August 22nd, 1:30 to 2:30 P. M.

men and Brotherhood Presentation

Saturday, August 23rd, 8 A. M. to 9. A. M.

nn SingingH. D. Hunter
l to WorshipPresident
otionsHarry Berkshire, Masontown, Pa.
inessUnfinished Business

Saturday August 23rd, 2 P. M.

men's Executive Meeting



BRETHREN YOUTH CONFERENCE PROGRAM

Theme: “Count the Cost”—Luke 14:28

me Hymn: “Count Well the Cost” by Alexander Mack

Monday afternoon

0 Registration (Founders Hall)—50c
3 hren Youth must present credentials to register

Monday evening

7 0-9:00 Attend General Session
9 0-10:00 “Meet Your Man” (Student Union)
Film: “Come Up Higher”

Tuesday morning

8 0-9:00 Brotherhood and Sisterhood Sessions

9:15- 9:45 “Sing unto the Lord”John Terrell
9:45-10:15 “Baptism”Dr. J. R. Shultz
10:15-10:30 Prayer Cell Groups
10:30-11:15 Preparation period—Five Groups
11:15-12:00 CHAPEL—Founders Hall Little Theatre
Film: “45 Tioga Street”

Tuesday afternoon

1:00- 1:55 Choir Rehearsal, Little Theater
2:00- 3:00 B. Y. Business Meeting
Jim Rowsey, presiding
3:00 RecreationKen Mundorf

Tuesday evening

6:40- 7:15 Vespers: “It Ain't Easy”
Rev. Vernon Grisso
7:25 Attend General Session
250th ANNIVERSARY PAGEANT

Wednesday morning

8:00- 9:00 Brotherhood and Sisterhood Sessions
9:15- 9:45 “Sing unto the Lord”John Terrell
9:45-10:15 “Laying on of Hands”
Rev. Lyle Lichtenberger
10:15-10:30 Prayer Cell Groups
10:30-11:15 Preparation Period—Five Groups
11:15-12:00 CHAPEL—Founders Hall Little Theater
Film: “Split-level Family”

Wednesday afternoon

1:00- 1:55 Choir Rehearsal, Little Theater
2:00- 3:00 B. Y. Business Meeting
President, Jim Rowsey
3:00 RecreationKen Mundorf

Wednesday evening

6:40- 7:15 Vespers: “The New and the Old”
Rev. Vernon Grisso
7:25- 9:00 Attend General Session
(Sunday School Program)
9:00-10:00 CAMP RALLY

Thursday morning

8:00- 9:00 Brotherhood and Sisterhood Sessions
9:15- 9:45 “Sing unto the Lord”John Terrell
9:45-10:15 “Love Feast and Feetwashing”
Rev. Don Rowser
10:15-10:30 Prayer Cell Groups
10:30-11:15 Preparation Period—Five Groups
11:15-12:00 CHAPEL—Founders Hall Little Theater
Film: “Salt of the Earth”

Thursday afternoon

1:15- 1:55 Choir Rehearsal, Little Theater
2:00 PICNIC and RECREATION
(out of Ashland)
Meet outside Student Union

Thursday evening

6:40- 7:15 Vespers: “Requirements”
Rev. Vernon Grisso
7:25- 9:00 Attend General Session
(Mission Board Program)
9:15-10:00 “Who Are You?” (Little Theater)

Friday morning

8:00- 9:00 Brotherhood and Sisterhood Sessions

"Life Begins"

SpeakerMrs. J. Milton Bowman

Wednesday—8:00 A. M.

OptionsPennsylvania District
 Special MusicPennsylvania District
 "The Sisterhood Life"
 Line GolbyIn Charge

Thursday—8:00 A. M.

OptionsCentral District
 Special MusicMid-West District
 "Training for Life"
 Special Meeting

Friday—8:00 A. M.

OptionsSoutheastern District
 Special MusicSoutheastern District
 "Sharing the Life"
 Speaker

Saturday—8:00 A. M.

OptionsIndiana District
 Special MusicIndiana District
 "The Cost of Life"
 SpeakerCarol Berkshire

Anniversary Year Retrospections

Rev. PERCY C. MILLER

BRETHREN YOUTH AT WORK

ATTENDANCE at General Conference by the youth has generally been good. A number of around 85 in 1948 grew to a total of 243 delegates at one point. Leaders are hoping for still greater heights to be reached. The beginning of specific youth emphasis at the district level is not new but yet a greater emphasis on a special program has been emphasized more in the work of Brethren Youth. It is within the jurisdiction and plan of the leadership of Brethren Youth to aid individual districts in setting up worthwhile programs.

The establishment of such district emphasis has come about largely because of the setting up of district youth groups which in turn took it upon themselves to see that they had their programs arranged at the Conferences. Usually with Brethren Youth taking the initiative at General Conference, the districts increased their interest in their own districts and thus every youth was benefited.

The first National Conference for Brethren Youth was conducted in 1945, while the first District Conference of Brethren Youth was held in the year 1949. Actually there was emphasis on youth in Conferences before these stated ones, but the emphasis was more on the developing of an individual program geared to youth at these meetings. National Conferences for Brethren Youth have been conducted since 1945 with no year being excluded, and District Conferences for youth have been conducted in every district of the Church.

Perhaps one of the most important features to appear at the National Conference for Youth programs has

been the youth communion. Young people have been inspired to renewed Christian activity by this most sacred service. The three-fold communion, as practiced by the Brethren, has been the practice of service, without exception.

The place of National Conference for Youth has always been at Ashland, Ohio, though the place of meeting has at times been different. The place of meeting at Ashland College has been in Park Street Church, in Founders' Hall, in a large tent, in the new Student Union, and at times in the various other buildings on the campus.

Special features of the Conferences have included orchestras, picnics, hikes, campfires, pageants and plays and radio broadcasts. Through the years the leaders of Brethren Youth have provided a variety of events to entertain as well as to inspire and instruct the youth.

Perhaps nothing can exceed the influence of youth rallies on the development of the youth program within the church. Youth rallies are not new in the church but they received new impetus with the establishment of a definite youth organization. Every district in the church participates in this area of youth emphasis. In some cases youth rallies occur every three months, in other areas it is every six months, and in still others the youth will meet once a year. There is no way to measure the influence of these rallies, except to say that the youth program is growing.

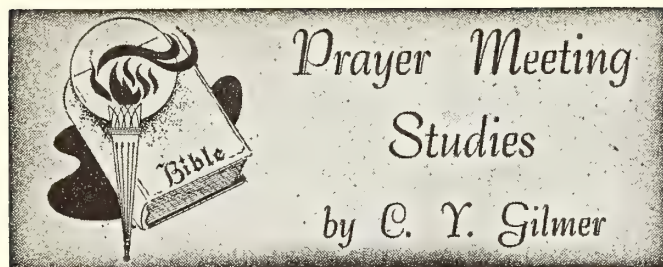
A number of interesting features have been included in the youth rallies that have been conducted. At many of them our returned missionaries have spoken and have given the challenge to service. At a rally conducted for Northeastern Ohio, the youth packed 77 boxes for German relief. Other projects conducted at rallies include: making scrapbooks for the sick, the purchase of a mimeograph for South America and the purchase of a mimeograph for the Brethren Youth office, plus many individual projects too numerous to mention.

The attendance at many of these rallies has been growing continually. The district of Northeastern Ohio has had to divide its group, setting different meeting times to accommodate the numbers. In several instances, state-wide rallies have been conducted, and in one case a total of 450 was reached at an Indiana State rally. It should be said to the credit of the adult advisors that without them such programs would not be possible.

At present the leadership of Brethren Youth is increasing its efforts to strengthen the work of district and local rallies. Without the support on the local and district level, nothing can be accomplished. Actually there is no better way to strengthen the work than through participation in youth rallies. (The material for this article furnished by Rev. and Mrs. Charles Munson.)

ANNIVERSARY PAGEANT

Tuesday Evening
of
Conference Week



THE INDWELLING GOD

Go not, my soul in search of Him;
Thou wilt not find him there—
Or in the depths of shadow dim,
Or heights of upper air.

For not in far-off realms of space
The Spirit hath its throne;
In every heart He would find place
And waiteth to be known.

Thought answereth alone to thought
And Soul with soul hath kin;
The outward God he findeth not
Who would not God within.

And if the vision come to thee
Revealed by inward sign,
Earth will be full of Deity
And with His glory shine!

Thou shalt not want for company,
Nor pitch thy tent alone;
The Indwelling God will go with thee,
And show thee of His own.

O gift of gifts, O grace of grace,
That God should condescend
To make thy heart His dwelling-place
And be thy daily Friend!

Then go not thou in search of Him;
But to thyself repair;
Wait thou within the silence dim
And thou shalt find Him there.

—Hosmer.

GOD DWELLS NOT in temples made with hands (Acts 7:48-50; 17:24, 25). It is not a matter of going to Jerusalem or to Mount Gerizim but of worshipping "Him in spirit," or in the human heart (John 4:20-24). The Spirit of God indwells the body of every true believer (1 Cor. 6:19, 20). God wills to establish His fountain-head of salvation and rejoicing by His indwelling Spirit within the heart of every Christian (John 7:37-39). The indwelling of the blessed Holy Spirit is as a river or voluminous spring of living water within the heart of a child of God (John 4:13, 14). The time that this indwelling began was when Jesus was glorified by a resurrected body (John 20:19-22). The Spirit in the person of Jesus was with the disciples prior to His crucifixion (John 14:17b), but indwelt them after His resurrection (John 20:22).

The world, the unconverted, cannot receive the Spirit (John 14:17a), but the saved have the indwelling Spirit

(Rom. 8:9). The indwelling Christ is our hope of glory (Col. 1:27b) and the guarantee of the resurrection of our bodies (Rom. 8:11). It is the Spirit of Christ who seeks admission at the door of the human heart (Rev. 3:20). The Christian should regard his body as God's holy temple (1 Cor. 10:31). The whole creation is awaiting the adoption of the bodies of the saints (Rom. 8:23). To abuse the body is to sin against the Holy Spirit (1 Cor. 6:15-20). Because the body is the Spirit's abode we are to marry only in the Lord (2 Cor. 6:14-16). We are to avoid the habits and the thoughts that defile the body and the mind (1 Cor. 3:16, 17). The sins of the tongue are indeed grievous to the Spirit (Eph. 4:29-32). We have not given God anything unless we have given Him our bodies (Rom. 12:1, 2).

My body is a temple,
To God it doth belong;
He bids me keep it for His own,
He wants it clean and strong.

The things that harm my body
I must not use at all;
Tobacco is one harmful thing,
Another . . . alcohol.

Into my mouth they shall not go,
When tempted I shall answer, "No!"
And every day, I'll watch and pray,
"Lord, keep me pure and strong alway."

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

HELP FOR PARENTS

ONE HALF of the children in the United States are growing up in homes where religion is of minor or no importance as far as influencing the home is concerned. One half of the children are not attending Sunday school; they seldom, if ever, attend a church service of any kind; they are subjected to a home environment that is not conducive to the development of spiritual values.

Before one half of the parents, at least, in our nation can be helped to become better parents and to provide their children with spiritual nurture, they themselves must be reached for Christ and led to partake of the spiritual food of God's Word. It is a strange thing that many parents fail to realize that their children are the products of their own attitudes toward life. All children are different, but in each one there is a reflection of the basic attitudes of parents. What children learn in father and mother becomes a very vital part of their lives.

As Sunday school workers, we have many obligations and opportunities in our work with and for parents. Our own work directly with the children is greatly affected by whether we are good team-workers with the parents.

good approach to make is to inform the parents regarding what our churches can do to help. We have to offer the children, and as parents come to understand all the good resources that are open to them, will encourage them to open the way for cooperation between workers and parents.

rs. N. H. Eudaly has said so well, "As a parent I have the right to have certain hopes, aspirations, and desires for my children. At the same time, I need to know there are many interrelationships that I need to know about and must respect. I become so busy with personal details of rearing my children that I often fail to realize that others are helping train them. I am child's 'home teacher,' and others help me as they help my child in the church and other areas. I need to realize that I might understand the tremendous importance of the home as an institution and the effects of its religious and other impacts on the children that are reared there."

our approach to parents, let us try to lead them to make three resolutions:

- 1) Not to send the children to Sunday school but to teach them.
- 2) To be regular in attendance themselves.
- 3) To make Christianity meaningful in their own lives.

(Sunday School Builder)

Lesson

Comments

by

William H. Anderson

Lesson for August 3, 1958

GUARDING OUR FREEDOMS

Lesson: Amos 7:10-15, John 8:31-35,
Galatians 5:1, 13-18, 25

WHEN THE PARK department of the city plants trees along the sidewalks, the trees are propped up to prevent their being blown over. We could remove the props and give the little trees their freedom. Yes, but what kind of freedom would they have? They would have freedom to be blown over by the next high wind. If we left the props there until the trees sent their roots into the ground and got a good grip, the props could be removed and the trees would stand" (W. B. Se-

us we see that freedom is not always best. To be free, freedom must be controlled and directed in proper channels.

FREEDOM TO BE

Before freedom can be exercised, it must be secured. All men are truly free. Jesus knew that the majority of men and women in the world were slaves—in bondage to sin and Satan.

The Jews could no more understand this than do people today. "We . . . were never in bondage to any men," Jesus proudly said. Then Jesus shocked them with these

words: "Everyone who lives in sin (practices sin) is a slave of sin" (John 8:34—Wms.).

How then do we become free? "If ye continue in My word, then are ye My disciples indeed; And ye shall know the truth, and the truth shall make you free."

Only Jesus Christ the Truth sets men free! The philosophies of men only serve to confuse and befuddle, but the Gospel is ever "the power of God unto salvation to everyone that believeth" (Rom. 1:16).

FREEDOM TO SPEAK

Amos the Prophet was a spokesman for Jehovah God. He was sent by God to the Northern Kingdom of Israel to warn them of the destruction that was coming to the land because of their idolatry and wickedness.

Amaziah, the evil Priest of Bethel, said unto Amos, "O thou seer, go, flee thee away into the land of Judah. . . . and prophesy there: But prophesy not again any more at Bethel" (Amos 7:12-13).

How frequent are the attempts to close the mouths of God's prophets! Amos knew what all true Ministers of the Gospel know, that God's message must be declared no matter how displeasing it is to the ears of the people!

Centuries after Amos, the Apostle Paul admonished all of God's Spokesmen to "Preach the word; . . . reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine . . . And they shall turn away their ears from the truth" (II Tim. 4:2-4).

FREEDOM TO DO

The Man of Faith—the Christian—stands "in the liberty wherewith Christ hath made us free." No longer are we bound by the old Mosaic Law.

Are we, therefore, free to do whatever we want? "Brethren," says Paul, "ye have been called unto liberty; only use not liberty for an occasion to the flesh." That is, as Williams in his translation puts it, "you must not let your freedom be an excuse for the gratification of your lower nature."

Paul then goes on to state a safeguard for this liberty: "But by love serve one another." The Christian is free to do whatever the spirit of love for his fellowmen dictates!

Christian people should rejoice in the freedom found in the Lord Jesus Christ. How free are we? Ralph Waldo Emerson puts it this way, "We are just as free as characters and culture can make us. When our lives are rooted in God, we can be trusted with freedom."

Lesson for August 10, 1958

JUSTICE IN GOVERNMENT

Lesson: Deuteronomy 16:18-20, Amos 5:12-15, Romans 13:1-7

"RUSSIANS can pass the buck to their government for the national behavior; we free Americans have to accept the responsibility for ours. Whatever our government does, it does either because we tell it to, or because we don't tell it to stop" (Milton Mayer).

JUSTICE AND THOSE WHO RULE

Governmental officials are God-ordained. When setting up laws to govern His people Israel, God made provision for

those who would rule over them. A people who expect order and decency in their land need to have good leaders to wisely rule them.

At the same time, God set forth qualifications to govern the conduct of those who rule.

1. **Righteousness should guide their every opinion.** "They shall judge the people with just (righteous) judgment" (Deut. 16:18). There is no excuse for men in high places who abuse their office of trust!

2. **In every matter they should deal justly, without regard for the individual involved.** "Thou shalt not wrest judgment; thou shalt not respect persons" (Deut. 16:19). In this way every man will be treated in the same way regardless of position, color, or creed.

3. **They should be men who are above taking a bribe.** "Neither take a gift: for a gift doth blind the eyes of the wise, and pervert the words of the righteous" (Deut. 16:19). Such conduct is always inexcusable whether it is a deep freeze given to a Democrat, or a vicuna coat to a Republican!

Because Israel failed to observe these commandments from God, Amos predicted that destruction would fall upon the nation. "For I know your manifold transgressions and your mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right" (5:12).

Amos reminds Israel that religion is not only a ritual and a mystical relation; it is an ethical relation to God and man. It evidences itself in whole-hearted devotion to God . . . and in loyal relation to one's fellows. Religion and morality belong together inseparably. We cannot be in true relation with God without being in true relation with our neighbors. (Julius A. Bewer)

JUSTICE AND THOSE WHO ARE RULED

No citizen has a right to expect officials in government to fulfill their responsibilities unless he in turn is willing to fulfill his.

"By the time of the Christian era it had become painfully plain that the corruption of government was not the fault of the governor or judge alone; it was all too often the fault of disinterested citizens!" (Frank S. Mead).

Here are the responsibilities of a good Christian citizen as found in Romans 13 (according to Williams translation):

1. **He should be in subjection to those in places of authority.** "Everybody must obey the civil authorities that are over him" (vs. 1).

2. **The authorities are in office according to God's permissive will, and for the people's good, and therefore, must be respected accordingly.** "Do you want to have no dread of the civil authorities? Then practice doing right, and you will be commended for it. (vs. 3).

3. **It is every citizen's duty to pay his rightful taxes.** "This is the reason why you pay your taxes, for the civil authorities are God's official servants faithfully devoting themselves to this very end. Pay them all what is due them" (vs. 6-7).

Justice Felix Frankfurter was right when he said, "No office in the land is more important than that of being a good citizen."



YOUTHFUL N. Y. CHOIR PRESENTING SACRED MUSIC ON EUROPEAN TOUR

The sound of 50 youthful voices raised in hymns and spending the summer in Europe to prove that American teen-agers are not hoodlums. The choristers, 16 to 18 years old, left their homes in Manhasset L. I. New York on a 43-day, five nation tour. They are all members of the Pilgrim Fellowship Choir of the Manhasset Congregational Church and most of them earned their own expenses of \$575.

The choir, directed by Robley Lawson, church music director, will present three motets especially written for them by Vittoria Giannini, an American composer who scored Shakespeare's "Taming of the Shrew" as an opera. The choral compositions, never before performed, celebrate the Birth, Crucifixion and Resurrection of Christ.

The youngsters will compete at an international choral festival in Wales, present a concert at the Brussels World Fair, and sing in churches in England, France, Holland, Germany and Switzerland.

The choir was started by Lawson over six years ago as an outgrowth of the church's Sunday Evening Youth Fellowship. The members still sing at fellowship meetings, and normally practice only an hour and a half a week. "Of course we've stepped up rehearsals for the tour," Lawson said. The European trip is the result of tours taken by the choir throughout the eastern United States.

LATEST MINIATURE MICROSCOPE SHOWN MEDICAL MISSIONARIES

A miniature microscope no bigger than a pocket camera was demonstrated in New York for medical mission personnel at the 28th annual conference of the Christian Medical Council and Overseas Work. Produced in England, the McArthur Microscope can be operated in the hand and is unaffected by vibration even in planes and jeeps. Dr. Robert G. Cochrane told a group of 57 doctors and nurses from overseas. He is technical medical adviser to the American Leprosy Mission and was for many years principal of the Christian Medical College in Vellore, India. The microscope is ideally suited for use in jungle heat or freezing temperatures, he said, and was part of the equipment taken on a recent Antarctic expedition.

Chief plagues of millions in the Far East and Africa, said Dr. Cochrane, continue to be leprosy and tuberculosis. Discussing recent developments in the treatment of leprosy, he said that the bacillae of the two diseases are almost identical.

Seminars on advances in the therapy of tropical diseases and discussions of public health and population

rol were interspersed during the three-day meeting by informal get-togethers between the nationals of countries, American and Canadian medical personnel. Dr. Douglas N. Forman, leader and host of the conference, announced that an East Asian Christian Conference of medical missionaries will be held in Hong Kong, Dec. 28-Jan. 1, 1959. Countries in the East Asian Christian Council, which is sponsoring it, are being asked to send three delegates each, he said. Dr. Forman is executive director of the CMC, a unit of the National Council of Churches' Division of Foreign Missions.

MISSIONARY DENTIST GROUP SEEKING MEN FOR OVERSEAS

Due to the lack of trained dental personnel among the nationals in most foreign countries of the world, the Missionary Dentist, Inc. has discovered unlimited opportunities to use Christian dentists in missionary work. Through its advertising program, its radio broadcast titled, "The Dental Story," its publications and conferences, The Missionary Dentist hopes to enlist in its ranks thousands of Spirit-filled Christian dentists and allied personnel.

There is hardly a country on the face of the globe where Dr. Vaughn V. Chapman, MD director, "where dental services are not needed. Dentists accepted for service are sent forth as members of a Dental Evangelism team, whose task and commission it is to bring the good news of Christ's death, resurrection, and imminent return, with the aid of dentistry, to the peoples of the particular country in which they are serving."

In some countries, due to nationalism and laws governing the practice of dentistry, MD personnel must be sent two by two into teaching positions and private practices.

Not all dentists serving with MD are on a full time basis. Some are accepted for part-time service of several months or more; others to serve as furlough replacements. But whether on a full or part time status the dental and dental qualifications of the candidates are carefully checked, and only those who have been born again, who possess a good knowledge of the Word of God, who are men of faith, and who have a passion for souls are sent forth. As a result of this, although hundreds of inquiries from dentists are received from all over the U. S. and many from foreign lands, only a very few have been able to qualify.

Dentists are needed now for service in Latin America, Africa, Asia, Europe, the Near East, the Far East, and the islands of the sea. Qualified Christian dentists and dental personnel interested are invited to make inquiry about missionary service with MD. Address: The Missionary Dentist, Inc., P. O. Box 7002, Seattle 33, Washington.

U. S. NAVY IN MARSHALL ISLANDS REPAIRS BOAT FOR MISSIONARIES

The U. S. Navy work force has put a missionary sailing vessel back on duty serving a 1,000-island parish in the Pacific Ocean. The skipper of the 60-foot ketch, the Morning Star VII, Miss Eleanor Wilson of Boston, re-

ported the operations to the American Board of Foreign Missions under which she serves.

The ketch is the latest in a century-old line of vessels that have carried Congregational Christian missionaries on their island rounds. The Morning Star VII was dragged from her mooring in a typhoon last winter and was cast ashore on a tiny island in the Marshall chain.

Micronesian workmen found they could not budge the ship with the tools available to them. There was a danger that they might split the ketch in two. But a Navy work detail from the Fourteenth Naval District saw a chance not only to help a missionary ship in trouble but also to gain some valuable training. With the help of a bulldozer, block and tackle and other heavy equipment, the Morning Star VII was moved more than 350 feet and relaunched intact.

"We owe our unbounded thanks to the Navy," Miss Wilson reported. "God bless those young men who bent their backs to a difficult task and brought their vision into reality."

OTHER LATE NEWS REPORTS

WASHINGTON, D. C.—The Seventh-day Adventist Church will merge its major educational institutions in a new multi-million dollar plant to be located on a 263-acre campus ten miles north of the District of Columbia. The three schools (Washington Missionary College, Adventist Theological Seminary, and Potomac University) are now in Takoma Park, Maryland, a suburb of Washington. They will be relocated in a rural area near Spencerville, Maryland.

CLEVELAND, OHIO—A meeting was scheduled for June 28 to organize the Ohio Citizens for Decent Literature Committees on a statewide basis. Citizens committees, concerned primarily with removing smut from public newsstands, have already been organized in Cleveland, Cincinnati, Columbus, Dayton and Sandusky. They include representatives of religious, educational, business, welfare and service organizations. The Cleveland committee has had notable success in getting convictions against vendors of obscene magazines and films.

WASHINGTON, D. C.—Vice-president and Mrs. Richard M. Nixon took part in a ceremony in which the citizens of Seattle, Washington, presented an airplane to a missionary organization for use in the Philippine Islands. Mayor Gordon S. Clinton of Seattle presented the plane to President C. P. Garcia of the Philippines at the National Airport. The plane will be used by the staff of the Wycliffe Translators, a non-denominational organization.

INDIANAPOLIS—The Indiana Supreme Court refused a rehearing on its ruling to forbid sale of automobiles on Sundays in the state. A car dealer had sought the rehearing on the grounds that the 1957 Sunday closing statute was unconstitutional.

TORONTO, Canada—Opposition to any appointment of a Canadian envoy to the Vatican was voiced by the 85th General Assembly of the Presbyterian Church in Canada. A resolution adopted by the Assembly declared there were "absolutely no grounds, either civil or religious, for such an appointment."

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

MORE ABOUT FOOD

THE DATES OF AUGUST 18-24 are drawing very near and I hope that you all have them marked down in your date book as the days for attending the National Conference in Ashland.

But I also hope that these dates are a reminder to you that you should be getting the plans for your giving to the FOOD FOR THE FAITHFUL near completion. If you will remember, there was an article written on the Brethren Youth page a few weeks ago urging you to be planning and thinking about getting your contribution of food ready for the Brethren Home.

Here are some figures which should set your mind to thinking about the need at the Brethren Home. The following figures will give you an idea of the cost for food there.

1. \$3,467.24—Cost of goods purchased for the Home in one year.
2. 1,183.00—Value of the meat raised and consumed on the farm. This includes beef, pork, and chickens.
3. 435.00—Value of the eggs produced and consumed on the farm.
4. \$5,085.24—The total cost for groceries for one year.
5. 423.77—Cost for the average month.
6. 14.30—Cost for the average day.

As you can see, your help in this project of FOOD FOR THE FAITHFUL would be quite a help to the Home because whatever you are willing to give means that the grocery bill will be cut by just that much. But once again I don't believe we should look at the material angle completely, but rather we should be willing to give because of the deep Christian gratitude for the Lord's bountiful gifts to us and not because of a cold set of statistics.

There are two verses which I would like to draw to your attention just now. The first is Luke 6:38, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." And 2 Corinthians 9:6, "But this I say, He which soweth sparingly shall also reap sparingly: and he which soweth bountifully shall reap bountifully."

So let us remember the spiritual side of this giving to the Lord for the FOOD FOR THE FAITHFUL and you will have the great satisfaction of knowing that your gifts were needed and appreciated. Remember the Lord loves a cheerful giver.

Richard Kuns, chairman
Food for Faithful Project

HI THERE, AGAIN

LONG TIME . . . NO WRITE. But I know that this is no indication that it's been a long time since you've read what is offered here weekly on PAGE 18. During my absence of five weeks, for the purpose of traveling with the Brethren Youth AMBASSADORS on their western venture, Miss Beverly Summy, my right hand girl in the Nat. B. Y. office, has kept you well informed on the latest news and written some very challenging articles recently. I wish to thank Bev for such a fine job. In the future, she will be helping more with this kind of work.

LATEST AMBASSADOR REPORTS

Before I left the three AMBASSADORS, we had two stops that were most enjoyable which have not yet been reported. The first was at

TUCSON: Participated here in three services. Saturday night, July 5th, we met at the home of Arlene Whitfield for an informal outdoor meeting with the young people and advisors on the patio. We sang, talked about Brethren Youth, and heard about the Tucson camp which was to begin the week after we left. Tom Grisso is president of this very active group and without any special effort they are having between 20 and 25 at many of the meetings.

Then Sunday morning Larry Mullins and I conducted the opening Sunday School and "Bill" Hildreth and Gene Hollinger taught classes of junior-high and high school ages. Pastor Grisso then turned over the entire Morning Worship Service to us to present the regular denominational emphasis program we had been giving in evening church. Sunday afternoon, Rev. Grisso took us down to their camp site where they were soon to go. This is the one Jerry and Julia Flora assisted with and I'm sure Little Outfit was another wonderful camp this year. They have a real nice set-up away from everything else.

Then on Sunday night the people of the church, over 90 in number, came to a potluck supper. It was after that that we talked briefly about Brethren Youth and then showed our slides out in the open patio between the church and Sunday School rooms. Our brief stay in Tucson was truly a blessing for the fellowship of the people there was wonderful.

MULVANE, KANSAS: It is not necessary to reiterate all of the programs and experiences, but suffice it to say that again the people were most cordial and appreciative of our programs. We were well cared for again and the young people planned a special picnic during our visit as we brought programs on two nights.

STILL LATER WORD—by mail

Gene Hollinger, secretary

We were received very graciously at Ft. Scott, Kansas, by Rev. and Mrs. Aldis and those at the carry-in church supper. Thirty persons settled down for our evening service and seemed to enjoy it. Kansas also gave us our first glimpse of rain since leaving Ohio. On Saturday afternoon (July 12) we pulled up in front of the Rev. Robert Holsinger residence in Falls City, Nebraska. Larry set up headquarters there and Bill and I were showed our quarters at the home of Mr. and Mrs.

ed Hillyard. Our two programs here and the two at arby Morrill were pretty well attended and went very e.

On Tuesday we hurried over to Carleton where another e carry-in supper was ready. About 33 attended the ogram that night. Every Wednesday the ladies have a rk day to make quilts. Since they work all day they ry their dinners, which we were very glad to assist em in consuming. More later.

CONFERENCE REMINDERS

1. Send in your B. Y. C. Goals Questionnaires.
2. Bring or send your money for the \$4,000 PROJECT.
3. Remember the dates (August 18-24) and come if you n.
4. Have your credentials properly signed before leav-
ing home.
5. Pray for the success of Nat. Youth Conference
erever you are!

The Women's Corner

by Helen Jordan

USING OUR TALENTS

O OFTEN PEOPLE SAY they have no talents, be-
cause they can't do some special things that others
am able to do. God has given all of us some talent and
nts us to use them for His glory.

Do you feel you haven't a talent?
God gave to each—at least one;
You may not be able to sing or preach—
But you can help some one.

No one in the world is useless,
Who lightens some burden or care,
And trusts in our God, who can help him
Some other's burden to share.

So many have trials and burdens;
Although the world may not know;
So give others a smile or word of cheer,
As down life's path you go.

Sometimes the sins of omission are as great as the
s of commission, so:

Don't look way ahead,
For a chance to do good
You'll find it at home
In your own neighborhood.

Perhaps there's a neighbor
Who needs a kind word
When he feels—by the world—
He is not understood.

Then someone quite near you,
May long for a smile,
To help him to tread
That last weary mile.

There's always a chance
If we look for it here,
To scatter some sunshine,
That will bring others cheer.

Then often our intentions are good, but we let the
opportunity go by.

You had such good intentions,
But you failed to help a friend.
Just when he needed help most—
You failed to understand.

Now his life is drab and cheerless,
Because you failed to see that day,
How much he needed cheer,
As he went his weary way.

If one word of help you had given,
His life might have changed that day,
From failure, to a life of promise,
As he journeyed on his way.

So, lets us use our talents, whether great or small,
so we can hear our Lord say to us, "Well done, good and
faithful servant; thou hast been faithful over a few
things, I will make thee ruler over many things: Enter
thou into the joy of Thy Lord." Matt. 25:23.

Mrs. Elmer Ebbinghouse,
North Manchester, Ind.

Wedding Announcement

HOOD-KISER. The College Corner Brethren Church
was the setting Saturday evening, June 14, for the wed-
ding of Miss Janet Ruth Hood, daughter of Mr. and Mrs.
Herman Hood, and Lewis Kiser, son of Mr. and Mrs.
Warren Kiser of Marion. Double ring vows, read by the
bride's pastor, Rev. G. B. Hanna, were solemnized before
an altar flanked with seven-branched candelabra, white
candles, palms, and two baskets of white gladiolus. Ap-
proximately 200 attended the reception in the church
basement. The couple will make their home in Marion.
G. B. Hanna.

PASTOR DESIRED

The First Brethren Church of Sergeantsville, New
Jersey, will be in need of a pastor on August 1, 1958.
Will anyone interested please make application to the
Pulpit Committee of this Church?

Hugla Delts, Chairman
R. D. 2
Flemington, New Jersey.

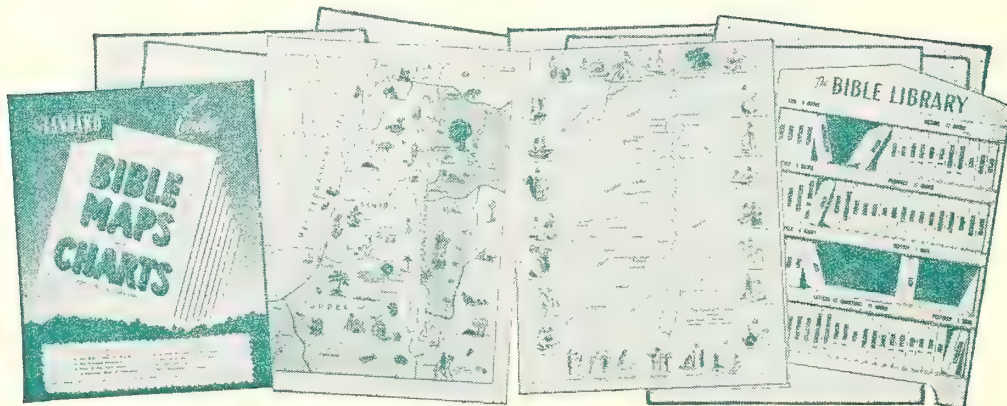


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Here is an unusual educational, appealing word-and-picture dictionary of the Bible for children. Simple definitions of over 400 words often misunderstood. 182 well-chosen pictures, in two colors. 48 pages with full-color cover in shiny Kromekote. An interesting, easy way for the youngster to build a Bible vocabulary and learn Bible facts. Ideal gift for the individual or for the Sunday-school library. 3040 **50c.**

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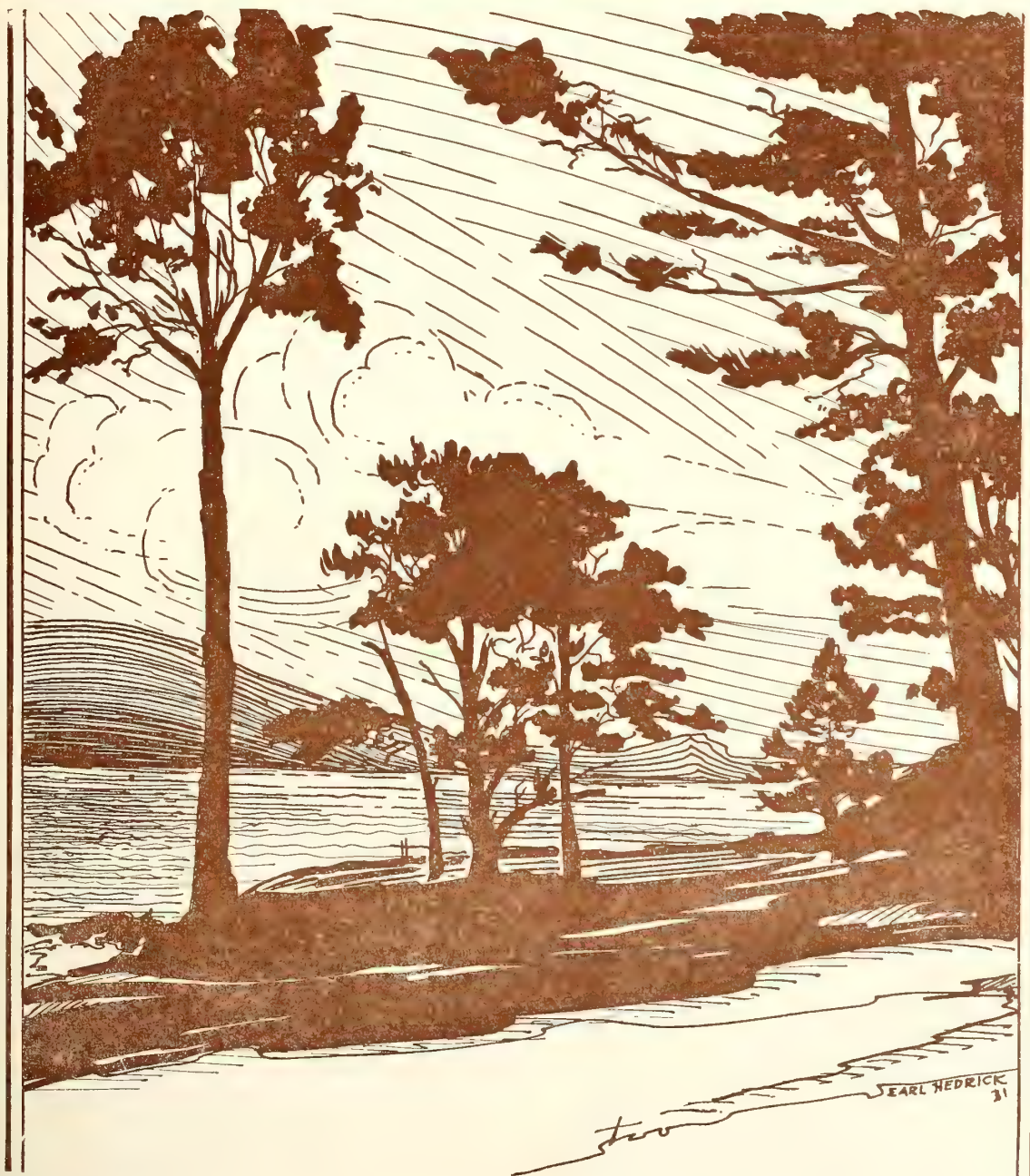
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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

August 9, 1958

No. 31

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MATHIAS, W. VA. Brother Claude Stogsdill reports the baptism of six new converts. Five were received into the Mathias membership on July 20th, and another young girl came forward stating her desire to be baptised and unite with the church.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). From the Wayne Heights bulletin we learn that the outside woodwork of the church has recently been painted.

MANSFIELD, OHIO. Brother John R. Terrell notes that England's Billy Graham, the Rev. Eric Hutchings is scheduled for a service in the Mansfield Church on Tuesday evening, August 26th.

LOUISVILLE, OHIO. Plans for the Sunday School addition have been approved by the congregation, and the Building Committee is now in the process of securing bids.

NEW LEBANON, OHIO. Rev. Clarence Priser was guest speaker in the New Lebanon Church on July 20th.

Brother John T. Byler has received and has accepted the call of the Church as pastor for another year.

NAPPANEE, INDIANA. The Nappanee Church was host to the churches of the city for the Union Evening Service on August 3rd.

NEWARK, OHIO. Brother William S. Crick notes a new Sunday School attendance record was set for the Vacation Bible School Sunday. The attendance, June 20th, was 60, with 68 being present for the Worship Service.

Brother Crick was radio devotional speaker on W. J. on a recent Thursday through Saturday schedule.

MUNCIE, INDIANA. The Laymen presented public service on July 13th.

ELKHART, INDIANA. Mrs. George White, reporter for the Elkhart Church, writes as follows: "A one day Vacation Bible School was held this year at the Brethren Church. The Theme, 'We Worship the Lord', was used by each department. Classes for 4-year through Intermediates were held each morning, including Saturday. Average attendance was 211 with a enrolment of 246. The project offering, received each morning, went to the Byler children in South America. It amounted to \$90.20. Mrs. J. Milton Bowman served as director of the school, assisted by a staff of 36. A program and certificates were presented the closing evening, with a full house in attendance."

SPECIAL. Captain Eugene J. Beekley, Chaplain at Plattsburgh Air Force Base, New York, has supplied with a folder telling of the dedication of Chapel No. 1, a \$400,000.00 Chapel and Educational Wing, at the base. The date was June 22nd, music was by combined choirs of different faiths; and Chaplains of the three faiths participated in the service.

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The Editor's Pulpit

What Progress Have You Made?

OME WEEKS AGO, May 24th, to be exact, we suggested some summertime activities for you and your church. We suggested that even though the summer season was one of reduced activity on the part of many Churches, your summer could be one of increased activities for the Lord.

Reports are beginning to come in on some of the routine summertime activities: Summer Camps, Vacation Bible Schools, and District Conferences. Generally, they are very good. It looks as if when the totals are all arrived at in these areas of operation, the Brethren Church will have a good record for the summer.

Bible Conferences have, and are being held this summer in various places. We have not received reports on any of these as yet, but the same faith and planning which inspired them to be held in the summertime, will likewise guarantee their success.

There was another important area of operation for summertime activity suggested on which we would like to have some report as to results. That is the Summertime Visitation Program. At that time, we stated, "Souls need to find Christ in the summertime as well as any other season of the year. Visitation could be more casual under summertime conditions; perhaps more effective, too." Did it work for you and your Church? Yes, we know that in most of our Churches, families are on vacation during the summer, but never all the families on vacation all summer long. There are always those on hand to support such a visitation program. It might be well, in planning for next summer, to designate the Board of Deacons of your Church to spearhead such a program. First could be the compiling of data when the Church families will be on vacation, and when they will be at home to help on such a program. Next could be the keeping of records of calls made and results. Special assignments could be made to individuals to make certain calls. There is no end to the possibilities of such a program. The big feature about this Summertime Visitation Program is its informality — not

rushed, or pushed. However, the real purpose and business of the visits must not be lost sight of.

The end result will most certainly be a quickening of your Church life, a spiritual uplift. When fall comes, and all have returned from vacations, then in your services you can summarize the results. We feel certain your Church will benefit from the new contacts made during the summer. One thing is certain, such a program, with its accompanying activities, will change your Church from a nine-months, part time operation to a full time, twelve months-a-year business. In a growing nation, with more and more people around to be reached with the Gospel, the Church of Jesus Christ must cease to be content with part-time operation and must capitalize on these three summer months. A Summertime Visitation Program will help to reverse the deadly, psychological trend of "closing down" for the summer. Keep it in mind for your Church next summer.

There are yet a few weeks left this summer. General Conference is but a short time away. Time for local Church activities, visitation and Conference. We trust that you will devote your talents and energy for the best interests and work of your Church. When Christ was here on earth He said on one occasion, "I must be about My Father's business." To that "Business" He was true. As faithful, dedicated followers of His, we can do no less. We have asked the question, "What progress have you made?" as related to your summertime Church activity. Now we ask, "What progress will you make in the weeks yet left this summer?" As has been said, "There is no time like the present." Every day is an opportunity to do service for our Lord and Master. As the Lord gives us strength, health and wisdom, let us use these days in a way most pleasing to Him. W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



ANNUAL MEETINGS in the Good Old Days

INASMUCH as shortly after this article is scheduled to see the light of day in print, we will be gathering at Ashland, Ohio, in National Conference; it might be of interest to look back upon events of other days.

For the present Conference, those attending come in greatest luxury and ease, with speed, and have the best of accommodations. These things are all taken as a matter of course, and perhaps unappreciated because they have been a part of the meeting. We should not lose sight of the fact that this has not always been true with past gatherings. The Conference over the years has been called by various names, such as "Annual Meeting," "Annual Conference," "Big Meeting," "Yearly Meeting" and as we call it, "National Conference."

Soon after our Dunker Brethren forefathers succeeded in penetrating the wilderness and establishing churches, they realized the need of having a meeting at least once a year which would be representative of all congregations. There have been lost to the Brethren, groups and churches in early days because the contact was broken. When the branch is cut off from the trunk, there is a dwindling away.

The records of the very first Annual Meetings, held by our forefathers have long been lost, and are the goal of the Historian to locate. Inasmuch as the churches in the main did not extend very far in the matter of miles from the central point, Germantown, Pennsylvania, there is a possibility that they did not place as much importance upon the keeping of records as was done at a later time.

The first gathering at large of which we have a record was the one held at the Pipe Creek, Maryland, Church, near Linwood, in what is now Carroll County. This was in 1778. To get to the meeting in that day required more time and effort than is required today for some of the Missionaries to come from their posts in Africa or South America. Traveling through the American wilderness

was not without its serious dangers. In that day we had two means of travel, by horse back or on foot. There were few roads, just trails, and many of them were not developed enough for pleasant coach travel. Pipe Creek Valley, beautiful today, must have been none the less so when our bearded forefathers and bonneted mothers gathered under the oaks and other hardwoods in the Valley.

The year of which we have the first record was during the early days when our nation was striving to be independent. Revolutionary Days, as did days of each war from that time on, brought its heartaches and misunderstandings, with much persecution. In fact the old record states, "After much reflection, in the fear of the Lord, it has been concluded in union, that the brethren who have taken the attest should recall it before a justice and sign up their certificate and apologize to their churches, truly repent of their error." They had fled German to find a land of peace and were not going as a church to be drawn into its maw.

The writer from time to time attempted perhaps with little success to invision the gathering of 1778. By today's standards, the attendance was more representative than large. Yet there were numerous Brethren enough to travel down from Pennsylvania, and up to Virginia in that day to make a sizeable attendance. We know that there were numerous Brethren on the Antietam around the present city of Waynesboro, Pennsylvania, which would in those days have been by horse a long journey. The Brethren had moved to that section of the state from Germantown.

It is hard to imagine the Annual Meeting at Pipe Creek in 1778, meeting without some of the Mack's Goods and perhaps members of the Deardorf family from the Waynesboro section of the state. We have a record that John Mack, the brother of Alexander Mack,

took up his land south east of the present city of Waynesboro, September 6, 1751. His neighbors were in that day over two hundred years ago, John Morehead, James Downey and William Elms. Within the stone walled cemetery there on the place where John Mack settled and lived, others are buried. Friends, kin and neighbors rest from their labors. While the farm is known as "The Mack Farm," it is owned by John A. Mikesell. He has taken a keen interest in its history and at his own expense and effort cleaned out the overgrown cemetery. Much of the farm today is under settlement and lends itself very nicely to development. There is danger that in the years to come the burial place of the son of the founder could be lost.

Pipe Creek was a popular place for Annual Meetings at the above mentioned date, in 1778 and then again in 1833. One of the troublesome matters taken up in the 1833 meeting was the matter of Distilleries. They were very popular along the water courses and furnished a compact way to market their grain, inasmuch as it was difficult to transport the bulk to the eastern markets. The old minutes of 1783 read, "At this great meeting a unanimous conclusion was laid down in regard to the very offensive evil which has endeavored to gain ground in the church, and by which already much mischief has been done, while brotherly counsel has been repeatedly given that distillers (of ardent spirits) in the church (among members) should be put away."

The matter as to whether a brother should take interest for money loaned was a matter of discussion. The next meeting at Pipe Creek, Carroll County, Maryland was in 1799. This meeting was marked by disputes and disagreements which had entered various churches. Committees were appointed and efforts were made to bring peace and harmony among the disputants. The next meeting in this locality was in 1814. The minutes were rather dull. Strange doctrines were creeping into the church, and there were still clashes of personalities. Also this was the period of the war of 1812 when the Nation was struggling to outgrow its swaddling clothes as it were. The next meeting was in 1830. Various ordinances of the church were discussed and what should be done under unusual circumstances. The last Annual Meeting held here was in 1867, following the close of the bloody Civil War. In mentioning the meeting and giving directions to get there, we have the first mention of the Western Maryland Railroad. Linwood station was the place of embarkment which was about a mile from the church where the meeting was being held.

Annual Meetings were held on the Antietam in Southern Pennsylvania in 1810, Washington County, Maryland in 1838, Beaver Dam Church in Maryland in 1842 and in 1853, Hagerstown, Maryland, in 1891 and in Frederick in 1897.

The method and order of the meetings over the years did not change much, until modern days with present travel and entertainment was had.

An Annual Meeting was held at the home of Jacob Deardorf, near Waynesboro, Pennsylvania, in 1866. This we will describe in some detail which can be taken more or less as a picture of the meetings of earlier days.

When it had been decided to meet in this section of the Brotherhood, a committee got to work. The first

ANNIVERSARY PAGEANT

Tuesday Evening

of

Conference Week

meeting was in January before the meeting was to be held in May. They looked over the fields, the barn and the house and discussed various pertinent matters necessary for a successful gathering. There were various meetings and organizations which functioned efficiently. Today when we are cared for so smoothly and efficiently by those prepared to do the work, we must realize the great effort put forth in those days to do a job to which they were not accustomed.

Nothing was left to chance. B. Price and D. Bonebrake were instructed to secure 8,000 pounds of beef. J. F. Oller, of Waynesboro, was responsible for the securing of 3,300 pounds of flour, two sacks of coffee, 2,800 feet of twine, 2,400 feet of rope, 1,700 yards of muslin, 900 pounds of butter, 100 gallons of apple butter, 120 pounds of sugar, 230 pounds of coffee. W. Shilling and J. Friedley were to secure 13,000 pounds of bread. D. F. Good and A. Golly had the matter of tents to look after. J. Holsinger and S. Bock had the responsibility of the cooking tent.

At their meeting at the church on March 21st they completed the details and plans. Joseph Middour was to kill the beeves, render the tallow, "put hides to tanners; deliver meat on the ground according to order; fetch cattle, all for \$5.00 per head." A. Price was given permission to sell horse feed upon his premises. Brethren and strangers were to have their feed bills presented to the committee. "Work was to be done by the poor sisters." They were paid by the church. One J. Mong was allowed to sell pies and bread. There were various eating tents, but no strong drinks were allowed on the grounds. There were various concessions because this meeting drew people by the thousands and it was necessary to care for their needs.

The large tent, size 190 feet long by 90 feet wide, was erected May 4. The committee met on May 7th for final arrangements. Flour was purchased for \$11.00 per barrel, extra to be returned. Apple butter was to be brought in crocks but was judged by the judges for quality. There were door keepers, managers, Brethren appointed to wait on tables, cooks, etc. Among the names of various men mentioned are ancestors of numerous people who live today in or around Waynesboro. A doorkeeper was Jacob Deardorf, an ancestor of Mrs. Henry W. Good, of Waynesboro. Henry A. Good, the grandfather of Henry W. Good, 304 Grant Street, Waynesboro, was present at the 1866 meeting. He often told of the great event of the meeting when Andrew Curtin, the Civil War Governor of Pennsylvania was present. The Governor was interested in the

meeting, the people and the people were interested in the Governor. So all and in all it was a gala day. But knowing the make up of our older Brethren it is hard to think that they permitted any change in their Conference because a Governor was a visitor.

Henry A. Good was 16 years of age at the time and just the right age not to miss a thing. Governor Curtin ate in the tent, sat in on their business meetings, mixed with the group and congratulated them on the manner in which they conducted their business. He was complimentary on their sociability and friendship. The Goods and the Deardorfs have long been connected with the Dunkers. Jacob Deardorf was born in 1764 and died in 1830. The first Deardorf came to America, landing in New York in 1719, finally settling at Amwell, New Jersey.

When Henry W. Good, of Waynesboro, was a lad, the Old Order Meeting was held on his father's farm. He was also named Henry. This was at Goods Station north of Waynesboro. The time was 1907. He well remembers the crowds, the excitement, the fellowship and the setting aside of a twelve acre field for the staking out of the horses. Posts were placed at intervals so as many of the horses could be accommodated as possible. Every farm boy of a generation ago will have no difficulty in picturing the stampings, and the squeals of strange horses who, like their owners, did not always agree.

After the divisions of 1882-1883, the Old Order kept pretty much the same methods of holding their Annual Meetings. The writer well recalls being in attendance at one of their meetings in May 1931 which was held just south of Peru, Indiana. To the writer it seemed like a gathering which could in many ways be placed in another century. We were there from the time plans were made to erect the tents until the tents were finally taken down. There were concessions as people came by the thousands. This was the day of the Automobile, and not as many horses as in other days graced the grounds. The Brethren had their large assembly tent which was shipped from District to District. Some of the Circus tents were rented and erected by the Circus crew from Peru.

The writer was interested in the cooking and the dining tent. Large iron kettles were used in cooking the beef. It was stirred with large pitch forks as it boiled

in the immense kettles over the open fires. Crock after crock of apple butter were brought. Loaves of bread the thousands were on hand. Not only members of the Conference, the Brethren and the Sisters who came from a distance ate in the large dining tent, but visitors well. While there was not much of a variety, what there had was in plentiful supply and of the best. Members of the Church had come from all sections of the State where they had their churches. We were especially interested in bright-eyed apple-cheeked young men who were growing their beards so they "might be in the order." Their business meetings were conducted fairly and fearlessly. Evidently no one held back in the matter of expression of thoughts on the given subject.

The writer was also much interested in the large barn on the farm where the Conference was held. Beds were prepared with muslin upon scattered hay. The Sisters were accommodated in various homes. In the list of needs for the 1866 Annual Meeting at Prices home in Franklin County, Pennsylvania, there was listed muslin. It was used for bed sheets, as was used there in Indiana.

Inasmuch as this meeting was held in May, and at that time corn and spring crops were usually planted, the Brethren saw to it that the brother who offered his farm would not suffer by having his Spring planting delayed. The tents were no sooner down when bearded Brethren gathered with tractors, plows, harrows, corn planters or what ever machinery was needed to plant the crops, and in just a very short period of time there was little to be seen that would indicate just a few days before there stood large tents and thousands of people from sections of the country were gathered there for the meeting. They certainly demonstrated what could be accomplished when Brethren worked together.

This was a meeting of fellowship, as this was the first time when people could see one another during the year, when they lived outside the community. When we think of Elder John Kline, from the Broadway Section of Virginia riding his faithful "Old Nell," to some of the Conferences we must imagine with what anticipation he slowly made his way over hundreds of miles to the meetings, and with what pleasure he made his way home with happy memories of the Conference just closed.

Seventieth General Conference of the Brethren Church
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le Conferences are uppermost for Business of the Church, and the Master, who can say that Christian Fellowship does not play a very important or large part in the Conferences. Unfortunately there have been Conferences within the memory of the writer, when fellowship was lacking and it required a return to the labors of the Pastorate to remove the unpleasantness. We must know that our Dunker forefathers must no sooner have reached their various homes but their thoughts pierced the future looking forward to the gathering of the next

the days so far away, our Brethren traveled the hard way, on foot, by horse back and by carriage, and when all possible by trains to the gathering place. What would some of those Brethren think who met at Pipe Creek in 1778, if some imaginative spirit in those days would have said, "some time people will travel over the roads at great speeds and travel through the air at higher speeds to attend these Annual Meetings"? Judging their austere manner from handed down information, he would likely have been put down as "a little crazy." In fact some of them were opposed to progress along numerous lines.

The story is told the writer of one of the imaginative Pipe Creek Brethren of other days long passed who lived upon Clear Ridge, just above the church. The story was told the writer while Pastor of the Linwood Brethren Church by the late John Stone, a member of the church. The man in question was Joseph Longanecker, a very interesting character. He was a mechanic and a genius of the first water, and there was little left to his imagination that he could not do. One day neighbor Stone visited Longanecker in his shop and found him busy at work with his forge, bellows and anvil. "What are you doing now," he was asked. "I am making myself a horse," came the answer. "My big horse has to work every day, and I do not feel it is fair to drive him to church on Sunday, and not give him a chance to rest; I am making myself a horse." So there was the sound of the hammer on iron, and as the sparks continued to fly from the hammer blows, there finally came forth from the hands of the mechanic a two wheeled affair called a Velocipede. The wheels were of the same material but were made of metal. Rubber tires in those days were not in existence.

When Sunday came, the iron horse was ridden to Pipe Creek Church of the Brethren. Naturally there was a commotion that Sunday. The elders frowned upon this innovation. Their heads went together in council. Naturally the inventor had wind of what was going on; so the next Sunday he took with him a hitching strap and hitched his steed to a convenient tree. This, however, did not ease the wrath of those in authority, and he was wellwhipped. The iron horse must have been well used for he rode it a number of times to Meadow Branch near Westminster. The inventor spent his last days near Pipe Creek, Maryland.

A few years ago when the Annual Meeting of the Church of the Brethren was held at Eugene, Oregon, some of the Maryland Brethren were members of a party which made the trip across the country in a chartered Aeroplane. The trip was made each way in one day. One of the members of the party was Rev. Charles C. Gen, a neighbor of the Author. He is a member of the

Old Manor Church of the Brethren near by. We asked him what some of the Longs, the Wolfs, the Ottos and others of years ago would think of such speedy way of travel as their spiritual children were now using.

In comparison with the material blessings which we possess today, our forefathers were very much limited. However it is a question as to whether they realized their limitation. They did the very best they could with what they had available. There are times when a person is in the deepest of thought, that he may wonder if our advances have not in the main been along material lines, and that from a Spiritual standpoint we are not far removed in progress from the days of the early Annual Meetings. Those days when Brethren traveled the hard way to the high light of the year when in their meetings they took strength for the duties of the year in their strong Christian fellowship. We cannot pierce the door standing between us and the future. God permits it to be opened a moment at a time, so eventually there is revealed as present, that which today is future. If time continues, there may be no one with sufficient imagination to picture what another two centuries will bring to the Brethren as a whole in their Annual Meetings, or National Conferences.

St. James, Maryland.

Spiritual Meditations

Rev. Dyoll Belote

GOD KNOWS AND CARES

"Come unto me, all ye that labor and are heavy laden, and I will give thee rest." Matthew 11:28.

PERHAPS you have often heard a mother call to her child which has been hurt in a fall, or has stubbed a toe, and is crying in the clutch of the pain, "Come to mother, son; it will be all right." And running to mother's arms, the pain is forgotten in the security of the mother's arms, and everything is all right again. For in the soothing impact of the mother's lips on the hot cheek and the assuring enfoldment of the mother's arms, the child finds salve for its hurt that is as important and efficacious as any medical treatment.

And so, if we flee to the Saviour's arms and comforting, He will whisper His comfort in our ears and we shall find His comforting better than that of any earthly friend, we shall be able to endure the pain and suffering. When I stood by the bedside of my dying wife, with neither relative or friend to share my sorrow—ALONE—no, not alone for I remembered that beautiful promise, "casting all your care upon Him, for He careth for you" my distress was softened and I knew that there was One who cared.

And so it is with all our worldly hurts and sins and despairs; when we turn to Him we receive comfort and relief. And then comes the comfort of our text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Thanks be unto God, who giveth us this comfort," by the help of His divine presence and power.

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CAMPTIME IN NIGERIA

Charles Kraft

"I heard about the camp that you had last week," said one of our young fellows to me the other day. "And if I'm alive the next time you have one, there's nothing that will keep me from going!" Such was Zirashikwi's reaction to the enthusiastic support brought back by one of our campers—in spite of the fact that he had been forced to walk thirty miles back from camp, due to the lack of inexpensive travel facilities out here.

Camping has long been used as an effective means of evangelizing and training young people in America. But out here, it's a brand new thing. Started as a three-day experiment last year, the interest was such that the time was increased to a week this year. Held in the uninhabited "bush" where these people would ordinarily refuse to spend one night, one of our main complaints was that one week is too short. Drawing, as we did, campers and teachers from four different and usually quite self-contained tribal units, one of the most valuable features of the camp, as expressed by the campers themselves, was the cross-tribal fellowship in an atmosphere of cooperative living, working, playing and learning.

Our group consisted of fifty boys ranging from ten to seventeen years. Five Nigerian teachers and four missionaries provided the leadership. An additional staff of five Nigerians looked after the preparation of the two Nigerian-style meals per day. We lived in stick and grass-mat enclosures fortified on top with aluminum pan to keep us dry in the rain (it rained only once during the week).

The theme of our camp was "Jesus first, others second, self last." The teaching in our two classes, into which this theme was woven, centered around the life of Paul and Basic Questions of Life. In addition to these classes, we shared work (drawing water, finding firewood, etc.), play (soccer, volleyball), fun (tribal dancing, skits), inspiration (morning watch, vespers, campfire), and consecration (our final campfire service where over half of the campers rededicated their lives to Christ). The daily crafts period during which each camper made himself a wallet was the highlight of camp for many.

We missionaries learned a great deal from this camp also. We now know a bit more of the real hunger of these people for solid spiritual fellowship both with each other and with us. Their craving and need for real spiritual food is now more evident also. But most of all, we see the need for seeking opportunities to demonstrate, not just talk about, the living force of the relationship with God that can bring about the "Jesus first, others second, and me last" alignment in life.

On the whole, it's hard to conceive of a week more profitably spent. And, if I'm alive next camp-time (which we hope will be in January), my friend Zirashikwi and I will be going together!

HEAR THE GRIMLEYS

Mr. and Mrs. John Grimley, who recently returned from Nigeria, will appear on the Missionary Board's program Thursday night of Conference week. They will tell of our work—its problems, progress and potential. They will have recent reports from Miss Liskey, the Sharps, Krafts and Bischofs (who are occupying the station at Uba during the Grimley's furlough).

This missionary couple will be speaking on a number of other programs also—for the W. M. S., Sisterhood,

SAYING "I DO"

DURING the marriage ceremony is not the only time when a resounding I DO is meaningful; used with reference to our belief in the world-wide missions, it is equally significant.

Sincere parties to the wedding not only speak the words; they mean them. Hence they do love, honor and cherish; each party lives that the other may achieve complete fulfillment in life. Similarly, after we say "I DO" to the question, "Do you believe in missions?" and you want to share your faith and hope in Christ with the unsaved?" one of our greatest concerns in life should be the following through on these replies.

Two new Brethren missionaries went out on the field in 1957; two more have gone already in 1958 and another two are about to leave—yet our giving for world missions has fallen off about 7% during the past year. Have we changed the "I do" to "I don't," "maybe," or "if it's convenient?" Somebody—or likely a number of somebodies—is not doing his part; or giving for world missions would be increasing instead of decreasing.

Some of the thriving denominations today are giving from \$30.00 to \$100.00 per person per year for world missions. As a denomination, we gave about \$3.50 per person last year. One church of about 100 members gave \$45.00 (45 cents per person for the year.) The sad part of this picture is not only the curtailment of our missionary program because of such an anemic missionary outlook; the most pathetic situation is the blessing meted by these 100 people. This case might be multiplied many times over. Any pastor of 100 people who can secure only \$45.00 per year for world missions is sadly in need of help—maybe spiritual spectacles or Brethren bifocals; at any rate, spiritual visibility is well-nigh zero.

Brethren, do you ever sit down and make a list of the blessings you have received during the past year—or during your entire life? At the head of that list should be your salvation in Christ, resulting in a peace of mind not to be purchased. Are you so grateful that you want to share with others? If we will realize the scope of our blessings, we will say "I DO" on the question of world missions and mean it.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

OUR BOYS' BROTHERHOOD HISTORY IN BRIEF

THE LATE TWENTIES and early thirties an interest in Boys Work was manifest in General Conference. A committee on Boys Work was appointed to survey the churches as to what was being done, to discover what could be done for the boys of our churches. Most expressions of interest was that we might have an organization in our church and churches patterned after the Brotherhood of Mary and Martha, then being so successfully sponsored by the Woman's Missionary Society of our church. But there was no organization then prepared to sponsor the work of our boys.

However General Conference did assign this committee study and report on the possibilities for a boy movement. The leadership of this committee was only able to think of some existing boys movement, like the Pioneers, Boy Scouts, and other similar more or less secular movement. As a result their report was not accepted by General Conference. This delayed the starting of any work for the boys for some years. Later the personnel of the committee was changed, and sensing that a special organization within the church was needed, the new committee set up what we now know as the Young Men's and Boys Brotherhood.

This work was started locally while the writer was pastor, with the boys in the First Brethren Church of South Bend, Indiana. At that time also Brother Charles Sassenbaugh, now deceased, was serving as pastor of the Admore Brethren Church. He also organized a group of boys. We two pastors had a week of camping for some thirty boys at our Brethren Retreat at Shipshewana Lake, Indiana. But these organizations were not too well cared for by succeeding pastors for some years, and the organization being new, real leadership for them was not provided. Other young pastors were interested in this good work so that at the end of the thirties we had eighteen Boys' Brotherhoods in our churches. But our older men failed to grasp the importance of this work at the time, and as a result the churches with younger pastors that pulled away from us in 1939 left us only three organizations of the Brotherhood. Among these was the one started in the Berlin Brethren Church in 1931.

From the first it was understood by the new committee that if this movement was to have any type of co-ordination between the various units there was needed some things in common. Consequently one of the first tasks was to make a Manual, explaining the purpose, the possibilities, the programs, the projects as well as the organization and how to proceed to effect a Brotherhood. This Manual was formulated by the committee and distributed among the churches. The latest movement on the part of the Brotherhood is to have it sponsored by the Young Men's Organization, as is the S. M. M. sponsored by the W. M. S. (The material for this article furnished by Rev. N. V. Leatherman.)

Wedding Announcement

BRUMLEY-MASSEEE. Miss Ada Brumley and Maurice Massee were married May 20, 1958, at the Baptist Chapel, Topeka, Kansas, near the Capitol Building. Maurice is an A. F. B. man whose home is in Massachusetts; Ada is a local girl. Ceremony by the undersigned.

Rev. W. R. Deeter.

* * *

RUNDEL-SMITH. Miss Georgia Rundel and Mr. Jim Smith were married at the Methodist Church, Axtell, Kansas, on May 25, 1958 at 3 P. M. Georgia was "Miss Kansas" of 1957, and a cousin of the writer, Mr. Smith is a student of Manhattan College.

Rev. W. R. Deeter.

LITTLE WHITE SLAVERS

By James H. Hunter, Noted Author, Editor and Commentator

IN RECENT MONTHS there has been a great deal in the press concerning the incidence of lung cancer caused by tobacco. Millions of dollars have been spent by the manufacturers to offset these reports from medical authorities and to produce a cigarette that is free from the deadly poison. In all the discussion in the press and elsewhere little if anything has been said of the early effects of tobacco on the young people of the land. One of the most prominent judges of the United States, a man who had dealt with thousands of boys in the Juvenile Court, and passed away some years ago, had this to say regarding the use of cigarettes by juveniles:

"I have been in the Juvenile Court ten years, and in that time I have had to deal with thousands and thousands of boys who have disgraced themselves and their parents, and who have brought sorrow and misery into their lives; and I do not know of any one habit that is more responsible for the trouble of these boys than the vile cigarette habit. No pure-minded, honest, manly, brave, gentle boy will smoke cigarettes."

These are not the words of some abstract, fireside philosopher but the considered judgment of a man who knew boys, understood them and had their best and highest welfare at heart. All kinds of lads, rich and poor, came into his court and he was able to do wonders with many of them. But he saw that one of the greatest destroyers of moral character in the young was the nicotine in what Edison called "the little white slaver." He had seen it sap the will power and kill the manhood of countless boys, who hated it as an enemy of youth.

One is appalled today to see the tens of thousands of boys and girls who have fallen a victim to this deadly plague. Tobacco and liquor are twin evils, and it is only a step from the former to the latter. The boy and the girl with cigarettes in their lips are excellent candidates for the tap room and the bottle that has brought multitudes to a premature grave—and to hell.

(Copr. ERA, 1958)

MT. OLIVE BRETHREN CHURCH, Harrisonburg, Virginia dedicates New Addition and Remodelled Sanctuary, on Sunday, June 15, 1958

Sunday, June 15th, the Mt. Olive Brethren Church, Virginia, dedicated its new addition to the church edifice. The Mt. Olive Layman's Organization sponsored and promoted the work after they had requested the church to have the project assigned to them. The laymen visited various churches to get ideas and then secured an architect to draw plans incorporating the features they felt would meet the local needs. After approval by the church, the laymen undertook the solicitation of funds and finally they worked in the many jobs which building always involves. Now the work is completed, the shrubbery is planted, the necessary outside work, including several coats of paint has been done, the men devoting much time and service. The actual construction was done by men in the community selected by the Laymen. And the laymen made the many decisions necessary and incidental to its construction.

The newly-built addition consists of a new entrance to the church, which is beautiful and commodious and

should contribute to the safety of our Sunday School children since the church now opens on the parking area, instead of directly into the road which passes by the church. The new stairway is inside of the building instead of, as formerly, on the outside. The entrance to the basement is likewise off the main entrance and much easier of access.

There is a large Sunday School class room above the narthex which can be used as a balcony. On the main floor a large nursery-Sunday school room opens into the main sanctuary and into the foyer. There is also a beautiful class room located in the bell tower directly above the main entrance. Two large basement class rooms, mostly above ground are below the foyer and nursery on the main floor. We invite our Brethren from near and far to stop in and visit the church. On Dedication and Homecoming Sunday the Brethren at Mt. Olive were grateful for those who came. Especially grateful are we for the fine ministry of our General Missionary Board.



View of new addition to the Mt. Olive Brethren Church,
Harrisonburg, Virginia.



View of the Church Sanctuary of the Mt. Olive Brethren Church.

Secretary, Rev. W. Clayton Berkshire, who spoke at the morning and afternoon services on "World Missions Today," and "The Functional Church."

The children of the late Mr. and Mrs. William R. Milgave gave four beautiful brass offering plates in the memory of their parents. These were placed in use and dedicated with the building.

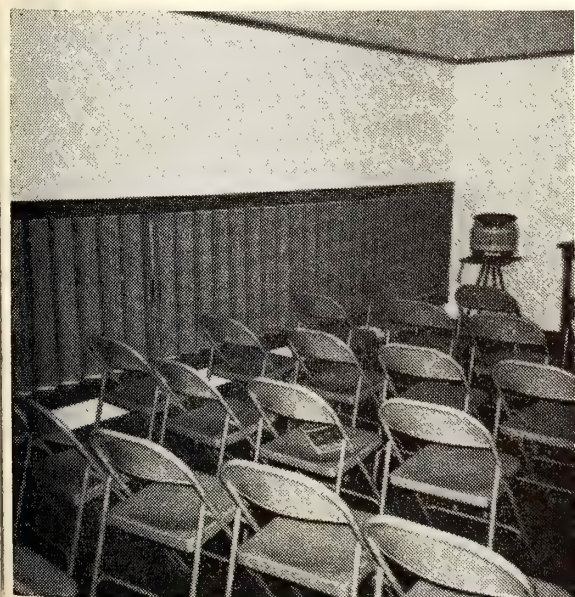
Before the act of Dedication, a period was devoted to fraternal greetings from the many visitors and non-resident members. All who spoke commended the congregation and those who had given, worked and prayed to bring the building project to a successful conclusion. We were honored and delighted to have Brother Walter Koontz, now residing in Washington, senior Deacon and

member at Mt. Olive, speak. Brother Koontz labored diligently and sacrificially in the building of the large former addition, and in the excavation and creation of the large basement social hall, etc., before that. Another non-resident member speaking, was brother Braden Racey who, with his family, were present for the occasion. The President of the Maurertown Laymen's Organization, Mr. Davis Seal, and the President of the Bethlehem Laymen's Organization, Mr. P. G. Wenger, each brought greetings and words of encouragement and commendation. The neighboring Methodist Pastor, The Rev. Douglas Ebert, was present for the Dedication and brought greetings and pronounced the Benediction at the conclusion of the service. Greetings from the Pleasant Valley Church of the Brethren were brought by layman Frank S. Driver. This congregation recently completed its new church valued at around a quarter of a million dollars.

Besides those speaking, we were very grateful for the many who came to lend their assistance to the joy and



View from Narthex, showing doors opening into Sanctuary. Stairway leads to Balcony Class Room. Door on left leads into Nursery.



New Balcony Class Room

fellowship of the day. The women of the church served a very fine carry-in dinner at the noon hour to everyone. The choir is to be commended for their fine numbers at both of the services as well as members of the Harman family for their instrumental music. Miss Lois Jean Byrd sang, "Bless This House," very beautifully. The Pastor was instructed by Miss Byrd to invite everyone to her marriage in the Church on Saturday, June 21, to Herbert Thomas Williams, Jr.

The annual Daily Vacation Bible School began June 23rd for two weeks under the direction of Mrs. Georgeia Arehart. The church provides daily bus service.

Revival services are planned for the first two weeks of September. The Rev. Clarence S. Fairbanks has ac-

cepted the invitation of our Revival Committee to be the preacher.

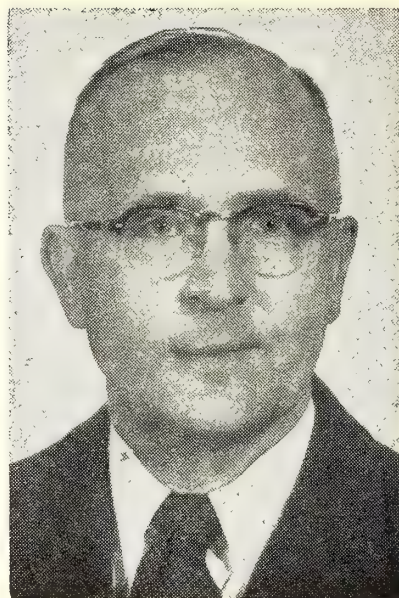
Recent speaker at Sunday Evening services June 1 was Dr. Minor C. Miller, distinguished educator and churchman. Dr. Miller is retiring this year from the professorship of religion at Bridgewater College and the general secretaryship of the Virginia Council of Churches.

The only young person to graduate from high school in our Mt. Olive congregation this year was recognized in the morning service June 1, and given a New Testament. Carl Michael Hinkle, Jr., teacher in our Sunday school and President of Brethren Youth in our church was Valedictorian of his class at Montevideo High School and was also very proficient in all athletic sports.

More than thirty of our congregation attended District Conference.

Again we thank Rev. Berkshire and all those who had a part in making the Dedication-Homecoming services a very memorable occasion, and praying the Lord's grace upon us all, we sign off, Sincerely yours,

John F. Locke, Pastor



DR. JOHN F. LOCKE



What's Doing in the Churches



FALLS CITY, NEBRASKA

The Brethren Church here is trying to go forward with the Rev. Holsinger's working with us. He is quite friendly and seems to be liked by all.

We had a successful D. V. B. S. with thirty-one pupils and good helpers, with a program on Sunday evening showing the work they had done and giving some of the Scripture they had memorized.

The Laymen furnished and built a nice large cupboard for use of workers in the basement which is much appreciated. There were three baptized at Easter time this spring. The Holsinger family with Lester Peck went to Camp over last Friday and Saturday to pour cement on the dining room floor and a walk from the dining room to the kitchen which makes a big improvement for our camp. Three ambassadors from Ashland College representing Brethren Youth gave us a good program of slides Saturday night and some talks on different phases of Brethren work and objectives Sunday morning. A carry in dinner was given in the church basement for them. We learned things from their program that we hadn't heard before. It seems as though our church is growing in different ways for the Lord's work.

Respectfully,

Mary E. Rieger, Falls City, Nebr.

TOPEKA, KANSAS

We were up to Morrill, Kansas, and preached at Robert Holsinger, Sunday morning, May 25. We enjoyed the fellowship with the good Brethren. Robert was once a small parishioner of ours at Oakville back in the early twenties. He is a good clean boy and comes from a local Brethren family.

From Morrill, we hurried on west to Axtell, Kansas, where we attended the wedding of Miss Georgia Fiedel, to Mr. Smith. The Methodist Church was filled with guests from many sections of the state and other states.

Georgia is a cousin of Mrs. Deeter.

We are building a room on to our domicile, 9x16, and as usual, we belong to the company of "Do It Yourself." Son, Loyde, and grandson, Markie, along with the help of Mrs. Deeter. Soon we will have more room to live in. Maybe get some needed equipment. We don't own a rocking chair, have borrowed kitchen chairs—some other things "loaned" to us. Recently, we fell and somewhat crippled us for a time. We'll soon be 78 and are ready for our trip to and beyond the moon, and we are not coming back.

Just yesterday we had some former Carleton students come by for a short visit. It's nice to have friends. Best regards to all.

Rev. and Mrs. W. R. Deeter
R. 5, Topeka, Kansas.

Jesus made work sacred. He talked about a farmer planting seed, a carpenter building a house, a shepherd tending his sheep, a commercial fisherman at work. He blessed the work of man and made it a sacred rite at God's altar. If we turn it over to Him He will bless it, and the efforts of our hands will find praise in His sight.

Denson N. Franklin, FAITH FOR THE
TROUBLED TIMES
(The Fleming H. Revell Company).

REPORT OF THE INDIANA DISTRICT CONFERENCE

THE SEVENTY-FIRST CONFERENCE of the Indiana District was called to order on Monday evening, June 16, by Moderator Arthur H. Tinkel. Rev. and Mrs. Jerry Flora of Ashland were introduced as the music directors. The Conference sermon was given by Vice-moderator, Rev. J. D. Hamel. He set forth the great need for revival in the church and the lack of real Holy Ghost power in the present-day church.

Each day, Rev. E. J. Black served as Prayer Period leader. "Re-affirming our Faith" was the theme of the moderator's address by Rev. Arthur H. Tinkel. He challenged his listeners to more fervent Christian living. Professor J. Ray Klingensmith of Ashland gave three very inspiring Bible lectures. Rev. Floyd Sibert was in charge of "Music and Memorials" in memory of Rev. E. Eppley and Rev. W. I. Duker.

The Workshop, a new feature this year, was given as a panel discussion on the theme, "The Church Strives for a Renewed Lay Witness."

The Indiana Laymen introduced Floyd Benshoff, Editor of the Brethren Layman Magazine, as their speaker on Tuesday evening.

The W. M. S. presented Rev. John Blosser, returned missionary from India, Mennonite Church, as their speaker on Wednesday evening.

Others representing the different phases of work were: Glenn Clayton, Ashland College and Seminary; H. D. Enter, Brethren Publishing Board; Virgil Ingraham, National Brethren Youth; Jerry Flora and Jim Rowsey, Sunday School Board of the Brethren Church.

There was a total of 278 delegates registered, 247 lay and 31 ministers, a gain of 39 over last year. Many more attended who were not delegates.

It was voted to hold the Conference next year at Brethren Retreat, Shipshewana Lake, June 15-18, 1959.

We were happy to have the Bryan, Ohio, church represented in our District this year. In turn, the Bryan delegation expressed their appreciation to be welcomed into this district.

The following apportionments were allowed by Conference for the following year: District Mission Board, 50¢ per capita church membership; Conference Board of Trustees, 50¢ per capita church membership; Sunday School Board, 10¢ per enrolled Sunday School attendant.

The Conference closed with an All-Indiana Brethren Youth Rally on Thursday evening.

The Report of the Resolutions Committee is as follows:

REPORT OF THE RESOLUTIONS COMMITTEE

1. Resolved that we praise God our Heavenly Father for His continual protection and blessing.

2. Resolved that we commend the Executive Committee for providing an inspiring and uplifting Conference program.

3. Resolved that we express our appreciation to all who have contributed in any way to the success of this conference.

4. Resolved that this Conference take appropriate action on the recommendations of our Moderator which he made in Tuesday morning's keynote address, with particular reference to the following:

- a. Recognizing that the great problem facing our church today is a spiritual problem, the need is to make Christ and His Gospel central and pre-eminent in every area of the church's life and ministry; therefore, we recommend that every delegate seek to implement this resolution in his local church.
- b. Resolved that the ministerial recruitment program be intensified in the local churches, using every means to single out and encourage likely prospects for the ministry. We recommend that the 1959 District Conference program include a study of ministerial recruitment and pastor-people relations as a means to this end.
- c. Resolved that renewed emphasis be given to the total program of the local churches, with special regard to evening and mid-week services in addition to morning services.
- d. Resolved that the churches of this district work toward the unanimous, wholehearted support of the National Central Planning and Co-ordinating Committee's Program, which was adopted at the 1957 General Conference.

Respectfully submitted,
E. J. Black, Chairman
Horace E. Huse
Virgil Ingraham

June 19, 1958

The following officers were elected:

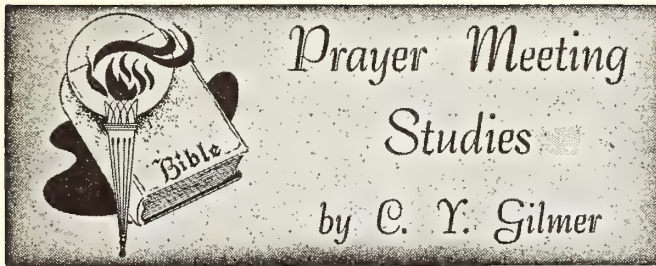
INDIANA CONFERENCE ORGANIZATION

Conference Moderator	J. D. Hamel
Vice Moderator	Virgil Ingraham
Secretary-Treasurer	G. Bright Hanna
Ass't. Sec'y.-Treas.	Horace Huse
Statistician	Mrs. William Meinke



It is not easy to stand up for Jesus—or to stand up for strangers. We need some Andrews who remember that outsiders are people, too. Because they are human beings, they are God's people. To God, the color of a man's skin, or the place of his birth, or the sound of his name, or the accent of his speech mean absolutely nothing.

William P. Barker, TWELVE WHO WERE CHOSEN (The Fleming H. Revell Company).



NOT I, BUT CHRIST

I am the person I have always trusted;
But always have I disappointed been;
So often have I promised I'd do better,
But found myself still held with chains of sin.

When I the good would do, evil is with me;
When I the bad would spurn, it follows still,
I groan, and hope, and wish I might do better,
But something seems to paralyze the will . . .

Has Christ no word of victory he can give me?
Advice or exhortation will not do.
"Just yield yourself, and know my living presence,"
He says, "for I will take the place of you." . . .

Not I, but Christ, to meet the world's temptations,
Not I, but Christ, to conquer every foe.
Not I, but Christ—His power for all my battles,
Not I, but Christ, as day by day we go.

And so the "I" I was, I am no longer,
I count that "I" at Calvary was slain.
Christ's life to be my life, now and forever,
"For me, to live is Christ; to die is gain."

—Selected.

IF WE TALK DOUBT and lack of faith we are ensnared by our words (Prov. 6:2). If we talk fear and failure we are not talking the "Thus saith the Lord," and we are in bondage to the sin of discouragement (Num. 13:31-33). Our hearts and our lips should harmonize with God's Word (Psalm 141:3). Our tongues should be laden with the faith of the Bible (Psalm 119:172). It would be well to pray about this (Psalm 19:14). We overcome the adversary through the "Blood" and the Scriptures properly quoted (Rev. 12:11).

According to Colossians 2:15 Christ has destroyed Satan's works and spoiled his power. Christ's triumph over Satan was not for Himself but for us (Rom. 7:24, 25a). We are partakers of Christ's victory, freed from sin's dominion (Rom. 8:1, 2). We were weak without Christ, but now He is our Strength (Phil. 4:13). We are to confess ourselves to be "more than conquerors through him" (Rom. 8:37). We are to maintain our confession of God's Word (Heb. 10:23). The resurrection of Jesus from the dead left Satan a defeated foe over whom Jesus—and we in His name—have entire dominion and authority (Rom. 4:23-25).

Christ is our Liberator (Luke 4:18). He has made us new creatures (2 Cor. 5:17). We have a new vocabulary because we are of another race or kingdom (1 Peter 2:9; 2 Peter 1:3). As our Example He has shown us how to successfully resist Satan by the correct use of God's

Holy Word (Matt. 4:3-11). Once we spoke the language of unbelief, but now of faith (Eph. 2:1-3). "We confess with our lips what we believe in our hearts" (Matt. 12:34). So, we confess our redemption (Psalm 107:2). Our confession is not without foundation (Rom. 10:9, 10). His finished work is our testifying hope (Acts 2:24-26; 3:33). We acknowledge and use the authority He gave us over Satan (Luke 10:19). Satan's dominion over our lives has been broken (Col. 1:13, 14). We are not to fear (Isaiah 41:10). God is for us (Rom. 8:31).

We are to confess God's presence within us (1 John 4:4). God is our salvation in every way (Psalm 62:1, 8). God is the strength of our life (Psalm 27:1). Satan shall not have dominion over us because the old man is crucified (Rom. 6:6, 7). But we have to keep the old man slain (1 Cor. 9:27). It is Christ Who sets us free (John 8:36). He is our Wisdom (1 Cor. 1:30). We have no worry because our trust is in Him (Phil. 4:6). We are not troubled nor lacking in peace (Phil. 4:6, 7). We trust Him to supply all that we really need (Phil. 4:19). When trouble comes we call on Him for solution (Psalm 50:15). He never fails those who call upon Him in truth (Psalm 145:18) to deliver them (Psalm 34:6).

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

TEACHING HIGH SCHOOL YOUTH

IN MANY WAYS, the age from fifteen to seventeen is the most difficult time in Sunday school work. During the high school years three-fourths of the boys and two-thirds of the girls in the average Sunday school drop out. This may be traced to several causes: (1) the high school years are a period of doubt for many young people; (2) high school students are frequently very critical; (3) lessons or teachers sometimes are not sufficiently challenging to gain and hold their interest. Here are a few suggestions for teaching the Bible to high school young people:

(1) **Use resources for Bible study.** If the teacher is not thoroughly prepared, high school pupils will be the first to notice it. Study the lesson in the Authorized Version and in modern translations as well. The New Testament paraphrases by J. B. Phillips are particularly popular with young people. Be sure to do some research on Bible commentaries, dictionaries, and concordances in addition to studying the teacher's quarterly.

(2) **Get group participation.** Young people in high school run in gangs or crowds because the feeling of the group is of first importance to them. Use this in Sunday school by encouraging them to think together, talk together, plan together, and work together. Group discussion should be a frequent teaching method with young people because it gives them a chance to have a part in the Sunday school lesson.

(3) **Understand your pupils.** A good Sunday school teacher will spend time with his pupils, trying to learn

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

SAMPLE

BRETHREN ROAD SIGN



As I said at the beginning of our earlier report, THE BRETHREN CHURCH NEEDS AN OFFICIAL ROAD SIGN ON EVERY ROAD LEADING INTO EVERY CITY WHERE WE HAVE A BRETHREN CHURCH.

Here is the official motion that has prompted these reports and stirred our committee to action: "... that the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE recommend that the sample of the sign to be displayed at General Conference be adopted as the official sign of the Brethren Church and that the subcommittee on the Insignia from the CENTRAL PLANNING AND CO-ORDINATING COMMITTEE be the agency for distribution."

OTHER INFORMATION:

Dimensions—20 inches wide and 30 inches tall. Seal will measure 12 inches in diameter.

Materials—constructed of high-grade material which will hold up in all kinds of weather. Red and white Scotchlite and black paint will be used to set forth the seal and information. **Cost**—if over 200 signs are ordered, cost will be \$15.00 each.

Refer to Page 10 of the June 14th issue of the "Brethren Evangelist" for further information on these points.

OUR COMMITTEE'S SITUATION: Official adoption of this sign remains with General Conference. We are ready to move in what

ever direction the delegates choose. Changes can be made as Conference directs or we can go ahead as the plans indicate or, if the decision is negative, we are prepared to start over again with new ideas. Whenever General Conference gives the "go-ahead," we are ready to advance on this project. It seems ideal that such advancement should be made in this, our 250th Anniversary.

OUR ACTION: As an indication that our committee is prepared for business, order blanks are being mailed to all pastors before General Conference so that each church might have a better understanding of these proposed Road Signs.

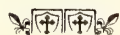
We are suggesting that each church take favorable action and complete the order blanks as instructed, bringing them then to Conference so that your church might be one of the first to have its order filled. If our churches wait until after Conference to take action and plan, the entire process will be delayed several months. **ARE YOU READY FOR ACTION?** Your action will tell.

Phil Lersch, chairman
Insignia Committee.

Young Men's and Boys' Brotherhood Program

BYRON HILDRETH, Topic Editor

This is the last in a series of three articles of missionary information as taken from the Missionary Blue Book. It would be to every Brotherhood's advantage to acquire one of these Blue Books, either from the pastor or the Missionary Board.—B. W. H.)



Projects

Over a period of years, the practice of supporting finite missionary projects has become popular. This has been done to a good advantage for a while, to stimulate interest and to supply many miscellaneous items. Now it is becoming increasingly difficult to supply such projects without harming our whole program. There are several reasons why emphasis on projects should be reduced:

1. If a project is selected for which there is immediate need, the Board must advance the money and buy it at once, leaving those interested to continue paying for something long after it has been obtained. (This loses its appeal for the group and is bad psychology.)

2. It is difficult—almost impossible—to anticipate needs far enough ahead to provide a project for one, two, or three years.

3. Some individuals or groups feel that when they have given for a project they have fulfilled their responsibility; whereas, the basic needs must be supported, if the work is to continue.

4. Individuals and churches emphasizing projects are depriving themselves of the blessing and satisfaction which come through supporting the total missionary program.

If Brethren support our entire missionary program adequately, all of the items undertaken as projects will be supplied, as well as the fundamentals, without which the program cannot operate; and these items will all be supplied in required order (essentials before non-essentials). (NOTE: The Brotherhood project, \$1,000 for Mbororo is a general project, to be used as the Missionary Board sees fit.—B. W. H.)

Sustaining our Missionaries

There are several ways of sustaining our missionaries—all quite important;

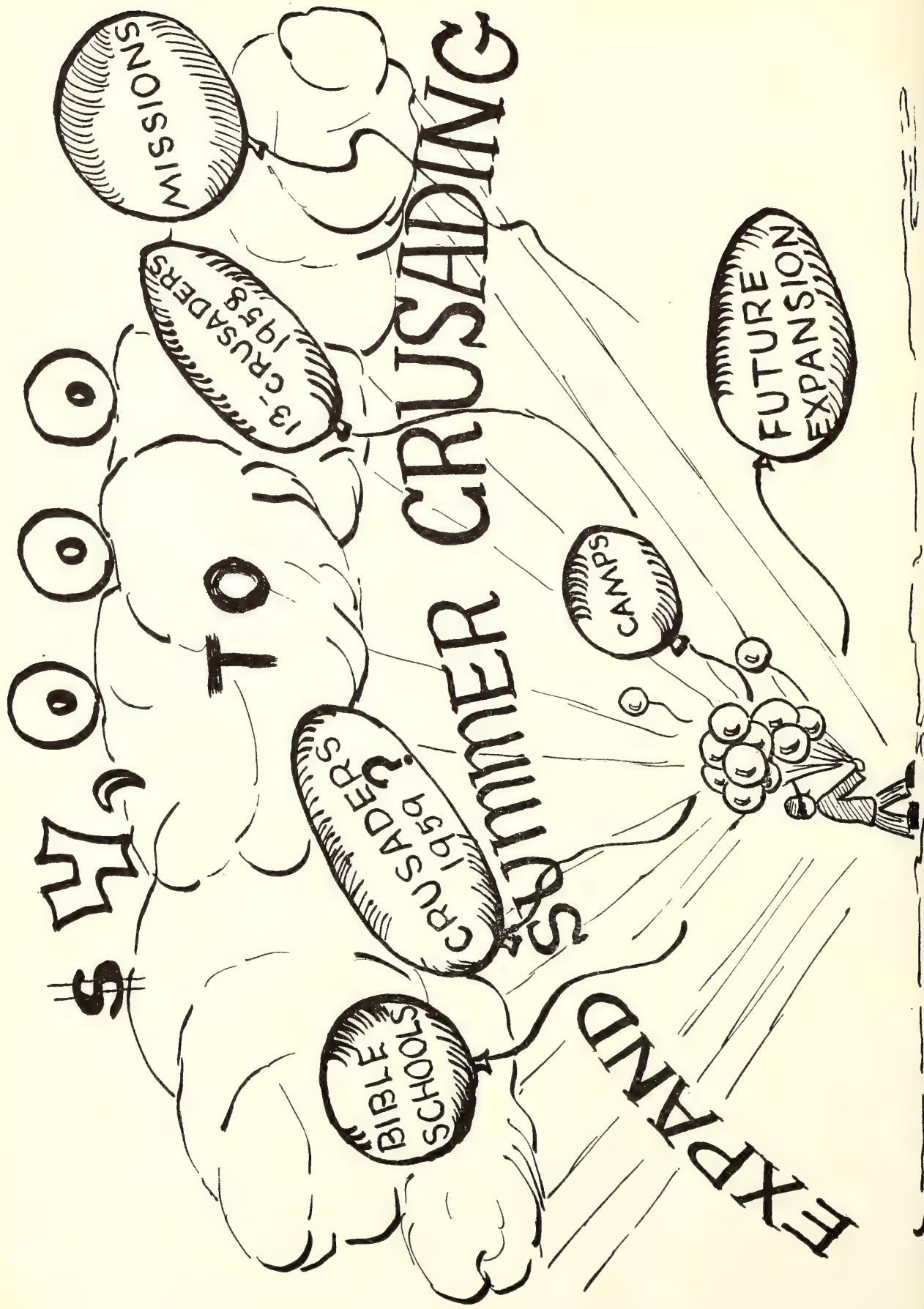
1. By our prayer—Be familiar with the entire program, workers, and needs. Pray for them in your private devotions, in your group meetings. Keep these needs before the people in the church bulletin and in announcements. (Prayer lists or calendars will be published in the Brethren Evangelist periodically.)

2. By our personal interest—Write to your missionaries frequently. Receiving letters is a great morale booster for these far-from-home people. Every church should write to missionaries at least once a year. Let them know that you do not expect individual replies. (You will hear from them through Evangelist pages.) Make your missionary seem like a part of your family.

3. By our money—Give liberally to keep our Christian ambassadors at the work we realize must be done, but that we cannot or do not wish to do. Easter is the season when world missions are publicized most; however, any day of the year is an acceptable time for giving to missions. The practice by some groups of giving quarterly is helpful to the administrative work; giving even monthly would be very beneficial. But whatever the time or the frequency of your giving, **GIVE LIBERALLY TO THIS WORTHY MINISTRY!**

Directing our Gifts

As you doubtless are aware, it is difficult and impractical in most cases to send gifts to missionaries on the field. When various items are sent, the missionary must pay duty on them—often in excess of their value to him. However, books and magazines are always acceptable to him and they are duty free. Money, of course, cannot be sent, as it would not be usable in the country in which your missionary is working. In brief, the best way to give to your missionaries is to send generous offerings for their support. The Board will see that they get all of their needs and numerous things in addition—in logical order. Send all gifts to Missionary Board of the Brethren Church, 530 College Ave., Ashland, Ohio.



The Women's Corner

by Helen Jordan

A PRAYER FOR EVERY DAY

—Mary Carolyn Davies

"Make me too brave to lie or be unkind.
Make me too understanding, too, to mind
The little hurts companions give, and friends,
The careless hurts that no one quite intends.
Make me too thoughtful to hurt others so,
Help me to know
The inmost hearts of those for whom I care,
Their secret wishes, all the loads they bear,
That I may add courage to their own,
May I make lonely folks feel less alone,
And happy ones a little happier yet.

May I forget
What ought to be forgotten; and recall
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.
To all upon my way,
Day after day,
Let me be joy, be hope! Let my life sing!"

Mrs. Dorman Ronk,
Goshen, Ind.



Round-Up of **WORLD-WIDE** Religious News Reports

© ERA

RELIGIOUS NEWS FROM WASHINGTON by Donald H. Gill

The Civil Servant, Lost and Lonely

An Episcopal rector in downtown Washington (who is so an ex-newspaperman, by the way) has come to the conclusion that the nation's capital is "full of lonely people." As a result the Epiphany Church is taking on another minister to work with government aides.

Lonesome ladies are the biggest part of the problem, according to Dr. Charles Kean, the rector of Epiphany. "The problem of lostness and loneliness in Washington," he says, "is complicated by the disproportion of women in the general population, making it very difficult for many Government girls ever to find satisfying social relationships."

The new minister on Epiphany's staff will have the job of exploring "ways and means by which the church

can be of maximum service" to Federal employees. Along with this there has been mention of the "spiritual resources of Christian religion." But the emphasis is on conviviality, not conversion. It seems all too easy to forget that beneath a feeling of social solitude there is usually a spiritual vacuum which can be filled only by the presence of Christ.

The Commercialized Cross

Question has been raised in the national capital whether a lighted cross is a "commercial sign" within the meaning of laws governing the District of Columbia. Doubt on the point arose when the Rev. John Bayly Jones of the Calvary Methodist Church was preparing to have a cross erected on the church roof.

According to the D. C. building code, a permit was necessary because the church is in a residential area. The Commissioners granted the permit when it was applied for, but the question of the law's application to the churches remained. The possibility of modifying the code so as to exclude religious symbols for all faiths is under discussion.

Missionary Good Will

The VIP lounge overlooking Washington National Airport was crowded with newsmen, government personalities and Christian missionaries. While cameras flashed, President Carlos P. Garcia of the Philippines stepped forward and accepted the keys to a Helio-Courier airplane which were handed to him by Mayor Gordon S. Clinton of Seattle, Washington. The plane will be used in conjunction with the work of the Wycliffe Bible Translators.

A few minutes later Mrs. Garcia christened the plane with a mixture of water from Lake Washington and the historic Corregidor Bay of the Philippines.

President Garcia's response to the gift was warm—you might even say enthusiastic. In well-constructed English he accepted the plane "gladly and gratefully" as a token of Philippine-American friendship. "I want to thank this group of linguists who have gone into the isolated areas of the Philippines," he said.

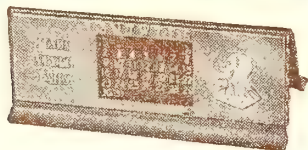
"The Spirit of Seattle" is the sixth Helio-Courier contributed for the work of Wycliffe missionaries by communities in the United States. The Jungle Aviation and Radio Service, a Wycliffe subsidiary, operates 20 planes in Latin America. The presentation on June 20 marked their first plane for the Philippines.

Wycliffe, with some 800 missionaries working in nearly 180 languages, makes it a special point to maintain good will with governments of the countries where it carries on linguistic work. The plane is given to the Philippine government under a contract that it will be used and maintained for the benefit of the missionaries and the Philippine people.

Participating in the ceremony was Dr. W. Cameron Townsend who developed the method of linguistic teaching now used by Wycliffe and the Summer Institute of Linguistics, which he founded in 1934.

The Helio-Courier is splendidly adapted to jungle aviation. Its flying speed ranges from 30 to 160 mph, and it can land and take off in a very short space. For this reason it has sometimes been called "The answer to a missionary aviator's prayer."

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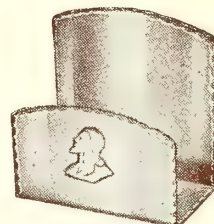
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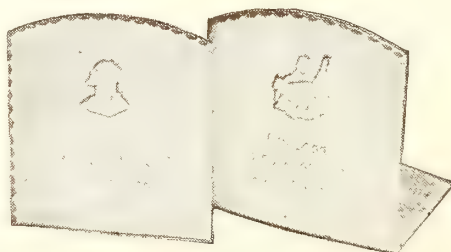
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The Brethren EVANGELIST

Official Organ of The Brethren Church

HOLY
BIBLE

All Things

All things bright and beautiful,
All things great and small,
All things wise and wonderful,
The Lord God made them all.

Each little flower that opens,
Each little bird that sings
He made their glowing colours,
He made their tiny wings.

The purple-headed mountain,
The river running by,
The sunset and the morning,
That brightens up the sky.

The cold wind in the winter,
The pleasant summer sun,
The ripe fruits in the garden,
He made them every one.

The tall trees in the greenwood,
The meadows where we play,
The rushes by the water,
We gather every day.

He gave us eyes to see them,
And lips that we might tell
How great is God Almighty,
Who has made all things well.

— Cecil Frances Alexander.



Items of General Interest

SARASOTA, FLORIDA. The Sarasota bulletin lists the names of 10 members who have completed the course of study in the Advanced Pastor's Class.

LINWOOD, MARYLAND. Pastor Bruce C. Shanholtz was guest speaker in the Uniontown Church of God the evening of July 23rd.

JOHNSTOWN, PENNA. (SECOND). Mrs. Adah Dru-
shal, of Lost Creek, Kentucky, was the guest speaker
for the Second Brethren on August 3rd.

The Second Brethren bulletin notes that the outside woodwork of the Church has recently been painted.

Pastor Harold E. Barnett was the speaker at the Moxham Union Vesper Service on August 3rd at the United Church of Christ.

Two were scheduled for baptism on August 13th, this being the first baptism to be held in the recently completed new baptistry.

ASHLAND, OHIO (GARBER MEMORIAL). Brother H. William Fells was the radio devotional speaker over WATG, Ashland, the week of July 21st.

NEWARK, OHIO. Brother William S. Crick notes the scheduling of baptismal services for the afternoon of August 3rd.

HOWE, INDIANA (BRIGHTON CHAPEL). Brother John Mills, of Hagerstown, Maryland, has accepted the call of the Brighton Chapel Church to serve as pastor. The Mills' were scheduled to move to their new work about the first of August.

MUNCIE, INDIANA. Rev. Carl Rarick, as morning speaker, and Rev. Arthur Tinkel, as evening speaker, were guests of the Muncie Brethren on July 27th.

We note from the Muncie bulletin that Pastor and Mrs. Black have not been too well. Let us remember them in our prayers.

SOUTH BEND, INDIANA. Five were baptised and received into the fellowship of the Church on July 31st.

Church Moderator, John Porte, who also has been very active in District and Youth work in Indiana, is recovering in the hospital from a serious illness with which he

was stricken some weeks ago. Let us remember our brother in our prayers.

TEEGARDEN, INDIANA. Brother Hays K. L. writes: "Two people were baptised and received into fellowship of the Church, Sunday, July 27th."

MILLEDGEVILLE, ILLINOIS. Brother H. H. Ro
notes in his bulletin: "Summer attendance has incre
at the Mid-week meeting and on Sunday mornings."

Brother Rowsey also notes that the Central District Conference will be held at Milledgeville. The date is September 25th through 28th.

URGENTLY NEEDED

A woman, young or older, to act as kitchen superintendent at the dormitory at Riverside. We have boarding ladies who do all the heavier work. THIS IS A VERY IMPERIOUS AND SERIOUS NEED. Who will respond to this call for help? We think we have a nice Christian atmosphere here in which to work.

Write, or call:

G. E. Drushal,
Lost Creek, Kentucky.

[illegible]

General Conference
at Ashland
Beckons You
next week

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Who Sets the Standard?

HERE ARE TWO opposing forces bidding for the time, the energy, and the body and the soul of the Christian. First, God, and all His gracious call to service, purity of life and dedication of body and soul to Him. Second, the world, sin, the devil and Hell. The decision of which it shall be rests squarely with each individual.

One thing most Christians seem to have trouble recognizing today is the fact that this world and the world spirit is definitely aligned against the Christian. Take the urge to be like other people—not to be different; add to it the base, sensual and sinful natural nature of man, and you have a conformity to the way of the world and the Christian which spells only defeat and annihilation.

Only the blind and the dreamer can fail to see the developing pattern of the breakdown of morality among Christians. Anyone, with only half an eye, can see through the thin veneer of a profession of Christianity which is lacking the practice thereof. We would be the last to say that the entire framework of the true Christian moral code is collapsing, but we quickly point out that the signs of moral breakdown are in evidence.

Where the way of the world is gaining on the Christian is in this soul-strangling word "community." It seems that the Christian is ashamed to be found "different" from the non-Christian around him. What our neighbors and associates seem to be setting up as the standard pattern of living, is not long in knocking on our door. Since Eve, we look upon it, it looks good to us; the next step is to taste thereof. Henceforth, we are in trouble endeavoring to rationalize a Christian conscience within the framework of a "community" spirit.

One generation of Christians caught in this web of accepting the standard of the world, backed by a Christian background, can possibly survive its destructive forces; the new generation, impressed with the urge to be like others, yet lacking the spiritual teaching of their fathers, cannot.

The standards of dress, amusements, conduct and morals as fostered by non-Christian people in our land, certainly a generation ago would have raised many eyebrows among Church members. Blue laws against indecency, misconduct on Sunday, etc., would have been, and in many cases were, enacted. A smugness, however, began to develop, and the sophisticated era began in which Church members were convinced they could still be pillars in the Church while tasting of the forbidden morsels on the side. It became hard to distinguish the sophisticated choir member and the prostitute as they walked down the street side by side. It was considered smart to do the daring and the forbidden. We are now seeing the rise of a generation of Americans with the urge to be conformed to the patterns of the day but lacking the moral restraint as was found in the character of the fathers.

What do we mean when we claim to be letting our light shine as Christians if people who have never named the name of Christ—to whom we are to witness of Christ's saving grace—see not one bit of difference between our lives and theirs?

If the world sets the pattern for our lives as Christians, it certainly is not going to be a "Christian" pattern, for the way of the world is evil, sensuous, adulterous, lewd and immoral. It is time to re-evaluate the Christian Standard, reemphasizing it and setting it up as the standard by which we shall henceforth abide and witness. W. S. B.

SUMMERTIME IS READING TIME
Read your Brethren Evangelist every week!



An Anniversary Year Feature

INHERENT THEOLOGY

in

BRETHREN RITES

CONFIRMATION

THE USAGE OF IMPOSITION OF HANDS in several Rites is taught in the New Testament. In Hebrews 6:2 it is listed as one of "the first principles of the doctrine of Christ," but whether the reference is to the Laying on of Hands in Confirmation, in Anointing, or in Ordination, is not made clear. Since "the first principles" are mentioned, and the reference directly follows "the teaching of Baptism," the writer may well have had in mind the Rite which would accompany or immediately follow the Rite of Baptism. It is the Imposition of Hands in Confirmation of baptized believers that claims attention in this study.

The word CONFIRMATION did not come into use by the church until some time after the apostolic age. It is evident in the New Testament teaching that in the beginning of the church, when Triune Immersion was universal, the Laying on of Hands was performed at Baptism

or immediately following. The work of Paul in Acts 19:1-6 would indicate that he laid his hands on the heads of the disciples at Ephesus at once. Paul did not usually do the baptizing. In I Cor. 1:14-17 he states, "I thank God that I baptized none of you save Crispus and Gaius . . . and I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel . . ." Yet in Acts 19, "And when they heard that Paul had laid his hands upon them, the Holy Spirit came upon them; and they were baptized. . . . And when Paul had laid his hands upon them, the Holy Spirit came upon them; and they were baptized. . . . It seems that in this case, the baptizing was done by Paul's helpers, but the Laying on of Hands was reserved for the minister of higher rank—the apostle. It seems also evident that the Laying on of Hands was not done in the water, but as a separate Rite afterward.

The incident in Samaria, Acts 8:12b also points to a separate Rite where enough time had elapsed after baptism by Philip, for the Apostles to arrive there. Jerusalem, quote, "But when they believed Philip preaching good tidings concerning the Kingdom of God and the name of Jesus Christ, they were baptized, both men

Rev. Albert T. Ronk

en. Now when the Apostles that were at Jerusalem
that Samaria had received the word of God, they
unto them Peter and John . . . Then laid they their
us on them, and they received the Holy Spirit." Since
elaying on of Hands was considered as a part of the
of Grace in Baptism, there was no need of a spe-
name other than that which designated the Rite—
ing on of Hands.

the use of the word CONFIRMATION grew out of
conditions which developed after the first centuries
the church. One was the innovations in baptism
in baptism of infants came into usage. Since the
non belief was that the communion was only given
those who had reached the age of discretion, the Lay-
on of Hands was withheld until the catecumen was
reared by age and teaching. The Rite that received
into full communion by the Laying on of Hands
to be called CONFIRMATION. The other condition
over the problem of receiving into the communion of
Great Church (Catholic), those who had been bap-
by various heretical sects. It was commonly held
the baptism was valid because anyone was per-
ed to baptize, but only the Bishops of the Church
lay hands on them and thus CONFIRM them for
communion.

st some reader may become fearful of the use of
word CONFIRMATION, and Brethren of various
s have, it should here and now be made clear that
tence toward use of the term springs from the abuse
the Rite in its separation from baptism by advanced
ds of time. Such separation is not only the prac-
of the Church of Rome, but of many protestant
s as well—some even have discarded the Laying on
ands entirely.

though the Rite of Laying on of Hands for the re-
on of the Holy Spirit in the New Testament usually
wed baptism, there is the outstanding incident of
elius and his friends who received the Holy Spirit
Peter was preaching to them, (Acts 10:44-48).
n answered Peter, can any man forbid the water,
these should not be baptized, who have received the
Spirit as well as we? And he commanded them to
aptized . . . " There is nothing said about the Laying
of Hands after baptism, or before, but since it was
actice of the church, it well may have been done in
ience, as a symbol of the Holy Spirit's outpouring
h had already occurred.

oreover, there is the experience of Paul himself with
nias. Led blinded from his vision on the road to
ascus, he had spent three days without sight, under
re shock, bewildered, yet able to pray. But Ananias,
r direction of the Lord, "entered into the house;
laying hands on him said, Brother Saul, the Lord,
Jesus, who appeared unto thee in the way which
camest, hath sent me that thou mayest receive thy
t, and be filled with the Holy Spirit. And straightway
e fell from his eyes as it were scales, and he received
sight; and he arose and was baptized . . . " Was there
ouble laying on of hands in the case of Saul? Verse
ays, "He hath seen a man named Ananias coming in
laying his hands on him, THAT HE MIGHT RE-
VE HIS SIGHT." Was the Laying on of Hands in
e 17 for the healing of Paul's blindness alone? So



says verse 12. Then may not Ananias have laid hands
on him again after baptism for the gift of the Holy
Spirit?

Whether or not Paul received the Holy Spirit before
or after his baptism is immaterial. The will and power
of God are not bound by the limitations of man's think-
ing. Said Jesus, "For He giveth not the Spirit by mea-
sure." And, "The SPIRIT BREATHEETH (Margin) where
it will and thou hearest the voice thereof, but knowest
not whence it cometh, and whither it goeth; so is every-
one that is born of the Spirit." No one but God knows
the moment of inbreathing of a soul except the person
to whom "the Spirit bears witness with his spirit that
he is a child of God."

What meaneth then the Rite of CONFIRMATION
through "the Laying on of the Hands of the Elders?"
(I Tim. 4:14). It is a Symbolic Ordinance, a visible act,
bearing holy implications in the fulfillment of the prom-
ises of God through His Son Jesus. Herein is the Trinity
set forth and glorified. Here are the words of Jesus, "I
will pray the Father and He will give you another Com-
forter, that he may be with you forever, even the Spirit
of Truth . . . for he abideth with you and should be IN
you." Forty days after His resurrection, in preparing for
His Ascension, (Acts 1:4) "He charged them . . . to wait
for the promise of the Father, which, said He, ye heard
from Me . . . but ye shall be baptized in the Holy Spirit
not many days hence." And with those last instructions,
(1:9) "He was taken up, and a cloud received Him out of
their sight," as (Heb. 4:14) "He passed through the
Heavens"; and (10:12-13) ". . . sat down on the right
hand of God; henceforth expecting till His enemies be
made the footstool of His feet."

In fulfillment of the promise, ten days after the ascen-
sion, (Acts 2:1) ". . . the day of Pentecost was now
come, they were all together in one place. And suddenly
there came from heaven a sound as of the rushing of a
mighty wind . . . and they were all filled with the Holy
Spirit . . . " When the people of Jerusalem heard the
testimony of the spirit-filled believers, they "were all
amazed, and were perplexed, saying one to another,
what meaneth this?" Peter, speaking for the Apostles,
gave his explanation with such power, "they were
pricked in their heart, and said unto Peter and the rest
of the Apostles, Brethren, what shall we do?" Peter's

reply comes ringing down through the centuries, "Repent ye, and be baptized . . . and ye shall receive the gift of the Holy Spirit. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him." That promise reaches to us today and unto the end of the church dispensation.

In this story of Acts 2, there is no mention of the Laying on of Hands. This was the initial Baptism of believers into the Church and of necessity poured out from heaven without human symbol. There were none yet authorized to lay hands on the believers, but God gave to those first recipients ample symbol of His power from heaven in the "sound of a mighty rushing wind" for their ears, and of "tongues parting asunder like as of fire" for their eyes. The absence of knowledge by the Apostles relative to the Laying on of Hands is not precluded by that first outpouring. During the forty days Jesus was with them following His resurrection, we read in Acts 1:2f, " . . . He had given commandment through the Holy Spirit, unto the apostles whom He had chosen . . . and speaking the things concerning the Kingdom of God:" The early Church must have been guided by the things He taught and "commanded" during those forty days.

As all of the believers were baptized of the spirit into the church on the Day of Pentecost, so, each believer, since, has been baptized by the Spirit into the church, (I Cor. 12:13) "For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of the one Spirit." The baptizing is from the Father, into the church which the Son is building, (Matt. 16:16) by the Holy Spirit who was sent. There is no power in the Elders or their hands to bestow the Spirit, although a large segment of Christendom has claimed for its Bishops the power of such bestowal. The believer and the Elders, in obedience, enact the symbol, both praying, but it is the work of the Holy Trinity that bestows.



What then, are the elements and theological import of the gift of the Holy Spirit symbolized by the Laying on of Hands?

First, it must be emphasized, that the baptism of the Holy Spirit is a GIFT. It is a part of the grace of salvation. No one receives the gift through any merit of himself. It is not something that is attained, nor is it the presence of the Spirit in a life, in any sense a reward. Moreover, the gift is universal to believers. "And on the day of Pentecost was fully come . . . they were all filled with the Holy Spirit . . ." (Acts 2:1-4). There were none who did not receive the gift. It was the promise of the Father and through the gift the new birth was effected.

Then the receiving of the Spirit is a "SEALING UNTIL THE DAY OF REDEMPTION," so said Paul (Eph. 4:30) in fortifying his statement in (1:13) " . . . Christ in whom ye also, having heard the word of the truth of the gospel of your salvation,—in whom, having also believed, YE WERE SEALED WITH THE HOLY SPIRIT OF PROMISE." God places His stamp upon the believer. He belongs no longer to Satan and self, he belongs to God. Moreover, the believer is thus sanctified, set aside for God, a part of His church, His Body, His Bride. SEALING is the foretaste, and may be said to be, (not sacreligiously), the first installment or down payment of God's promised blessings to the believer. This is the meaning of Paul in Eph. 1:14, "which is the earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory." Yea unto the redemption of our bodies" in the resurrection and "praise of His glory" throughout eternity.

Further, the gift of the Holy Spirit brings to each believer, an INDWELLING. With great assurance, Paul speaks this word (I Cor. 6:19), " . . . Know ye not your body is a temple of the Holy Spirit which is in you, in which ye have from God?" This indwelling is not an INCARNATION. Jesus was INCARNATE. His body of flesh was prepared especially for Him and was subject to His will alone. That body, now glorified, is still His body and with it He will return some day. The Holy Spirit INDWELLS. The bodies He indwells are those free moral agents—trichotomic beings—body, soul and spirit. Their bodies are subject to their own wills and are only when the individual will is surrendered in faith to the grace of salvation that the gift of the indwelling Spirit occurs. It is the Rite in observance of the Laying on of Hands that symbolizes the gift of the Holy Spirit to indwell the believer.

The gift of the Holy Spirit is also TRANSFORMATION. In his letter to Titus (3:3-6), Paul, after recouping the unsaved estate, said, "But when the kindness of our Saviour, and His love toward man appeared in the works done in righteousness, which we did ourselves, according to His mercy He saved us, through the washing of regeneration and RENEWING OF THE HOLY SPIRIT . . ." The work is His, and not the result of man, "lest any man should boast." Paul carries the theme in his letter to Rome (12:2) " . . . be ye transformed by the RENEWING OF YOUR MIND," not by self-will, but "That we may prove what is the good and acceptable and perfect WILL OF GOD."

other most important result of the gift of the Holy Spirit is the ASSURANCE OF IMMORTALITY. Here it is mainly stated in (Rom. 8:11), "But if the Spirit that quickened Jesus from the dead dwell in you, He that raised Christ Jesus from the dead shall give life also to your mortal bodies, through His Spirit that dwelleth in you." Having the assurance, the believer must "with patience wait for it" (Rom. 8:25), although as Paul suggests, the vicissitudes of this life assail us, (8:23), "And not only so, but ourselves also, who HAVE THE FIRST FRUITS OF THE SPIRIT, even we ourselves, groan within ourselves, waiting for our adoption, to wit, THE REDEMPTION OF OUR BODY."

It is more than evident, that the theological truths imparted in the gift of the Spirit, symbolized by the Laying on of Hands, cannot be exhausted in this brief message. However, the ENDURING or CLOTHING WITH POWER must be noted. These are Jesus' own words (John 24:49), "And behold, I send forth the promise of My Father upon you: but tarry ye in the city until ye be CLOTHED WITH POWER from on high." Believers are vested in a glorious raiment of power, through the Holy Spirit within, yet how little they use it. The power is available for every need.

There is the power to "know the truth, and the truth shall make you free." (John 8:32), but so many lean upon the Spirit to open the Word to them, while they turn to some skeptic or liberal distort the truth, and are led in error and false doctrine.

There is power in prayer available (Rom. 8:26-27). In like manner the Spirit also helpeth our infirmities, for we know not how to pray as we ought; but the Holy Spirit Himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the reins knoweth what is the mind of the Spirit because He maketh intercession for the saints according to the will of God." Clothed with power, but power unused.

In the clothing of the Spirit there is wisdom, (I Cor. 2:6-16) "... but we speak God's wisdom in a mystery, even the wisdom that hath been hidden ... but God revealed it through the Spirit; for the Spirit searcheth all things, yea, the deep things of God." Indwelt by the Spirit; clothed with power; the "deep things of God" were reached out for him by the Spirit; aye, the believer has the greatest potential for wise action in the world today, if he will but tap the resources of his endowment. All his failures must be laid at the door of his own lack of appropriation,—but it is there.

The manifold benefits of the possession of the Holy Spirit are but a foundation for the primordial activity of the believer. Jesus said to His disciples, (John 15:26-27), "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall BEAR WITNESS OF ME: And ye also BEAR WITNESS" Calling it again to their mind, just before He ascended, He said (Acts 1:8), "But ye shall receive power, when the Holy Spirit is come upon you; And ye shall be my WITNESSES ... unto the uttermost part of the world." That is the principal business of the believer, TO WITNESS with power. That is fruit bearing. To convict, to convert; to save; to build the Church—those are God's prerogatives. The Saint is to WITNESS, WITNESS, WITNESS, and if faithfully done in the Spirit, he will "bear the fruit of the Spirit which is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"; then he will fulfill his destiny as a child of God; Then he will be exercising his spiritual gifts wherewith it has pleased the Holy Spirit to endow him; then he will be in the way of hearing it said to him by the Lord in That Day, "Well done thou good and faithful servant, enter into the joy of thy Lord."

Waterloo, Iowa.

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

QUIVERING ALERTNESS

IT HAS BEEN REVEALED that our nation has perfected its military alert-system to a fine point of trigger response. Long-range bombers carrying nuclear weapons can take off completely equipped within 15 minutes of direct aggressive warning. SAC crews are ever on the quivering "needle-point" of A-1 alert these days.

Such a report leaves one with mingled feelings. Such precision of detail, height of scientific achievement—not for perfection of right, but for holding back the night-shades of desperate evil! But, we are living in that kind of a world; the entrance of sin (Romans 5:12) has "opened the door to wrong rooms." One looks anew and afresh to the light above and "strains with praise" for the sound—the true sound—of the coming of the Prince of Peace.

The thought of alertness carries into many avenues, because of its presence and its absence, running in parallel lines in this day. While we have military alertness on the one hand, we do not have moral alertness

on the other. Men are awake to demons without, but seemingly asleep to the creeping rot which infests far too many stratas of modern society.

What shall be said for the spiritual setting? Where is that "quivering alertness" to follow after the things of God? One does not gather favorable grain in viewing today's reach of religion. Slumber of one shape or another, has stolen into the setting, and the church which once thundered for the arm of righteousness has reduced that glory to a mere mental proposition and become satisfied with a poor sort of religious "shadow-boxing." The danger is pin-pointed on the personal level. "Take heed!" was the warning of The Holy One who penetrates beneath all disguises and cries aloud in love for souls too easily led astray. Siren voices whisper of gay gospels which cost nothing for personal commitment, and a life which is on the alert for outer signs allows the eternal soul to fall asleep before the red-flags of spiritual danger. Bombers may require only 15 minutes to strike! but alas, for far too many, scores of scores of 15 minutes of precious time has passed and they yet slumber in the deadly smoothness of deceiving sin. High time to really awake!

(Copr. ERA, 1958)

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen.
(MRS.) IDA LINDOWER, Adm. Ass.

WORK AT MBORORO

From a Motorcycle's Point of View—Charles Kraft

WHAT A BUSY LIFE that sees one put 1,000 miles on a brand new motorcycle in three months, when the average trip is 10-15 miles and the average speed on bush roads (none paved) and footpaths (none straight) is 10-15 m.p.h.! But in a place where the motor road ends at our doorstep the motorcycle becomes as indispensable to the missionary's work as the automobile is to the traveling salesman. But let our 175 cc Hercules cycle tell its own story:

"It was on Tuesday, January 7, 1958, that my master-to-be got his first glimpse of me as I sat on a raised platform in my dealer's showroom in Jos. And, like everyone else, when he saw my price tag he began looking elsewhere! I feared I was in for another long wait, but it seemed like this love affair might even surmount the price-tag barrier, for my master-to-be visited me again on Wednesday and again on Thursday morning. Then on Thursday afternoon, after some low-voiced talking at the other end of the showroom, I felt someone climb on my back and give me the signal to start working. And work it was (is) from then on!

Goodby to Jos

"After a trial run of ten miles or so on the paved roads of Jos, I was loaded into a truck, from the top of which I said goodby to Jos (and to paved roads) as I had previously said goodbye to my homeland, Germany, and to my port of disembarkation, Port Harcourt, on my way to Jos. The next day we arrived at Waka and I began my service as a "bush" missionary's horse—we travelled the 134 miles from Waka to Mbororo with only one stop for gas.

"My master, Chuck, was at this time preparing to invite all the outvillage evangelists in the surrounding areas to Mbororo for a week of fellowship and Bible instruction; so I soon got to see Lassa, Mubi, Gashella and Bazza. The meeting didn't take place until March, but from my resting place in my master's storehouse, I could hear that the more than 40 evangelists who came were very enthusiastic about the meeting and even talked about having a month or more of such instruction next year.

Old Friends

"Of course, many of these evangelists were already friends of mine. For instance, there was the former leper, Mbugwa, whom we had taken out to the village of Garta, five miles from Mbororo, to start a new Christian work there some weeks before. Then I couldn't miss the smiling voice of another leper named Daniel, the keystone of our most thriving work out here at Moda, the man who has meant perhaps more to the rapid growth of the Christian Church in Higiland than any other. I had met

him and his many disciples several times in my travels to the various outvillages and knew how highly my master values his judgment and how he appreciates many unpaid evangelists that fill the nearby hills with the Gospel story each Sunday at this man's direction. I was glad to see him here.

"Then there was Bulus, whom we had visited in our work at Kwallis, a leprosy segregation village—a man eager to learn and full of questions, but anxious to obey the Word of Christ to the hundreds afflicted with this dread disease who weekly receive treatment in the village. And Bitrus, the evangelist at Kuda where last month Chuck examined twenty for Covenant and Discipleship, but where I was denied the privilege of seeing him perform his first baptismal ceremony because Kwallis is close to a motor road, and he decided to take his wife and children in the car rather than to ride me there.

"Adam, the blind evangelist, was prominent at the meeting. As I saw him pass, I remembered vividly a night in mid-February that I spent at Kamale where Chuck and Adam had held preaching services until midnight at night and had slept over on grass mats until morning. I remembered also the many other trips that we have made there, the great interest of these people in the Gospel so completely new to them, and the great love that my Master has developed for this needy village of more than 3,000 people that has led to the planting there this very week of Stephen, one of Daniel's disciples, as their Christian evangelist-teacher.

"Another man named Stephen who works at Lidle and Shosho and Bugi, our evangelist at Lidle were outstanding as song leaders at the meeting. You should hear Higi people sing! They have converted a large number of their dance tunes into a thrilling means of glorifying Christ and are beginning to transform the very character of themselves!

"As I mentioned before, the week of these meetings was a week of rest for me—the outvillage evangelists had come to us for a week. But I could hardly crowd out the many pleasant memories that crowd in as I think of the 10-15 days per month that I spent on bush roads and roads visiting the Gospel frontiers that these evangelists represent.

New Experiences

"But we've been to other places also. We've been to Garkida as Chuck supervises and prepares material for the missionary language-learning program out here. I got almost as far as Marama one time with a tape recorder on my back, but a sudden change of plans (that trip.) And imagine the surprise of the Lassa people when I was chosen to carry my master and his wife Lassa for an operation (which, by the way, was an absolute success) because I can provide an easier ride than even a car on these washboard roads!

"So, it's a busy life for me in a new mission area—a rewarding one, as I get to help out on the very

of Christian work and to see the light in the faces of those who are hearing the message of Life for the first time. And it's a hard life—1,000 miles in three months through bush roads and trails—but the knowledge that the work of my master's work would be cut to less than a third and the expense of it more than tripled if I were not around, keeps me cheerfully at my work. So I thought I might like to see what things look like from a motorist's point of view."

GLIMPSES INTO MISSIONS

Have you received a copy of our leaflet, "Glimpses into Missions?" If you have not, inquire at the Mission Board office, and receive yours. It will help you to understand better the scope and needs of our program.

VISION UNLIMITED

WHEN PHYSICAL VISIBILITY is unlimited in travel—particularly by air—great heights can be reached and vast distances spanned. Similarly, when missionary vision is unlimited, magnificent feats of spiritual progress can be achieved.

The church with a great vision for missions will always make splendid spiritual strides because of its obedience to the missionary commission and its unselfish concern for the world. Someone has described the privilege of giving as "stretching the soul." The truly missionary church is filled with well-exercised souls.

Be sure, missionary vision and concern constitute not only giving of money, but giving of self in prayer for the program and workers, concern for their welfare—writing letters to them—and a genuine zeal for the spread of the Gospel to those who have not been reached yet.

Just a reminder

Following General Conference is usually a "lean" time for mission giving. Very few offerings come into the treasury from August 1 to November 1; yet the expenses are as usual. Brethren, let's see our program as a year-round responsibility and support it regularly and continually. Let's stretch our souls by giving—of ourselves and our money—generously and joyfully. Let's achieve missionary vision unlimited. In this manner, we will truly "go places" for the Lord and with Him.

Anniversary Year Retrospections

Rev. PERCY C. MILLER

THE BRETHREN PUBLISHING COMPANY

THE BRETHREN PUBLISHING COMPANY is a Corporation owned by the Brethren Church, through the delegates to General Conference who become stockholders operative in the Stockholder's meeting during Conference each August. At that time, important business is transacted, and directors, elected for three year terms, are elected from the delegates of the Conference. These directors are responsible for their own organization, and for the efficient operation of the Company. A prudential committee, composed of the President, Vice-President and Secretary-Treasurer, conducts the general affairs of the Company during the year, with the entire Board of Directors meeting at General Conference time each August.

Since 1954, The Company has been free of debt. Prior to that time, due to low revenue, heavy expenses, depression, etc., the Company was more or less burdened with debt. The Company, organized in the late 1800's, occupied several different buildings, moving into the present building in 1942. This commodious building, erected expressly for its present use, consists of printing plant, offices, apartments and storage areas. It is located on College Ave., directly across the street from Ashland College Memorial Chapel.

The Company has the express purpose of producing the very best in Brethren literature for Brethren people at the very lowest price consistent with efficient operation of the plant. Publications include **The Brethren Evangelist**, the Official Organ of the Brethren Church; this is a 20 page weekly; Adult and Youth Quarterlies are printed, as well as organs and materials for Church auxiliaries. A book store and a book purchasing system is in full operation in conjunction with the plant.

The Company is challenged with the fact that it is the dissemination center for church news, plans, programs, spiritual help for the Brethren Church. To this end, the Editor, the writers, the printers are dedicated to efficient operation in a way which shall continue to assure the Brethren a literature second to none in Christianity's printed work. (The material for this article furnished by Rev. W. S. Benshoff.)

Last call for General Conference

which meets next week

at Ashland, Ohio

DOUBLE ORDINATION SERVICES**for****GLENN GRUMBLING****and****KENNETH HOWARD****held in the****THIRD BRETHREN CHURCH****JOHNSTOWN, PENNSYLVANIA****Friday, June 13, 1958**

DDOUBLE ORDINATION SERVICES were held on Friday, June 13th, in the Third Brethren Church, Johnstown, Pennsylvania, for GLENN W. GRUMBLING and KENNETH RAY HOWARD. Both of these young men are natives of Johnstown and are members of the Third Brethren Church.

Glenn is the son of Mr. and Mrs. Norman Grumbling, Sr., of Johnstown. He is married to the former Nancy Thomas, daughter of Rev. and Mrs. Wilbur Thomas, Pastor of the Calvary Brethren Church, Pittstown, N. J. He is a 1958 graduate of Ashland Theological Seminary, and is now serving as Pastor of the Milford, Indiana, Brethren Church.

Kenneth is the son of Mr. and Mrs. C. F. Howard, of Armagh, Pennsylvania. He is married to the former Bernadee R. Middletown, of Muncie, Indiana. He is a student in Ashland Theological Seminary, living in Ashland, Ohio.

Clergymen officiating in the service were: Rev. N. V. Leatherman, member of the Pennsylvania District Ministerial Examining Board; Rev. Clarence Stogsdill, Pastor of the Third Brethren Church; Rev. Wilbur Thomas, father of Mrs. Grumbling; and Rev. E. J. Black, Muncie, Indiana, pastor of Mrs. Howard.

The program follows:

Prelude—"Chorus of Worship and Praise" ..Rita Golby
Hymn—"Rise Up, O Men of God"

InvocationRev. Clarence Stogsdill

Solo—"I Don't Have to Wait"Wanda Larson

Dedication of ChildrenRev. Stogsdill

Hymn—"O Love That Wilt Not Let Me Go"

Pastoral PrayerRev. Stogsdill

Marimba Solo—"My God and I"Lois Howard

The Action of the Church Calling for Ordination

Arvilla Figart, Church Secretary

The Action of the District Ministerial Examining Board

Rev. N. Victor Leatherman

Ordination SermonRev. N. Victor Leatherman

Marimba Selections—"Bless This House" ..Lois Howard

"Give of Your Best to the Master"

The Scriptural Qualifications and Questions

Rev. Leatherman

The Charge to Candidate, Glenn W. Grumbling

Rev. Wilbur Thomas

Ordination PrayerRev. Thomas

assisted by Rev. Stogsdill and Rev. Leatherman

Setting Apart as an ElderRev. Thomas

Declaration of Authority as ElderRev. Thomas

Solo—"Follow Me"Wanda Larson

The Charge to Candidate, Kenneth Howard

Rev. E. J. Black

Ordination PrayerRev. E. J. Black

assisted by Rev. Stogsdill and Rev. Leatherman

Setting Apart as ElderRev. E. J. Black

Declaration of Authority as ElderRev. E. J. Black

The Consecration of

Mrs. Grumbling and Mrs. Howard

Charge to Serve as Wife of an Elder ..Rev. Leatherman

Prayer with Laying on of Hands

Rev. Black and Rev. Thomas

Hymn—"Lead On, O King Eternal"

The Great CommissionRev. Kenneth Howard

BenedictionRev. Glenn W. Grumbling

Postlude—"The Holy City"Rita Golby



**What's Doing
in the
Church**

**FAREWELL GATHERING FOR TINKEL'S**

Rev. Paul Tinkel was featured in special music during the Evening Worship Hour on July 13, in the Oak Hill Brethren Church. He sang numbers that were requested by various members of the congregation. To climax the service he teamed together with the Brethren Church Choir to sing "How Great Thou Art."

Immediately following the service a farewell gathering was held in the Church basement. A cake with the inscription, "Brush Valley's Gain and Oak Hill's Loss, and two beautiful pieces of Samsonite Luggage were presented to the Tinkels by the Sunday School and Church.

Approximately 100 were present at the service gathering. Brother and Sister Tinkel were very active in our church here in Oak Hill. He served as Instrumental Pastor, Assistant Choir Director, Sunday School Teacher while Mrs. Tinkel worked with the Junior Department of the Sunday School as Pianist and Teacher.

The Oak Hill Church truly wishes God's richest blessings upon them as they begin their work in the Valley Church.

Bob Madsen

JAMES I. NAFF

receives service of Ordination

on

Sunday, June 15, 1958

at Vandergrift, Penna.

THE PLEASANT VIEW BRETHREN CHURCH, Vandergrift, Pennsylvania, was the scene of the Ordination of its Pastor, JAMES I. NAFF, on Sunday evening, June 15th.

James is the son of Rev. and Mrs. Paul Naff, of Dayton, Virginia. He is married to the former Ethel Rae Leatherman, of Vandergrift, Pennsylvania. They live in Vandergrift, and at present are serving the Pleasant View Church over the week-ends.

Officiating Clergymen were: Rev. N. V. Leatherman and Rev. W. B. Brant, members of the Pennsylvania District Ministerial Examining Board; and Rev. Paul M. Naff, father of the candidate.

The program follows:

Consecration Music
B. F. Buzard
"Take My Life and Let It Be"
Rev. Paul M. Naff
Rev. Naff
Rev. Naff
Rev. Naff
Robert Kelly, Moderator;
Rev. N. V. Leatherman, Secretary of the Examining Board

SoloMr. Jacob Mackall,
Vincenzo Brethren Church

Special MusicPleasant View Choir

The Ordination SermonRev. N. V. Leatherman

The Scriptural ChargeRev. Woodrow B. Brant

Charge to the CandidateRev. Brant

Ordination PrayerRev. Naff

Laying on of HandsRev. Leatherman
assisted by Rev. Brant and Rev. Naff

Giving of Ministerial AuthorityRev. Brant

The Consecration of Mrs. James I. Naff as the
Wife of an Elder

Prayer, with Laying on of HandsRev. Naff,
assisted by Rev. Leatherman and Rev. Brant

Charge to serve as the Wife of an Elder ..Rev. Brant

Offering

Hymn
"Jesus Shall Reign"

Benediction

Postlude

Spiritual Meditations

Rev. Dyoll Belote

NOBLE TESTIMONIAL

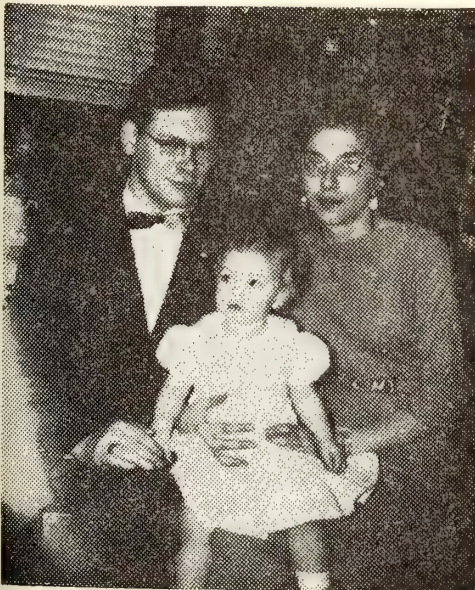
"Thou are my hope, O Lord God: thou art my trust from my youth." Psalm 71:5.

DURING WORLD WAR I many poor, persecuted people were compelled to hide in bunkers and caves and out-of-the-way places to escape death. In one of the bunkers, after the close of the war, these words were found inscribed on a wall:

I believe in the sun, even if it does not shine.
I believe in God, even if He is silent.
I believe in love, even if it is hidden.

In those three sentences some refugee had given his testimonial of his hope and confidence, even in the midst of fear and threat of death. God is really the hope of the soul. Unless we "seek first the kingdom of God and His righteousness" we shall never know peace and confidence. But if He is the guide and stay of our lives, if He and His interests come first in our lives, then unafraid, we can face wretchedness, illness, parting with our dear ones—even death itself. With God—walking at His side—we shall be able to accomplish all things that He doth ask or require of us. With Him we can endure and suffer all things that are necessary. There is a beautiful verse in which God declares, "My strength is made perfect in weakness"; God's strength is set in sharp contrast to the weakness of man. His complete ability is set over against man's helpless inability, and its superiority shown.

Hope is the star of the Christian faith, and like the star it will show us the way of life if we do not allow sin to dim its revealing rays.



REV. AND MRS. JAMES I. NAFF,
and Daughter, Karen

SERVICES OF ORDINATION
held for
JOHN R. TERRELL
at Mansfield, Ohio
on Sunday, July 20, 1958

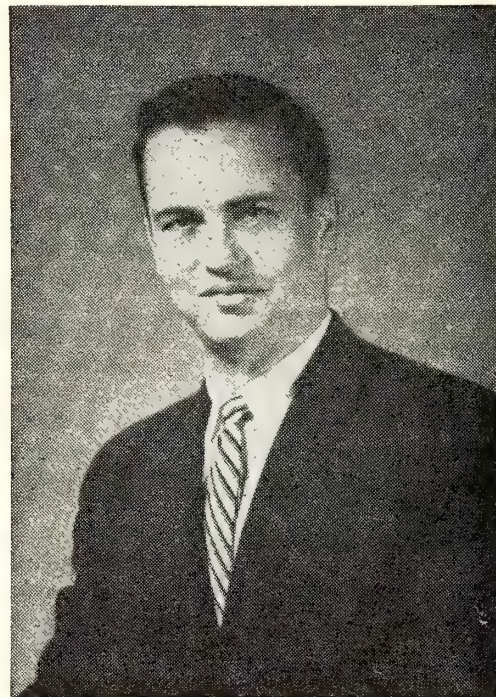
JOHN R. TERRELL was ordained for the Gospel Ministry at a service in the church of which he is pastor, Sunday afternoon, July 20th. The service, held in the Mansfield First Brethren Church, was as follows:

Organ PreludeMrs. Martha Ader
 Invocation
 Hymn—"All Hail the Power"
 Statement of Action by the Examining Board
 Special MusicDanny Terrell
 Scripture Reading
 Prayer
 Special MusicDale M. Terrell
 Ordination MessageRev. J. Ray Klingensmith
 Statement from the Candidate
 Charge to the Candidate
 Charge to the Candidate's Wife
 Charge to the Church
 Prayer of Ordination
 Hymn—"Amazing Grace"
 Benediction
 Right Hand of Fellowship

John comes from the New Lebanon, Ohio, Brethren Church, attended Taylor University for awhile, and will

graduate from Ashland Theological Seminary next Spring. He is married to the former Joanne Blosser, of Dayton, Ohio, also of the New Lebanon Church. They make their home in the parsonage of the Mansfield First Brethren Church, with their two children, Rebecca and Jennifer.

The following clergymen officiated at the service: Rev. John T. Byler, New Lebanon Brethren Pastor; Rev. Ray Klingensmith, Professor, Ashland Theological Seminary; and Rev. W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church.



JOHN R. TERRELL

Wedding Announcement

OREBAUGH-SMITH. Miss Alta Joan Orebaugh and Richard Bennett Smith were united in marriage at the Oakville Brethren Church, on Monday Evening, June 30, 1958. A beautiful double-ring ceremony was solemnized by the bride's Pastor, assisted by the groom's Pastor, the Rev. McClarnon, of the Middletown M. E. Church. The bride has been very active in the Oakville Brethren Church, but has moved her membership of the Methodist Church of her husband, that they may be united in their efforts. A large number of friends and relatives witnessed the reading of the ceremony. May God add His blessings to this fine Christian couple.

Arthur H. Tinkel, Pastor.

A little girl, playing on the seashore, made a hole in the sand with her little toy shovel, and then with the bright tin pail her mother had bought her for her birthday, she tried to fill the hole with ocean water. As fast as her little legs could carry her, she worked, filling up the pail from the ocean and emptying it in the hole, back and forth as fast as she could run, until her mother found her crying, worn out, utterly frustrated with her first experience in a failure familiar to all mankind. Some things cannot be done. We cannot measure the immeasurable; we cannot empty the ocean of its illimitable love with our little tin buckets. There is no church, there is no creed, there is no mind created big enough to grasp the length and width and depth of the love of God revealed in Christ. It is a love that passes all knowledge.

J. Wallace Hamilton, WHO GOES THERE
 (The Fleming H. Revell Company).

CHURCHES REPORT ON THE WORK OF BRETHREN YOUTH AMBASSADORS

MANTECA, CALIFORNIA

The Brethren Youth Crusaders have come to California and are even now making the return trip to other churches in our Brethren fellowship. While in California they worked very hard; they taught in the Bible School at the Manteca Brethren Church, they conducted services at all three of the churches in our district, and they fought at camp.

The team that came consisted of Phil Lersch, "Bill" Dreth, and "Gene" Hollinger. The boys conducted themselves well and endeared themselves to the hearts of our young people. We hope that some day they will be able to return and that we might be enabled to renew fellowship with them.

Milton M. Robinson, Pastor.



TUCSON, ARIZONA

Just to send word that the Brethren Youth Ambassadors were with us in Tucson over the week end and we were MOST PLEASED with their program and presentation. We were sold on them because they are selling the WHOLE BRETHREN CHURCH and not just themselves.

Saturday night they met with the Youth and mingled their talent with that of our youth in singing, speaking, leading and socializing. The boys taught in the Sunday School Sunday morning, conducted the worship service and provided the inspiration and program following a good-luck supper in the church patio in the evening for all at the church.

Where once youth used to go out over the brotherhood to get experience, I feel now they are going equipped with a great message and program of Evangelism for the Brethren church that should be a bulwark in days to come for the whole denomination.

Just thought a report of their progress, while on the field might be of interest. We are expecting Rev. and Mrs. Jerry Flora this week as they are to assist in our camp at "The Little Outfit" Ranch next week. We are expecting to have about 45 enrolled in camp; that from our one church in the district.

Vernon Grisso, Pastor

Laid to Rest

OAKS. Mr. Dave Oaks, resident of the Brethren home in Flora, Indiana, died June 25. Memorial service in the First Brethren church, Flora, Rev. Bert Hodges, a former pastor, officiated. Was 85 years old. Member of the

church in Flora. He leaves to mourn his passing two daughters and one son, and two brothers.

NORTON. Mrs. Maria Norton passed away at the home of her daughter, Mrs. Mae Eikenberry, July 8, age 96 years. Memorial service, First Brethren Church, Flora, the Undersigned officiating. Leaves three daughters to mourn her passing. Life long member of the Brethren church.

C. A. Stewart.

* * *

WESTFALL. Mrs. Grace Westfall passed from this life to be with her Lord Sept. 22, 1957. Survived by two daughters and a host of relatives and friends. Member, Hillcrest Brethren Church, Dayton, Ohio. Service by the undersigned.

McGUIRE. Mrs. Minnie McGuire, member, Hillcrest Brethren Church, Dayton, Ohio, passed away to be with her Lord, Feb. 15, 1958. Member of the Brethren Church for 60 years. Survived by two daughters and a host of relatives and friends. Service by the undersigned.

ELLIOTT. Dennis R. Elliott was called home to be with his Lord Feb. 23, 1958. Was killed instantly in an automobile accident near Findlay, Ohio. Was 45 years of age. Survived by his wife, Margaret, one daughter, and one son. Also leaves a host of relatives and friends. Services from his church, the Hillcrest Brethren of Dayton, Ohio, by the undersigned.

WILLIAMS. Philip Williams, member of the Hillcrest Brethren church, Dayton, Ohio for 15 years passed away to be with his Lord March 3, 1958 at the age of 21 years. Survived by his parents, two brothers and one sister. Leaves a host of relatives and friends to mourn his passing. Services by the undersigned.

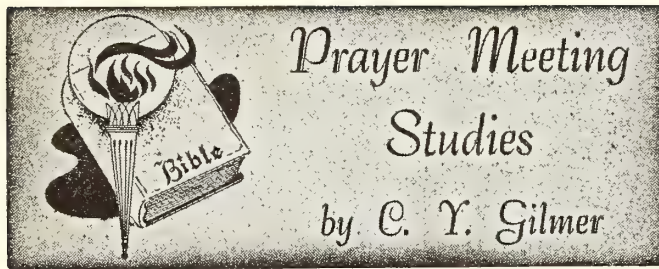
SHOCK. Robert Shock passed away to be with his Lord, after a lingering illness, April 15, 1958, at the age of 51 years. Survived by his wife, two sisters and two brothers. Member of the Brethren Church for about 25 years. Services by the undersigned.

BOWMAN. Russell Bowman passed away to be with his Lord, after a lingering illness, June 30, 1958, at the age of 53 years. Survived by his wife, two brothers and three sisters. Life-long member of the Brethren Church. Services by the undersigned.

Percy C. Miller.

A youthful giant slouched into an Illinois schoolroom one day after school. The teacher, Mentor Graham, looked up and recognized the young husky standing there awkwardly as the new young buck who had recently moved to town and who had whipped the daylights out of all the local toughs. Graham looked up and down the six-foot-four-inches of muscle and ignorance before him and offered to help him read and to lend him a few books. No one remembers Mentor Graham nowadays. He was one of the quiet men, but his pupil will be remembered for a long time. His name was Abraham Lincoln.

William P. Barker, TWELVE WHO WERE CHOSEN (The Fleming H. Revell Company).



LIVING WORDS

One word of peace, of hope and faith,
One thought I may express
May find a place in someone's heart
To comfort and to bless.

And even so one word of doubt,
Of gloom, defeat, or fear,
May change some life to grief till all
Its joys will disappear.

Dear God, I ask, oh, help me be
Mindful of all I say,
That nothing pass my lips to cause
Unhappiness today.

—Della Adams Leitner.

LANGUAGE, the power of expression in words, is a gift for which man is accountable to God for its use or abuse (Matt. 12:36, 37). One important likeness between God and man is speech (Exod. 24:4; 32: 9, 11). Upon the Scriptures and Jesus Christ God has conferred the title, "the Word of God," "the Word of the Lord," "the Word" (John 1: 1, 2). "The Word was made flesh, and dwelt among us" (John 1:14). "Every word of God contains in it the power for its own fulfillment" (Isa. 55:11). God spoke created things into being (Gen. 1:3). Thus the worlds were created (Heb. 11:3).

The heart is the well-spring of man's life (Prov. 4:23). The state of a man's heart is denoted by his words (Matt. 12:34). God, of course, is greater than our hearts, and knows all things (1 John 3:20). He knows the intent and motives of the heart (Jer. 17:10). Since speech is of divine origin it behooves us to use only right words (Matt. 5:37). The words of Christ are full of grace and truth (Psalm 45:2). The speech of His Bride, the Church is comely (Song of Sol. 4:3, 11). The words of Christians are to be fitly spoken (Col. 4:6; Prov. 25:11). Even the decree of a redeemed sinner shall have the authority of the Almighty (Job. 22:28). Thus the saints shall judge the world (1 Cor. 6:2).

In the Old Testament God had men to speak effectively for Him (1 Sam. 3:19). Joshua controlled the course of the heavenly bodies by his spoken word (Josh. 10:12, 13), and Elijah had the control of dew and rain for a time of three and one-half years (1 Kings 17:1; James 5:17, 18). Elijah was acting for God in this (Jer. 14:22). In the New Testament Jesus gave a great promise to His disciples expressing faith in words to God in prayer, and words spoken for Him (Matt. 21:21, 22).

Surely it does not become saints to speak foolishly, falsely, wickedly, harmfully: for evil words have power (Eph. 5:1-4). There is a much better way to live (Rom. 12:21).

If we pray a little more
And scold a little less,
If we bear a little more
Though things are in a mess,

If we work a little more
Without a bitter groan,
If we talk a little more
To Jesus when alone,

If we cling a little more
To Faith instead of Doubt,
We'll have more peace within
And spread more joy without.

—James a Snaker

It was with words that Satan tempted Eve (Gen. 3:1-5). The mystery of wicked political propaganda in the world is pictured in Revelation 16:13. Satan is the instigator of wicked propaganda (Psalm 12:4) which defies God Almighty and all the laws of decency (Psalm 73:8, 9). At the same time, words are the weapons of saints in warfare with the adversary (2 Cor. 10:4; Rev. 12:11). Pray about your words (Psalm 19:13, 14)!

Sunday School Suggestion

The Sunday School Board of
The Brethren Church

by Jerry Flora

GO VISUAL

IN THE RUSH to modernize Sunday school teaching many workers have jumped on the audio-visual band wagon without realizing what the term "audio-visual" includes. Many people fail to remember that audio-visual aids are of two kinds: projected and non-projected. Sunday school teachers when thinking of audio-visuals frequently limit their concept to the big three of the projected field: motion pictures, slides, and filmstrips. While these are helpful and valuable in their place, they should not be overworked.

There are tremendous possibilities in the wide range of non-projected visual aids. These include curios, such as missionaries might bring back from the field, and models. It is not difficult to construct at home or in the Sunday school class models of Palestinian homes made from shoe boxes. Kits are available from religious supply stores which contain all the parts necessary to build models of the wilderness tabernacle.

Non-projected visual aids include exhibits and demonstrations. The story of Elijah's contest on Mt. Carmel will be long remembered if the teacher will demonstrate what happened there. In a large pan build an altar of small sticks of wood and place the sacrifice (a piece of camphor gum) on the top. Pour water generously on the altar and sacrifice and then let a descending match represent God's fire from heaven. The camphor gum, thoroughly drenched, will ignite and send up a cloud of smoke much as Elijah's original sacrifice must have done. There are entire books on the market for the alert Sunday school

teacher, describing simple demonstrations of gospel magic and chemical illustrations.

Non-projected visual aids also include maps of all lands. The ones in the rear of most Bibles should not be used because they are too small and too detailed for effectiveness in a group. Draw an outline map with a ball-tipped pen on a large piece of newsprint and fill in cities and routes during the class discussion. Such a map will frequently serve to better advantage than a professionally prepared one.

It is even possible to make electrical maps. Take an old pinball machine, remove the top and substitute a map of Paul's journeys mounted on masonite with small holes drilled for the major cities; place flashlight bulbs behind the holes and reset the machine wiring to follow through Paul's travels in proper order. Such an operation is rather complicated, but will provide the amateur electrician much satisfaction and will provide the Sunday school an unusual, effective teaching aid.

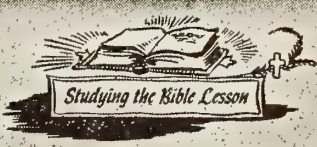
The final test of a lesson is not, "How many visual aids did I use?" but rather, "Did the message get across? Can the pupils retell the lesson in their own words? Will they reproduce it in their lives this week?" To that end audio-visuals serve as an effective means, never as an end in themselves.

Lesson

Comments

by

William H. Anderson



Lesson for August 24, 1958

JUSTICE AMONG NATIONS

Lesson: Micah 4:1-7, Acts 10:34-35, Ephesians 2:13-16

IT IS INDEED ironic that we should talk about Justice among the nations of the world! For in such a day as we live, distrust, suspicion, and envy seem to rule and reign among all people. But our lesson depicts for us what **should be**, and what some day **will be** true of the nations of the world.

All nations shall some day worship in the House of the Lord God. "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it."

Micah, in speaking of the future Day of the Lord, says that there shall be a central place of worship. Men will not be forced to worship God, but will eagerly follow the inclinations of their hearts. Then God "will teach us of His ways, and we will walk in His paths."

How very much this is needed today! Man runs to and fro, each seeking his own selfish desires. And God is forgotten or ignored!

All nations shall some day enjoy peace. Is this really possible? Everywhere the cry is, "Peace, peace; when there is no peace" (Jer. 6:14). Yes, thank God, peace shall reign over all the earth. "And they shall beat their

swords into plowshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Such peace, however, is not manmade! It will never be brought about by the United Nations or Summit Conferences, important as these may be. **It is the peace that accompanies the Prince of Peace, even Jesus Christ!**

All nations shall some day enjoy prosperity. "But they shall sit every man under his vine and under his fig tree; and none shall make them afraid." How comforting God's Word is in the light of all the depressions and recessions nations now experience.

All nations shall some day have the LORD as their King. "And the LORD shall reign over them in mount Zion from henceforth, even for ever." How different that day will be! Now "the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed" (Psalm 2:2). But in that day, the King of kings, and Lord of lords shall be enthroned and worshipped by all nations and people.

In light of all these things, what is required of all nations today?

All nations must see that God is impartial in His dealings with men and nations. In spite of all his Jewish prejudices, Peter was brought to the place where he recognized that "God is no respecter of persons."

If God shows no partiality between the various classes and races of people, neither should we! Racial prejudice and class distinction are wrong, whether committed by the Germans against the Jews, the Russians against the Hungarians, or the Americans against the Negroes!

All nations must see that it's reverence and righteousness that avail with God. It matters not about race, or culture, or creed. It is right relationship toward God and man. For, "in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

All nations must see that only Jesus Christ and His sacrifice can unite mankind. A great gulf once separated Jew from Gentile. It stood as a wall between the two nations. "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

"Thanks to the sacrifice and the spilled blood of Christ on the Cross, we are a family now; His shed blood has brought in those who were 'far off'" (Frank S. Mead).

The only unity that is possible for mankind is found at the foot of the Cross of Calvary!

"We cannot be at peace with others because we are not at peace with ourselves, and we cannot be at peace with ourselves because we are not at peace with God" (Thomas Melton).

Our world never has known a sense of oneness, and there are few world citizens, those rare individuals who think globally instead of locally. Boundaries that divide are tragically tall, like the Chinese wall, suggesting to the outside that our one-tent heaven is big enough for ourselves. India isn't alone in her exclusive temples over whose doors is written, "Not allowed: Low Castes and Dogs."

Roy O. McClain, THIS WAY, PLEASE
(The Fleming H. Revel Company).



FORMER MOHAMMEDAN PRIEST NOW CHRISTIAN EVANGELIST

In South India, a former Mohammedan priest is now sharing the Christian Gospel with his Moslem brothers. And he's found a unique way to carry out his ministry. Andreas Din operates a portable tea stall which he sets up near a crowded bus stop in the bazaar of whatever town he happens to be in. He serves the finest flavored tea, with an ample amount of undiluted milk and clean sugar.

"Tea and the Word of God—all for 2 annas" is his familiar call to the crowds which stream to and from the bus. And as he makes his way through the bus he tells passengers: "This Gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. It is nice to drink tea; but he who drinketh of His word shall never thirst."

According to Ernest Hahn, a missionary working among Mohammedans, "Andreas sells on the average about 400 Gospel portions each month. In fact, it's difficult to keep Andreas adequately supplied with Scripture portions."

It was while he was a patient in a mission hospital that Andreas first heard the Christian gospel being preached by an evangelist. The earnestness of the man and his message impressed him, even though he was a Moslem priest in charge of a large mosque in South India. And he was surprised and pleased when the evangelist visited him in the hospital and prayed for his recovery. He was even more surprised to learn that the evangelist was a former Mohammedan.

Sometimes someone has the timidity to say to Andreas Din, "How can you possibly do this—you who served us as a Moslem Priest? Aren't you ashamed?" Then this is his reply: "Ashamed? No. I'm very happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him too!"

EVANGELICAL GROUPS WITNESSING DURING BRUSSELS WORLD FAIR

At the World's Fair in Brussels several evangelical groups are distributing gospel literature. This is done through authorized booths or stands, as free, independent distribution of literature is not permitted. This regulation was made to prevent the use of literature as Communist propaganda. Hundreds of visitors have come daily to the Bible Pavilion sponsored by the Belgian Gospel Mission. Scores of earnest conversations regarding the Bible and spiritual matters have taken place.

John C. Winston, co-director of the Belgian Gospel Mission, reporting that a large number of priests, monks and nuns have stopped to look at the Bibles and to talk with some member of the Pavilion's staff, says: "There seems to be a new outlook toward the Bible which is gaining ground in the Roman Catholic Church." (Russian employees of the Soviet Pavilion who visited the Bible Pavilion took Gospels of Mark, exclaiming that they were happy to have a Gospel of "Marx"!)

A highlight of the Pavilion is the constantly repeated screenings of the Moody Institute of Science film, "Destiny or Fate" and "Mystery of Three Clocks." The Destiny film is shown with a French soundtrack, the Clock film is in English. The films were provided by the Fact and Faith Film Committee of Britain, an organization responsible for the distribution of Moody films throughout the British Commonwealth, and Europe.

Harry Liu, representing the Pocket Testament League, is distributing some 80,000 scripture portions. He is using the facilities of the Belgian Congo Protestant Mission which has an active evangelism program in effect. The scriptures Liu is distributing are printed in five languages, including French, Flemish and English. He reports having received special permission to distribute Bible portions outside the American Pavilion.

Marie Johnson, affiliated with Child Evangelism Fellowship International, reports that many visitors express their appreciation for gospel tracts she is giving out.

FLORIDA GREYHOUND DRIVER KNOWN AS 'PASTOR OF A BUS'

Oscar Capo of Miami drives for Greyhound Lines. His bus run is the 160-mile picturesque Overseas Highway which hops from island to island between Miami and Key West, Florida. Advertised as a feature travel attraction throughout the nation, this run attracts thousands of tourists as well as the normal traffic between the two points. Riding with Oscar Capo at the wheel, according to a Baptist Press feature article, is something of an experience, plus. Capo, a member of Flagler Baptist church, Miami, once felt he wanted to be a "pastor of a bus."

So, when passengers board his bus they are greeted by such signs as "He Travels Safely Who Travels With God," "God is Love," and "The Future is as Bright as the Promises of God." Before the run starts, Capo gives the passengers a preview of the travel experience before them as they cross the more than 30 bridges linking the chain of Florida keys. Then to this travelogue, he adds: "God is a good God. He has given me so much joy that I would like to share it. He loves you. You need His love. If you love Him, you will seek Him. And if you seek Him, you will find Him. I pray that He will bless this trip that it will be a pleasant one for you." At the end of the line, Capo "signs off" with a verse of Scripture and quotes a verse from a hymn.

Passengers have written the Greyhound Co. expressing appreciation for the "extra service." From time to time, passengers will call Capo aside at rest stops en route and ask advice on personal problems. "I can't give them advice," Capo said, "I just tell them to leave it about it and leave it in the Lord's hands."

W TAX DEDUCTION PRIVILEGE EXTENDED TO ALL CHURCH WORKERS

The U. S. Internal Revenue Service has adopted a new ruling by which volunteer church or charity workers incur travel expense in connection with the volunteer work may count it as a "contribution" and deduct for income tax purposes. Travel to and from church attending services cannot be included, since that is considered a personal expense, but those who regularly church calling and those who sew or do other work for the Red Cross may be benefitted by the new ruling.

The Internal Revenue Service also ruled that a layman is named a delegate to a church convention and is reimbursed for his travel expense in attending it may deduct this on his tax return as a charitable contribution.

Meanwhile, a change in the social security act makes possible for retiring ministers to receive higher social security benefits. Under the change in the law, the rental value of a parsonage furnished a minister as part of his compensation, rental allowance, or room and board is considered earnings in determining social security benefits. Congress made the change so that ministers would receive social security credit for earnings derived in the form of lodging which were previously disregarded in computing their earnings for social security purposes. As a result of the change, retiring ministers, generally, now qualify for much higher social security benefits based on their higher earning records," the social security administration of the Department of Health, Education, and Welfare reports.

Under the social security act, all earnings which are reported for benefit computation purposes are also counted toward the \$1,200 earnings limitation for retirement test purposes.

THREE CANADIAN CHURCH BODIES HAVE CLERGY NEEDS, ONE HAS NONE

Three Canadian church bodies last month cited lack of clergymen as a great handicap to church progress. A report also was made that it had a record number of ministerial candidates.

The general assembly of the Presbyterian Church of Canada was told that its supply of recruits for the ministry was "most inadequate." The Rev. Finlay Stewart of Kitchener, Ontario, former moderator of the denomination, said "opportunities and attractions offered by other professions, particularly teaching" were draining the supply of future pastors.

Anglican work in Canada's rural areas is threatened by "extinction" because of a shortage of priests, said the Rev. S. A. R. Wood of Saskatoon in a commencement address at the University of Toronto. Canadian Baptists meeting at Hamilton, Ontario, heard Dr. D. A. MacIsaac, home missions official, declare that churches are slowly dying in rural areas. "We don't want to be bled into the United Church on the one hand or into other groups on the other," he said, attributing part of the trouble to the low clergy salaries.

The United Church of Canada has a record number of more than 700 men and women studying for the ministry,

Dr. W. Harold Young reported to the denomination's Board of Colleges at Toronto.

U. S. GIRL BECOMES BUDDHIST NUN 12 DAYS AFTER HEARING LECTURER

A California young woman became a Buddhist nun in Singapore recently, 12 days after hearing a Buddhist priest lecture in San Francisco. She is Miss Clarissa van Strum, 22 years old, daughter of a San Francisco business man. Shorn of her long hair, she was ordained Sister Dhamma Dinna in the temple of Sri Lan Karamma.

Miss van Strum said: "I am convinced that only through Buddhism can I find happiness."

She was studying medicine at the University of California and was engaged to be married when she decided, immediately after the priest's lecture, to become a nun.

"I have been studying Buddhism since my first year in college," she said. "I realized after the lecture that marriage would be selfish."

Her family, she said, had taken the decision well.

MORE PEOPLE PRAYING TODAY SAYS PRAYER MOVEMENT LEADER

More persons are praying today than at any time in the world's history, in the opinion of Dr. Thomas A. Carruth, director of the World-Wide Prayer Movement. He told members of a Deeper Life Conference at the Methodist assembly grounds at Lake Junaluska, North Carolina, that prayer habits of Americans are changing. "With the satellites, the A-bombs, the H-bombs, people know they have to have God if they're going to make it," he explained.

He said changes are evident in American prayer habits. People are praying more outside the church, in their homes, in their cars, offices, even at football games. Also there is greater informality in prayer. And new interest in prayer is being shown by the highly educated. "Instead of trying to get all the people together to pray," he said, "Many churches are encouraging the formation of small prayer groups."

"Twenty-five years ago," Dr. Carruth said, "most people thought of prayer as something that had to be private, reserved, and formal. Now the situation has changed." (The World-Wide Prayer Movement, of which Dr. Carruth is director, is sponsored by the General Board of Evangelism of the Methodist Church. It began three years ago and now reaches into 112 countries.)

CEYLON BUDDHISTS THREATENING CHRISTIANS, MOSLEMS AND HINDUS

Militant Buddhists and other extremist groups in Ceylon have joined in a campaign of violence against the religious minority groups in that country. Led by Bhikkus, extremist monks who have renounced Buddha's doctrine of non-violence, they have declared unitedly their intention of driving all European Christians, Moslems and Hindus out of Ceylon.

Pamphlets threatening death unless they left the country by the end of the year were issued to Europeans,

(Continued on Page 19)

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

BY REQUEST

AS MOST OF YOU are reading this the NATIONAL BRETHREN YOUTH CONFERENCE and GENERAL CONFERENCE at Ashland, Ohio, are just a few days away—or have already begun their programs on August 18th.

Whatever may be the case, will you pause for a few minutes right now and offer a prayer for the spiritual success of these conferences?

Consult the conference programs as printed earlier and pray for the speakers by name.

Follow the daily schedule at home so that you are conscious of what is happening at Ashland.

Pray for the 250th Anniversary Pageant on Tuesday night that we might be more dedicated in the future by having a better understanding of the past.

Pray for Rev. Vernon Grisso at 6:40 each evening (EST) as he brings the Vesper Messages.

Remember Dr. Oswald J. Smith in prayer as he speaks on Saturday and Sunday.

These are ways you can participate in these conferences even though you may not be able to attend. Will you pray?

HOME AGAIN!

They're back! They're here! They've arrived! Yes, the "droopy 3" (alias Bill Hildreth, Gene Hollinger, and Larry Mullins) have returned! Returned from what? Why their 8 week trip, of course, to California and back.

Bill and Gene left with our Youth Director, Phil Lersch, on June 9 for all points west. After stopping at Cheyenne, Wyoming, they proceeded to Manteca, California where Larry joined the group. A week of Bible School and a week at Camp Berea were soon in the past as the fellows left for Tucson, Arizona. Phil left the fellows to their own devices and returned to Ashland. The rest of the trip was almost entirely made up of the one-service-move-on-to-next-service type stops. On August 3 at 7:30 p. m. the great moment came! The last service—at New Lebanon, Ohio.

The Ambassadors concluded their trip of 8,780 miles, after contacting 1,917 people with an average of 47 at each service. A program of slides, charts, and talks presented by the Brethren Youth Ambassadors reviewed the Sunday School, camp, college and seminary, mission, and Brethren Youth work. Forty-one services were held in 28 churches plus a week of camp and a week of Bible School.

We know that, although tired, the fellows feel that a job has been well done. Many favorable comments and some good suggestions were offered by the various congregations. It is our hope that the work which has been done in this summer—1958—will prove to be a great

blessing to the churches in uniting us in a common effort through the Brethren Church for our Lord.

This is just another way in which Brethren Youth serving Jesus Christ and the Brethren Church. Support the entire Brethren Youth Program.

THIRD ANNUAL PENNSYLVANIA DISTRICT BRETHREN YOUTH CONFERENCE

A Report

With an appropriate theme of "Look to the Future before them, more than 50 young people from the Pennsylvania District participated in the third conference this kind planned by their district youth board. It planned in conjunction with the regular Pennsylvania District Conference.

The Fellowship House at the Vinco Brethren Church provided an ideal place for the meetings, camp picture refreshments, picnics and general recreation. In addition to their own meetings the youth also attended the Bible Lectures for the entire conference by Dr. J. R. Shuler and the regular evening services. The group also went swimming one afternoon at the Liberty Pool about 10 miles away.

Also did the Pennsylvania District Youth Board choose wisely when bringing two "outsiders" in from other districts to direct the youth conference. This enabled 1 of their own ministers and youth workers to be un-der in attending the adult sessions every day. Rev. I. Rowser of North Georgetown, Ohio, served well as director of all the youth activities and Rev. George S. Simon of Hagerstown, Maryland, brought dynamic messages each day as the youth conference speaker.

In addition to the things just mentioned, many of activities kept Brethren Youth busy; such as, Brotherhood and Sisterhood meetings,

Bible Memorization,
Religious movie,
Camp Rally,
Youth Banquet.

It's a "tip of the hat" again to the Keystoneers for a job well done.

FOOD FOR THE FAITHFUL

In case you were unable to bring or send any canned food to General Conference for the Brethren Home in Flora, Indiana, you can still have a part in our FOOD FOR THE FAITHFUL project by mailing a cash gift to Brethren Youth, Ashland College, Ashland, Ohio. Be sure to label it "Food for the Faithful."

This money is forwarded to Mr. and Mrs. Russell L. at the Flora Home to purchase perishable foods that could not be transported to conference and then distributed. HELP THOSE WHO HAVE SERVED WELL! Buy them a meal! This is what FOOD FOR THE FAITHFUL does.

DID YOU STOP . . .

. . . to answer the prayer request at the top of this page yet?

The Women's Corner

by Helen Jordan

YESTERDAY—TODAY—TOMORROW

HERE ARE TWO DAYS in every week about which we should not worry—two days which should be kept free from any fear and apprehension. One of these days is Yesterday, with its mistakes and cares, its aches and pains, its faults and blunders. Yesterday has passed forever beyond our control. All the money in the world cannot bring back Yesterday. We cannot undo a single act performed; we cannot erase a single word we said; we cannot rectify a single mistake. Yesterday has passed forever beyond recall. Let it go.

The other day we should not worry about is Tomorrow, with its possible adversities, its burdens, its large promises and poor performance. Tomorrow also is beyond our immediate control. Tomorrow's sun will rise either in splendor or behind a mass of clouds—but it will rise. And if it does, we have no stake in tomorrow, because it is as yet unborn.

That leaves us but one day—TODAY! And man can win the battles of just one day.

Yesterday and Tomorrow are futile worries. Let us therefore, resolve to journey no more than one day at a time.—Robert J. Burdette.

TOO BUSY

Too busy to read a chapter a day,
Too busy, yes, much too busy to pray,
Too busy to think of our wasted past
In this whirlwind of life which we know won't last.

Too busy to speak a word of cheer
To the heartbroken friend that stands so near,
Too busy to help him lift his heavy load
That he is trying to carry on life's rough road.

Too busy gathering in the dollars and dimes
For worthwhile things we haven't time,
The devil keeps whispering "Hurry, grab your share,"
Why waste so many precious hours in prayer?

Too busy to heed the orphans' cry
With a glance we hurry by,
The day we will lift our voice to the sky
Not one of us is too busy to die.

Perhaps when we reach that pearly white throne
We will be too busy to call us His own,
Let us calm down to a slower pace
To be ready to meet Jesus face to face."

Mrs. Kermit Hoard,
Waterloo, Iowa.

WORLD RELIGIOUS NEWS

(Continued from Page 17)

especially Englishmen. Similar threats were made against others. The Europeans were blamed for introducing Christianity to Ceylon and were held responsible for the spread of other religions on the island. "You are the people who brought these foreign religions to Ceylon, and we the Orthodox Buddhists feel that unless and until we liquidate you we will not be able to stop the spread of Christianity and Islam on Ceylon. If you do not quit Ceylon this year you will be liquidated."

Greatest losses of life were reported among the Hindu Tamils. It was reported that between 12,000 and 20,000 people were homeless.

Authorities in Colombo recently imposed tight censorship on all news dispatches and placed several regions under martial law. Prime Minister Bandaranaike stated in a radio broadcast that violence was aroused by "mischief makers" and "obviously intended to create further communal and religious trouble."

OTHER LATE NEWS ITEMS

ANN ARBOR, MICHIGAN—More than half the residents of the Detroit area believe Sunday opening of stores is usually or always wrong, but only a third of them were in favor of making Sunday business illegal. These facts came to light through a poll taken by the University of Michigan.

FAIRFAX, Virginia—The Fairfax County Board of Zoning Appeals has decided it's all right to build a service station next door to a brand new church edifice if it's attractive enough. The Oakton Methodist church raised strenuous objection when some businessmen asked for a zoning reclassification to permit them to build the service station in the residential suburb of Washington, D. C., but the zoning board decided the architectural design of the new service station would be "compatible with the neighborhood" and therefore not objectionable.

In Canada, the Rev. Fred Assman, missionary secretary and clerk of the Apostolic Church of Pentecost in Canada, reports that his denomination now has "one missionary on the foreign field for every five ministers at home." The group, with headquarters in Saskatoon, Saskatchewan, now has 90 churches across the Dominion and a membership of 235 ministers and lay workers, with 47 now serving as missionaries in India, Africa, Japan and Jordan Kingdom. Three new missionary couples are preparing to join the growing number of representatives abroad. (Missionary giving during the fiscal year ending April 30, totalled \$111,764.)

In Bolivia, five Roman Catholic priests have become Protestants during the last 18 months and are devoting themselves to work in their new churches. One of them had been sent into a rural district to oppose the work of the Protestant groups there. To prepare himself for his task the priest undertook a systematic study of the Bible, and subsequently became a Protestant.

Cathedral Art COPPER NOVELTIES



PERPETUAL CALENDAR

Each is burnished and lacquered for lasting luster. The movable date panel is darkened to increase the legibility of the numbers. Date settings are provided. Flanking the date panel on the one side is a thought-provoking embossed religious text, on the other, an attractive embossed design.

Both edges of base are curved upward to hold a pencil or pen. Ideal for the home or office. Tissue-wrapped and gift-boxed. Length, 5 inches; height, 2 inches.

No. 50T2171. Text: He Careth for You. Design: The Good Shepherd

No. 50T2172. Text: God Answers Prayer. Design: Praying hands

No. 50T2173. Text: Trust in the Lord. Design: The rugged cross

No. 50T2174. Text: Jesus Never Fails. Design: Head of Christ

Only \$1.50 per calendar (Packaged, 1 — 5 oz.)

LETTER HOLDERS

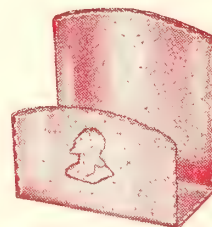
A truly de luxe item. Ideal for the home or office; nicely balanced to afford space for bills, notes, letters, stationery, and other miscellaneous. Each carries a deeply embossed design. Boxed. Height, 3 7/8 in.; width, 3 1/4 in.; depth, 1 3/4 in.

No. 45T2151. Head of Christ

No. 45T2152. Shepherd

No. 45T2153. Praying Hands

Each, \$1.35 (Packaged, 1 — 7 oz.)



DESK MOTTOES

Something definitely different! Each motto has a brightly embossed inspirational text and design on each side. Base curved to hold pencil. Polished and lacquered. Length, 5 in.; height, 2 in. Gift-boxed.

No. 45T1903. God Is Love (rugged cross) — Watch and Pray (praying hands)

No. 45T1904. Trust and Obey (open Bible) — He Careth for You (Good Shepherd)

No. 45T1905. God Is My Refuge and Strength (head of Christ) — Teach Me to Do Thy Will (lamp)

Each, 75 cents (Packaged, 1 — 4 oz.)

BOOK ENDS

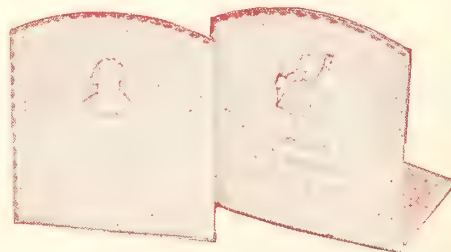
Book ends of unusual distinction! They're rugged — they're graceful. Brightly polished, chaste designs. Edges expertly hand-hammered. Two designs to each pair. Felt tabs prevent marring of delicate surfaces. Each pair in gift box. Height, 4 in.; width, 3 1/2 in.; depth, 3 3/8 in.

No. 45T2101. The Fear of the Lord Is the Beginning of Wisdom (Bible) — Commit Thy Way unto the Lord; Trust Also in Him (cross)

No. 45T2102. The Lord Is My Light and My Salvation (lamp) — The Lord Is the Strength of My Life (praying hands)

No. 45T2103. Delight Thyself in the Lord (Christ) — The Lord Is My Shepherd, I Shall Not Want (Good Shepherd)

The pair, \$2.50 (Packaged, 2 — 13 oz.)



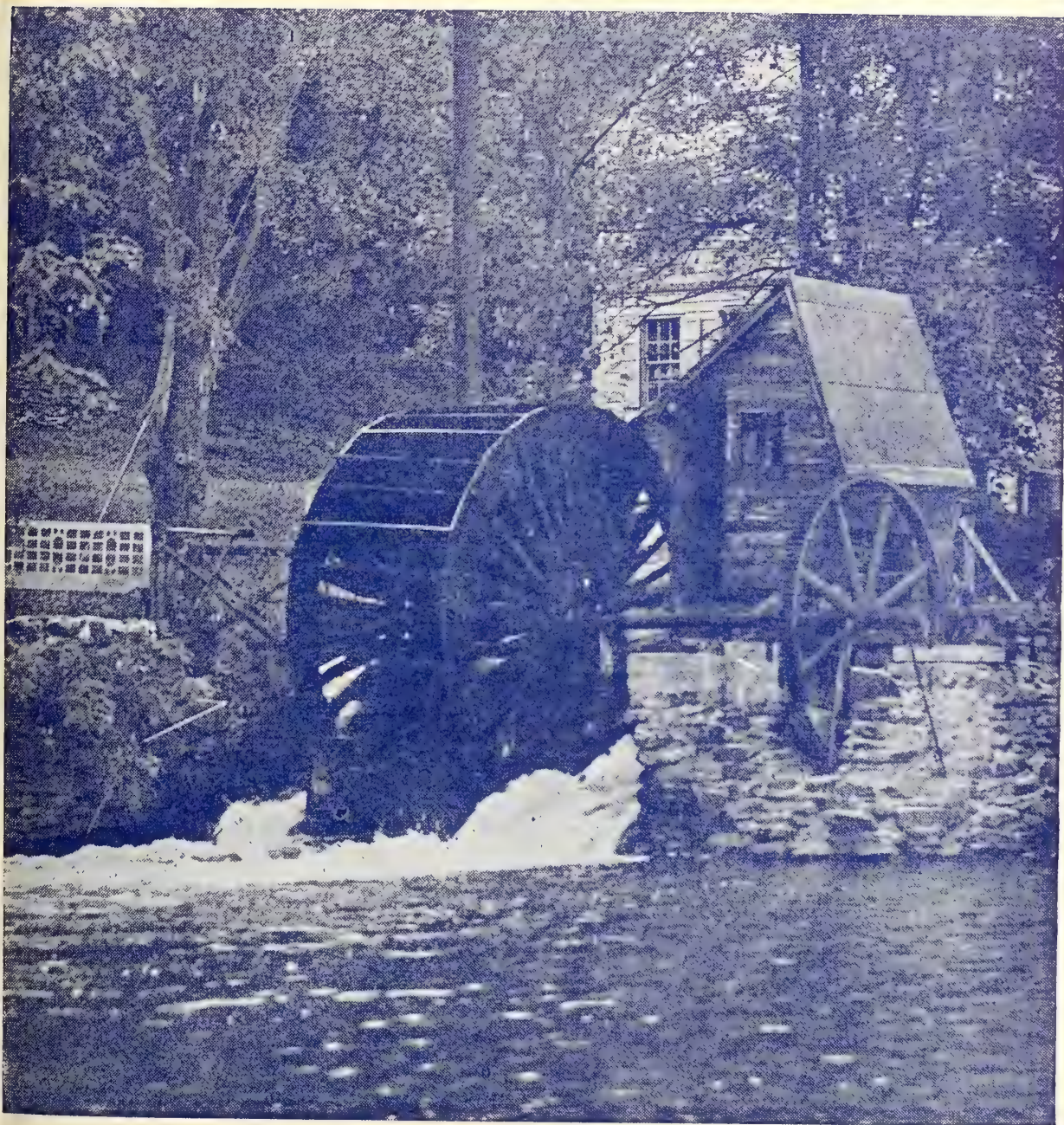
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The Brethren EVANGELIST

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Vol. LXXX

August 23, 1958

No. 33

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

OAK HILL, W. VA. Brother Robert Madoski reports a baptismal service for eight on the evening of July 27th.

JOHNSTOWN, PENNA. (THIRD). Brother Clarence Stogsdill notes in his bulletin: "We were glad for the fine crowd that gathered on Wednesday evening, (August 6th) to hear Adah Drushal speak again on her favorite subject: Riverside."

A service of baptism followed the meeting at which time, two were baptized, one of the candidates being the daughter of the Stogsdills.

Members of the Boys' Brotherhood of the Third Church were feted to attendance at a major league ball game at Pittsburgh recently, by members of the Church.

CANTON, OHIO (TRINITY). From the Trinity Brethren Mid-Week Reminder we learn that the Architect has promised that work on the new Trinity Church will start this fall.

BRONSON, MICHIGAN (MATTESON MISSION). Brother Walter Lichtenberger writes: "Brother and Sister Buck D. Garrett, of Muncie, Indiana, are moving in for full time service under the Indiana Mission Board. My wife and I have enjoyed a little over a year of part-time service. We pray God's blessing and guidance for them."

BURLINGTON, INDIANA. Brother Floyd Sibert writes: "The Young Men's and Boys' Brotherhood of Burlington held their public service July 27th. An offering of \$34.61 was received for the Higi Mission Station."

NORTH MANCHESTER, INDIANA. Recent speakers in the North Manchester Church were: Dan Wendell, County Chaplain of the Gideons, on August 10th; and Larry Bolinger, on August 17th.

The Township Union Service, was held at the North Manchester College Field the evening of August 10th, with Pastor Henry Bates bringing the message.

Brother Bates was the speaker at the worship service at the Brethren Retreat, Shipshewana, Indiana, the morning of August 10th.

SOUTH BEND, INDIANA. Pastor's Secretary, Miss Lillie Garwood, reports that there were six baptisms in the South Bend Church during July.

Miss Garwood also notes that their Church Moderator, John Porte, reported ill in last week's Evangelist, now been released from the hospital. She expresses appreciation for the prayers which have been offered in his behalf.

FLORA, INDIANA. At Union Services held in Methodist Church the evening of August 10th, Pastor C. A. Stewart of the Flora Church was the speaker.

LOREE, INDIANA. Brother Horace Huse notes that their Men's quartet brought special music at the evening worship service for the Peru First Brethren Church August 3rd. The Loree congregation joined them in service.

NAPPANEE, INDIANA. At the morning service August 10th, Rev. Mark Schrock was the guest speaker.

ELKHART, INDIANA. Jerry Woodhouse brought message at the morning service in the Elkhart Church on August 3rd.

This 'n' That

By the Editor

NEXT WEEK, in the Evangelist, we plan to bring out some of the news of the opening of General Conference at Ashland, the week of August 18-24. We plan also to bring in that issue, the General Conference Moderator's Address, by Dean Delbert B. Flora, of Ashland Theological Seminary; also the new officers of General Conference. Watch for it; the issue of August 30th.

* * *

THE ASHLAND SEMINARY TOUR group returned to the states on schedule, as of August 8th. A full report of this trip will be made later. The tour carried pretty well as had been scheduled, except there was no entrance granted into any areas of the Holy Land because of the troubles and war threats in those areas. A portion of the tour had to be cancelled. Arrangements were made to tour other areas until time to attend the anniversary convocation of the Brethren at Schwarzenau on August 4-7.

* * *

Pray Daily for Your Church

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Does the Christian Have a Place

In Today's Topsy-Turvy, Chaotic World?

WITH MISSILES FLYING EVERYWHERE, "rockets to the moon," and baby moons, we Christians may be tempted to wonder if we as Christians, with our message of "peace on earth, good will to men," has any place today. Has the atomic age outmoded Christianity? Must we be resigned to the fact that "might and main" shall be the only law of life from here on?

The place of the Church in man's future, likewise, must be considered. As our General Conference meets in Ashland to consider plans and programs for the coming year, and years, must we conclude that the Church will need to regain its place of importance in the affairs of man? Are we to become scared, secretive, and an ashamed people? Are we to run and hide, as rabbits in a briar patch at the sound of the hunter's gun? There was such a day, when for the sake of the preservation of Christianity it was necessary to retreat to the catacombs, and meet behind closed doors. Migrations from Europe to America, even by our own Brethren forefathers, 200 years ago were found necessary, it seemed, for the preservation of the "faith once delivered unto the saints."

Must 2,000 years of Christian influence be deemed unsuitable for man's relationship to man in this nuclear age? Is law and authority, as such, to go to the nation with the biggest bomb or the highest flying satellite or space ship? Is man to be demoted to the status of a pawn and a slave to fiendish, blood-thirsty, murderous men? Left to their own devices there are two forces at work which could give the Church a rough future. (They even now are at work). The first is the above mentioned war-minded, blood-thirsty mortals. Godless at heart, no stone is left unturned by them in their efforts to produce instruments of death "greater than any other" in order to assure themselves "control" of the world.

The Church and its teachings has no place in their thoughts or plans. The second force at work to destroy the Church is more deadly than even the first which we have just mentioned. It is composed of those within the membership and framework of the Church who are cold, indifferent, and sometimes actually hostile to the program of the Church. It also includes those of Church affiliation who have perverted the gospel truths to suit their own fancies, or the feelings of their congregations. The two forces mentioned in this paragraph do nothing to assure the continuation of the Church on earth.

But what tragedy there would be if we were to be forced to live here without the Church, its influence, its true Gospel message? Picture for yourself what life would be like without the Church, without its influence of the past 2,000 years. You will then come to the conclusion that the Church does have a place in any age, today being no exception.

Yes, the Christian definitely does have a place in today's world. Christ said, "Ye are the light of the world . . . the salt of the earth." Any question on this can surely be answered by referring to the eighth verse of the second Psalm. Even in the midst of the atomic age, bigger and more powerful bombs, and nations arming themselves more than ever, the Christian has a place. Success of our venture of witnessing is assured, too, as note the words of the Psalmist, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." With the past behind us, let us gird up our loins with spiritual truth, and face the future unafraid. In the face of today's world, let us continue to proclaim the living Savior for a dying world through the strength which He has promised unto us, the power of the Holy Spirit. W. S. B.

Moderator's Address

1958 Ohio

District Conference

INTERCONTINENTAL

BALLISTICS

Dr. L. E. Lindower

WE ARE WITNESSING a spectacular, all-out effort for the defense and superiority of our nation today. Our national leaders consider no amount of money too much to spend in this program. It is considered that anything less than the tops in scientific knowledge and experiment would be a waste of effort, because it would be nullified by the cleverness of our potential enemies.

Our intercontinental missiles must have the power and control not only to reach the distance, but also to hit the target planned. A schedule of satellites and even rockets to the moon must supplement this effort by making possible messages from outer space which may affect the accuracy and effectiveness of our program which is concerned with this entire planet. All the knowledge possible about everything must be employed to counteract a very real possibility of national extinction.

This is a parable of Jesus' planet program—to "make disciples of all the nations," intended as an all-out effort. The "Way" of the New Testament is superior in solving all the problems of life. This must be proved and demonstrated to the world. The communication from the outer spiritual realm is available. It proves not only

that Jesus and His disciples brought the good news of salvation from sin, but that they were able to meet every situation in their world. They knew the problems of kings, soldiers, harlots, lepers, blind men and beggars.

Our world is tremendously different from that of New Testament times. Man has changed even the face of the globe. He lives in an entirely different way. Everything has changed except God and human nature. With the same God we can meet the changing world. Are we as intelligent for our day as the apostles in theirs or as the Brethren 75 years ago?

The power of the atom and the principles of rocket projectiles have always been present. It remained man to discover them and train himself to apply the forces to modern machinery. Just so, the revelation of God and the power of the Gospel are the same in the sufficiency to meet man's need. The problem and challenge of today is to apply these spiritual facts to the modern speed and complexity of life.

Our nation was extremely embarrassed and appeared ridiculous when, in our excitement over Sputnik, the world discovered our mis-firing missiles. In the same manner Christianity has appeared ridiculous to the world because of the preoccupation of Christians with material things and their half-hearted efforts in world evangelism.

Delivered at Dayton, Ohio, July 10, 1958.

The Brethren gave about \$6.00 each last year (12
es per week) for their home and world mission pro-
n. We claim to be a whole Gospel church. We preach
th Word; we read the Bible; we study missions; we
ta a Gospel program, while we spend the great bulk
of our money for new cars, luxurious homes, the latest
ggets—all for our selfish satisfaction and amusement.

ew Testament Christians fed those who were hungry;
y, what sacrifices do we make to help that hungry half
of the world's population today? We have the means to
rel over the whole world quickly today; yet how
ie of this privilege do we use to extend a real neigh-
oy hand to those who are homeless, suffering, and in
nd of medicine and sanitation?

ou say this is not the Gospel, and we would com-
mise our orthodoxy to join in a world mission of
ghborly helpfulness. Yet Jesus answered the question,
"Who is my neighbor?" by pointing out the despised
Sanaritan in need. The rescue missions follow the slogan,
"ap, soup and salvation." Talk is cheap; verbosity
easy, while it permits us to wallow in our material
prosperity and selfishly sing, "Thank you, Lord, for sav-
ing my soul," as the rest of the world can think of us
isively as those "bloated American Christians."

But whoso hath this world's goods and seeth his
other have need, and shutteth up his bowels of com-
pasion from him, how dwelleth the love of God in him?"
(John 3:17) When will we realize that a world-wide
Christian program is expensive and that God graciously
ows us our money and possessions to use them in a
Christian way?

Our nation's all-out program of preparedness involves
complete lives and confidence of many of the world's
eatest scientifically educated people. Vocations involv-
the utmost in human knowledge and ingenuity are
ential. Much more, the fullest possibility of Christian
vation is needed in an adequate church program. We
ed a new concept of Christian vocation. Why do we
nk of only a small group as giving full-time Christian
vice? Every Christian owes full-time service.

The first step is to be a Christian in your chosen voca-
n; prove that your vocation can be Christian; meet
e demands of your vocation as a Christian. Add to this
e spare time from your vocation to give directly to
ur church. The Church is the answer for the Christian
the increasing problem of leisure time. Our churches
e challenged to make a program using the leisure time
d talents of every member. This can include local ac-
tivity and travel—the good-neighbor policy to all classes,
ces and countries.

But Christian vocation is much higher than merely
ing a Christian and holding a job, or putting in the
ne for the Church. What is the biggest job you can do?
hat is your highest potential? Why should a potential
Christian doctor or nurse be satisfied to drive a truck or
n a typewriter, just because it provides a living wage?
e live in a complex world that needs the employment
the highest potential intelligence of every Christian.
anything less than this for you is a sin against God and
ur stewardship. It is in this great cause that the Breth-
n Church has a College and Seminary.

When will we wake up to the full possibilities of the
ewardship of our minds to God? When will we utilize



L. E. LINDOWER

our means to make the most of Christian education? Our
church must realize the concept of the full-time Christian
service of all our members in every vocation.

There still remain, beside these, the full-time church
vocations. Every Christian owes full-time Christian ser-
vice, but God calls some to special full-time offices in
the Church. The Church is therefore obligated to provide
full-time positions for the New Testament offices of pas-
tors, teachers, evangelists and "the helps" which could
be managers, builders, secretaries, doctors, nurses, and
any other of which many more are needed in the full-time
business of the Church.

More full-time ministers are needed for formal preach-
ing, but also we need to utilize many other talents full-
time in the Church. All these facets of Christian voca-
tion challenge our organization, our time, our money
and a Spirit-inspired Christian ingenuity. Will this con-
ference and others help us to apply ourselves to the task?

Our Ohio District is an integral part of our denomina-
tion. We are not quite a congregational church. Each
congregation plans and directs its own local activities;
but we do those things which the churches in conference
agree to do and in the ways they have decided in con-
ference to do. These are conferences, not conventions.
The churches come together for planning; then they re-
turn home to carry out locally and contribute to the
plans. Our national plans are made by the churches rep-
resented. Our District attempts to make the work effec-
tive in its territory. The responsibility to make the Breth-
ren program and principles effective comes down to the
local church and to each individual member. The program
is the result of representative planning in conference and
should therefore have the hearty support of the local
membership. If a part of the program needs changing it
is the privilege of the representatives to persuade in
conference and help to arrive at the group decision.

Each of our district organizations and activities needs
to re-evaluate its efforts and its support of the Brethren
world program. I do not have individual recommenda-
tions for the various district organizations. I believe that
if we permit the Spirit of God to speak in our various
sessions we will gain a new insight into the various

opportunities and challenges fitting to the purposes and constituency of each one.

In our deliberations let us permit ourselves some searching questions and some honest appraisal. How can every member be challenged and trained for full-time Christian service? Instead of trying to mold all Christian service over one pattern, can we not attempt to utilize all the good gifts and talents of various individuals in an all-out world program, beginning at home? Those who can't be Christian tourists could correspond with people in other countries. What is an all-out program for your membership?

Let us remember that the early church and its representatives utilized every resource available in that day to reach all conditions and kinds of men. If we are going to emulate this example, are we prepared; and if not, how can we prepare ourselves to incorporate the multitude of means available today? This is no job for weaklings or ignorant people. We need all the learning possible even to understand the problems and opportunities.

We are still in the same warfare which Paul described in Ephesians 6:12—"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Again, let me compare the position of our nation. Vice President Nixon, whom I consider a Christian gentleman, gave a good analysis as reported in the Educational Record of January 1958. He admitted that our cold-war enemy, Russia, is extremely clever. Perhaps Russia planned to get us all excited about the race of technology and missiles so that we would forget the economic and political struggle in which she hopes to be victorious.

Mr. Nixon indicated that the war of science is only secondary—the major front is in the area of international understanding and cooperation. This is a very close parallel to the spiritual warfare of the Church. It is not against the principles of our denomination to assist our nation in such a worthy endeavor. The fact remains that our enemies, the powers of darkness, are clever; and perhaps a wiser world has increased their cleverness. God

must have the best of our abilities to use us as effective soldiers of Jesus Christ.

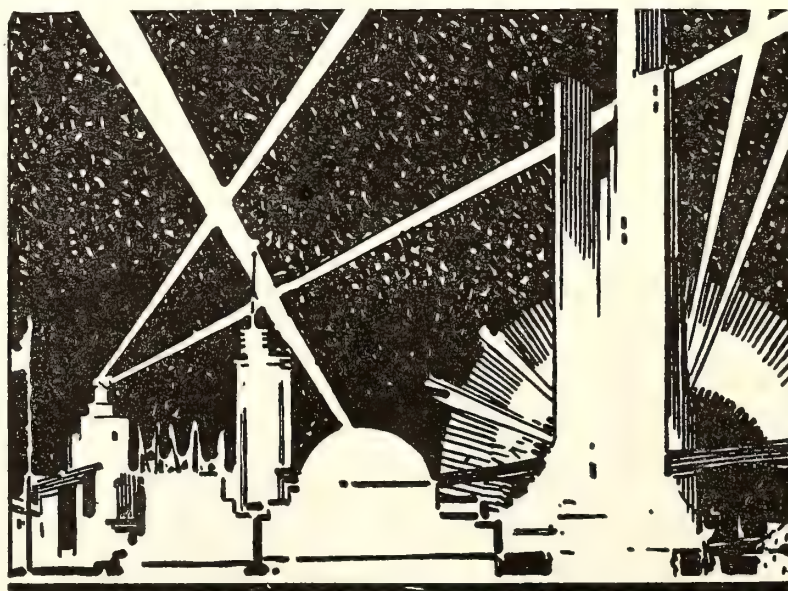
It is much easier to travel around the world today than it was for Paul to go to Rome. Christian understanding and good neighborliness—take spiritual and material help. How do our Brethren activities fit into such spiritual world warfare? When we review the goals and accomplishments of our churches, we may well ask ourselves, "Is the Brethren Church a church of service and services? Are we satisfied merely to hold services and have meetings? Is your church considered successful merely because more people attended the services than previously?"

Bible-reading and study, classes, meetings for worship and inspiration should lead to something. Otherwise it may be said of us as it was of some in the New Testament—that they were ever learning and never able to come to the knowledge of the truth. How can the services of the Church produce more active Christians and more effective Christian service? What can each member do better as a Christian because he came to church? How can each one be challenged to contribute more of his time, money, energy and ability to the warfare for the victory of Jesus Christ?

Who will be ingenious enough to find new ways to serve with the Gospel? For example, the Ambassador Quartet did not wait for a mission board to send them out; they gathered money together and visited Europe on their own, singing Christian good-will. This is just one different way of serving. Or consider Chaplain Beeley helping the Koreans in his off-duty time. A world of opportunity is open.

Do we have the know-how to fire the intercontinental spiritual missiles and reach the target? Is the firing battery at home carefully or carelessly prepared? Is the engineering of the missile perfectly prepared so that failure will not develop at the last minute? Is there sufficient of the best quality fuel to reach target, or will it sputter out in the middle of the ocean? If God has full use of Brethren people, our spiritual ballistics will be victorious.

Ashland, Ohio.



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ONARY BOARD OF THE BRETHREN CHURCH
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(MRS.) IDA LINDOWER, Adm. Assistant

FOUNDERS' DAY AT WAKA

Robert Hess

NORTHERN NIGERIA where schools and colleges are all rather young, a sixth anniversary celebration in the matter of pride and achievement. Therefore when the second annual Founders' day was held at Waka Teacher Training Center on June 5, 1958, it was evident that the center was growing up and had become firmly established. Alumni and friends were on hand to launch the seventh anniversary at Waka.

The tempo of the day was purposely set as one of restraint and the program somewhat lighter than last year, because of a decision to make only every fifth year an anniversary celebration. Nevertheless there was an atmosphere of optimism and enthusiasm mingled with earnest thanksgiving. Here were two new buildings completed the last year and here were two buildings well on the way toward completion to give promise of hope for the future. A nearby hill loomed large in the thinking of the future as a visible symbol of a secondary school to be begun early next year. And in our midst sat the students of two classes, both of which will leave this year to swell the ranks of trained teachers from Waka already serving the church.

The alumni association just formed last year and called "Boys and Girls" after the British pattern was functioning with surprising strength. They provided worship services for our service of thanksgiving and took as a matter of personal pride the task of launching a drive among themselves and the Nigerian church for funds to finish the Waka Chapel. In their thinking Waka was theirs, and they gladly took the responsibility of attempting to insure a beautiful chapel for the Center. They came by bicycle and by truck, which act as buses, from various primary schools in which they teach. There were students from all previous classes except one and last year's class was represented by eleven out of seventeen.

Although Waka is now only six years old, our teacher-training program has now operated for eleven years. During its first five years it occupied in what were recognized from the beginning as temporary quarters at Garakida. Thus some of the alumni had received their training eleven years before but they were on hand to demonstrate their loyalty and thanksgiving.

The day began by a service of thanksgiving in the dining hall. Nearly five hundred were present to receive the message delivered by Reverend Ira Petre from Garakida. A special litany of thanksgiving prepared by Mrs. Shisler, the respected teacher of all students in attendance, whether past or present. It was led by Rev. Ivan Eikenberry, principal at Waka.

At 2:30 P. M. another meeting was held in which recognition was given to builders, carpenters, masons, and

laborers at Waka. The staff of all Waka schools and the students of Waka Teacher Training and Girls' School, as well as the students of all past classes were also recognized. Mr. Clarence Heckman, the builder at Waka for the first several years, was the speaker of the afternoon.

A soccer match at 4:00 P. M. and motion pictures in the evening completed the day.



WORLD DAY OF PRAYER SERVICE IN NIGERIA

Lora S. Mainard

MY FIRST ATTENDANCE at a World day of prayer service in Nigeria has been a tremendous inspiration. When a church is so crowded that people sit on the floor by the score around the pulpit, that standing space in the rear is filled, that children sit on laps or crowd close together to make room for more, and there are still many people standing outside the windows and doors, it is time for rejoicing. That was the situation in the Garakida Church on Friday, February 21.

Almost a thousand souls came to the World Day of Prayer service, which was conducted entirely by the women. In a land where women are regarded with so little respect, we feel this was a praiseworthy achievement.

The meeting was scheduled to begin at 11:00 A. M. When I arrived a few minutes early, I looked about at a small handful of people with a feeling of keen disappointment. Then, suddenly, I heard the soft beat of the drum and the school children (610 of them) came marching quietly in and respectfully seated themselves. Adults continued to arrive and the children had to be moved—many to seats on the floor—to make room for them.

How it thrilled me to realize that these were the future leaders in their country, or in world affairs. It brought home to me, as never before, the impact our beloved Church of the Brethren is making in Nigeria. And when I know that each of our other ten mission stations here in Nigeria has a similar record, it makes me glad that I am connected with such a program.

How many school children in America attended World Day of Prayer services? How many churches were filled to overflowing? We hope there were many. Can we truthfully tell our Nigerian Brethren that this is a day in which all Christians are worshipping in a united service of prayer.—(Shared by Gospel Messenger)

In Memoriam . . .

GEORGE H. JONES

1875-1958

Elder in the Brethren Church for more than 50 years

ELDER GEORGE H. JONES was born in Wales on November 14, 1875. He was the son of William Elias and Adelaide (Taylor) Jones. He came to America at the age of three.

Brother Jones was ordained into the Christian ministry in the Brethren Church in 1902 in the First Brethren Church of Johnstown, Pennsylvania, then located on Somerset Street. The ordination was performed by the late Rev. Edwin E. Haskins. He was married to the former Jessie Wissinger, a native of Johnstown, on April 11, 1899, in the First Brethren Church, Johnstown, by the Rev. Haskins.

During the 54 years of his ministry to the Brethren Church, Brother Jones served pastorates at Muncie, Indiana; Gratis, Ohio; Stockton and Manteca, California; Berlin and Brush Valley, Pennsylvania; and the First, Second and Third Brethren Churches in the city of Johnstown, Pennsylvania. At the time of his passing, he was Pastor-Emeritus of the Second Brethren Church, Johnstown.

Brother Jones was very active in many areas of service in the Brethren Church. He served for forty years as member of the National Sunday School Association of the Brethren Church, now the National Sunday School Board. He was made an Honorary Life Member of the Board in 1950. He was active also in the Boy Scout work of Johnstown and served as Executive leader of the greater Johnstown Boy Scout Council for some years.

Camp Juniata, Pennsylvania Brethren's young people's Camp, became an actuality through the help of Rev. Jones, for he was instrumental in securing the camp grounds of the Boy Scouts of the Johnstown area as the

original location for the camp. This site, later sold by Scouts, and close to the present Camp Juniata grounds near Huntington, Pennsylvania, was visited by the group assembled at the present site this June for the 25th anniversary celebration of Camp Juniata. Brother Jones' interest and help in starting the Camp were appropriately remembered by the group.

Brother Jones had been in poor health for some time; his heavenly Father released him from his sufferings and bore his spirit to the heavenly places with Christ Jesus at 4:45 P. M., on June 9, 1958, at Lee Hospital in Johnstown. He is survived by his widow, a brother, Walter, Los Angeles, California, and three sisters, Martha Berlin and Mrs. Lillie Rodgers, both of Pittsburgh, Pennsylvania, and Mrs. Elizabeth Baker, Clearwater, Florida. Also a foster daughter, Miss Ethel Smith, at home. He was preceded in death by a son, Earl.

Memorial services were held in the Second Brethren Church on June 12th, with Pastor Harold E. Barnett in charge, assisted by Professor Charles R. Munson, of Allegheny Theological Seminary. Brother Woodrow B. Brant of Vinco, spoke on behalf of the Brethren ministers, and Brother Clarence A. Stogsdill, of the Third Brethren Church, Johnstown, spoke as Moderator of the Pennsylvania District of Brethren Churches.

The body of Brother Jones, who was 82 at the time of his passing, was laid to rest in beautiful Grandview Cemetery, overlooking the city of Johnstown, where the sun, setting each evening o'er the western hills, gives testimony that those in Christ who rest from their labors at close of day, shall rise to meet Him at the break of dawn on that eternal morning. (W. S. B.)

CAMP SHIPSEHWANA REPORT

ON JUNE 22, 1958 Camp Shipshewana, the "grand-daddy" of the Brethren camps, began its thirty-second year of service to the Indiana District. Under the pervision of the Indiana Sunday School Board for the first number of years, and before that under the supervision of the National Sunday School Association, Camp Shipshewana has shown constant growth and influence. Several years ago the Indiana Sunday School Board had several meetings to review and reorganize its program, and to formulate and implement a definite philosophy and purpose for camp. As a result of these meetings, and the instant efforts of the Indiana Sunday School Board, Camp Shipshewana has enjoyed a steady growth in the last three or four years—both in the number of campers and also in the depth of the spiritual life and program at the camp grounds. The year which has just closed was the "greatest" yet.

Five weeks of camp were conducted this summer—one for high school young people, two for boys and girls of intermediate age, and two for boys and girls of Junior age. In all, **four hundred and six** campers were registered this year as compared with our previous high of three hundred forty in 1957. Of the thirty-one churches in the Indiana District twenty-eight had young people in camp this year. Our staff totaled sixty-three people representing twenty-six of the Indiana Brethren churches. A total of sixty diplomas were awarded to campers of various age groups this summer, showing completion of the Junior, Intermediate, or Senior course of study.

Decision night services were held throughout the season at which time the campers were given the opportunity of making a definite decision for Jesus Christ. As a result of these services, forty-four young people confessed



Jesus Christ as their personal Saviour; one hundred sixty-seven boys and girls rededicated their lives to Him; and fifty campers came forward as life recruits.

But the spiritual level of the camp program is not to be measured only by figures! Many of the campers—and staff members—left camp feeling that they had had a real "feast" for their souls. Morning Watch, vespers, campfire, Bible Study classes, Bible dramas, Bible Quiz night, cottage devotions, etc., all gave the campers and staff many opportunities to "know the power divine, of the One who walked on Galilee." Many visitors to Shipshewana express keen interest and surprise in the fact that the boys and girls show such a definite interest in their Bible classes and that they are so anxious to keep neat notes from these classes.

The Indiana Sunday School Board operates Camp Shipshewana on the philosophy that the camping experience should be a vacation with a purpose, and that purpose is to "Learn to love Jesus more and serve Him better." Consequently campers and staff members alike not only have a good time, but also go home feeling that they have enjoyed a true mountain-top experience.

The Indiana Sunday School Board, all of this year's campers and staff members, and any others who had any part in this wonderful experience thank the Lord for the blessings of these five weeks, and pray that each one might continue to "Serve Him better" until He returns. A word of thanks is also extended the Sunday School Board of the Brethren Church for their help in the camping program—both financially and other wise—and to every Brethren church which made this help possible through their gifts to the White Gift Offering. May the Lord continue to bless and inspire the Brethren Church through its total camping program.

"O, beautiful Shipshewana
Lying there so calm and placidly;
O, beautiful Shipshewana
Make me think of Christ on Galilee.

O, Beautiful Shipshewana
As we mediate and pray here by the sea
May this heart of mine
Know the power divine
Of the One who walked on Galilee."

Henry Bates—Camp Director.



"O, BEAUTIFUL SHIPSEHWANA"

PENNSYLVANIA DISTRICT CONFERENCE REPORT

THE SIXTY-EIGHTH Pennsylvania District Conference convened at the Vinco Brethren Church Monday evening, July 21, through Thursday, July 24.

The Moderator, Rev. C. A. Stogsdill, presided over all sessions. The absence of Rev. Harold Barnett, as Vice-Moderator who had just returned from the hospital, was noted. He was able to be in a few sessions as a part of the audience. Rev. D. C. White of Meyersdale served as Vice-Moderator during the conference and spoke Monday night on the subject "The Spiritual Awakening." There were 102 lay delegates and 14 ministerial delegates in the attendance.

All the meals for the delegates were served by ladies auxiliary of Jackson Township Firemen Association whose newly built hall is close by the church.

Moderator C. A. Stogsdill brought a very stirring address on the subject of "Accepting the Great Challenge." His remarks were timely and if carried out by those in attendance there would be forward movement in the Brethren Church. This address is to appear in a later issue of *The Brethren Evangelist*.

Dr. Joseph R. Shultz of Washington, D. C. brought the Bible Lectures each morning. His subjects were "The Brethren Faith," "Brethren Fidelity," and "Brethren Future." Each message was a real challenge to each and everyone to really and faithfully launch out to work for Christ Jesus through our Brethren Church. We have the word of God, the ordinances, and our future depends upon what we do with the tools we have in our hands. We need to realize that the world needs Christ. We have compromised too long. His appeal was for a forward march. Much comment was heard from those present regarding the very excellent Bible lectures.

Much should be said about the very excellent youth conference which met each day in the Fellowship Hall. There were 53 Brethren Youth registered for this their third annual conference. Rev. George Solomon of Hagers-town was the speaker for their sessions and for the Brethren Youth service on Wednesday evening. Rev. Solomon stated one of the hopes of the Brethren Church lies with her youth. We must use them in our churches. They are in demand everywhere else. Rev. Donald Rowser of North Georgetown was in charge of their sessions and their recreational program. Each day they joined the regular session of conference for the Bible lecture.

The success of the conference should largely go to the host church which had surely done all possible to make all delegates welcome and comfortable during their stay. The splendid music of their choir, which was in its place, at every evening session. Their organist Miss Wilma Leidy also furnished us with some very enjoyable music. The services of Mrs. Earl Adams at the piano was greatly appreciated as well. There were many other special musical numbers that brought inspiration to all sessions.

The fraternal relations address from our sister church, the Church of the Brethren, was brought by Dr. Earl C.

Kaylor, pastor of Westmont Church of the Brethren, gave us a very fine study he had made of the founding of the Brethren Church by those very faithful saints of the old country two hundred and fifty years ago. He gave his findings on the early use of the ordinance. They believed since Christ introduced the ordinances they should be kept faithfully. All greatly enjoyed Dr. Kaylor's study which he shared with conference.

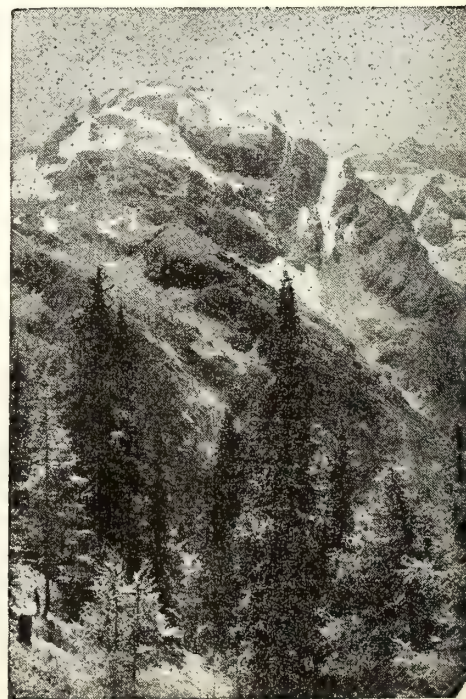
Conference would not have been complete without messages from the representatives of our various interests. Rev. Clayton Berkshire, as our National Mission Board Secretary, gave us a renewed interest in our South America work. Rev. Virgil Meyer came to represent Ashland College. Rev. W. S. Benshoff for our Publishing Company and Rev. Phillip Lersch for Brethren Youth. Again we can say "thank you" gentlemen.

Throughout the conference, Mr. James I. Mackall, Secretary, very ably led conference in singing the great hymns of the church. He was assisted by Rev. Phillip Lersch and Floyd S. Benshoff.

The Masontown Brethren extended Conference the invitation for 1958 and conference accepted.

The newly elected officers were installed on Thursday evening and the last session of Conference was presided over by the newly elected Moderator, Rev. Harold Barnett. The following officers were elected: Moderator, Harold Barnett; Vice-Moderator, David Rambsel; Secretary, Mrs. Elmer Keck; Ass't. Secretary, Mrs. Clarence Stogsdill; Treasurer, John H. Glessner; Statistician, I. Kimmel.

Mrs. Elmer Keck, Secretary.





What's Doing in the Churches



SARASOTA, FLORIDA

We here at Sarasota feel sure now of the old saying, "You never miss the water until the well runs dry," for we have been without our pastor for a while. Only as a church tries to keep up the activities of a pastor does it find out just what he is really doing. Rev. Lichtenberger started north on July 17th for a well-earned vacation. He has labored faithfully for two years on our field without time out for relaxation. So the church urged them to leave even earlier than they had planned so that they might have time to visit families in Elkhart, Indiana and Waterloo, Iowa.

In spite of his absence the work has moved on in a splendid way and is a testimony of his work in preparing the church to stand on its own feet.

His first Sunday away we had a unique service in that Rev. Lichtenberger had taped a sermon and Robert Malles, the newest member of the church, reproduced it for the service. Arthur Brenton presided over the worship service and introduced the sermon and we could almost see our pastor before us as the sermon was delivered.

Then on July 27th the secretary of the local YMCA brought a fine message to a good audience. On August 1st, the assistant pastor of the First Methodist church gave the message and it was a soul searching period.

The following three Sundays will be cared for by the Sunday School when a well known local Radio announcer will bring the message, the local Yokefellows will present a program using local church men, the last Sunday of the W. M. S. will present Mrs. Eastman Nuckols, a teacher in our High School and a youth worker of outstanding ability.

We not only miss our pastor but his faithful wife who presides at the organ. Her substitute, Florabelle Walker has done a fine piece of work as her substitute. She is one of our good singers so we need her there. The family of lovely children are no less missed for they have wound the cords of love around the hearts of this church group so the welcome mat will surely be out for the return of this family so important to the advancement of the work of this church.

While the parsonage family is away the local men are trying to make some needed repairs to make sure they will be happy on their return. Also they are placing the much needed signs on the highways to guide our friends to our place of worship.

The attendance has held up well during these lean summer months and we are now beginning to wonder what we will do with the winter group if our growth continues as it has the past year. A Sunday School unit

is a must and we are praying and working to be ready when it becomes a possibility.

The city is moving rapidly toward the church location and only this week a new building was opened about three blocks from the church and it was announced as being located in the heart of the city. God surely guided in locating this church. We covet your prayers for the future of the work here at Sarasota.

Mrs. Fred C. Vanator,
Church reporter.

Laid to Rest

FOUST. Sylvester Foust of Punta Gordo, Florida, passed away on his 83rd birthday, July 4, at the Charlotte Hospital in Punta Gordo. Was born in Somerset County, Pennsylvania, where he spent most of his active life. For the past eighteen years he spent the winters in Florida, and for the past six years had made his home in Punta Gordo. United with the First Brethren Church of Johnstown, Pennsylvania, where he served faithfully for many years. Became a charter member of the First Brethren Church of Sarasota, Florida, and attended services there whenever possible. Survived by his wife, Mrs. Sarah Foust; two sons, one daughter and numerous other relatives. Funeral services by his pastor, Rev. Lyle I. Lichtenberger, assisted by Rev. Fred C. Vanator. Burial in the Punta Gordo Cemetery.

Helen G. Vanator,
Church Correspondent.

* * *

BEACHLEY. Frank J. Beachley, 801 Hilltop Drive, Cumberland, Maryland, was killed in a one-car accident Saturday evening, June 28th. Born in Somerset County, Pa., Nov. 29, 1888. Was employed by the B & O railroad for 49 years as conductor. Member and trustee of the First Brethren Church. Survived by his widow, Annie (Brant) Beachley, one daughter, one foster-daughter, four sisters, six grandchildren and five foster-grandchildren. Services conducted by his pastor, assisted by Brethren D. Clarke White and Ralph E. Mills. He will be greatly missed in his church and community.

L. O. McCartneysmith, Pastor.

* * *

WARSTLER. Myron A. Warstler, Christian Ashland business man and president of the Ashland Chamber of Commerce, died July 25th, at Fremont, (Ohio) hospital where he was taken following the suffering of a heart attack while enroute on a business trip on the Ohio Turnpike near Fremont. He was aged 43 years. Was born at Milford, Ind., Apr. 23, 1915. Lived in Ashland County, Ohio, the past seven years. Survived by his widow, Faith (Ryman) Warstler, one daughter and one son, his father and three sisters. Member of the Park Street Brethren Church, Ashland. In the absence of Pastor Clarence Fairbanks, the undersigned officiated at the funeral service. Burial, Ashland cemetery.

Kenneth L. Solomon, Missionary
under appointment to Argentina.



MY DIARY

Mrs. George Drushal

May 3—Sat. To Youth Rally at Krypton. All of our out-posts but Leatherwood were represented, making five cars and the school bus full. Miss Hooks had gotten folks to enter the reading contest and Rowdy and Lost Creek gave special numbers as Miss Lowrey had asked us to do. Fine place for a Youth rally. Miss Lowery had things well planned and prepared. The Lersch's were there to help. Nice affair.

May 5.—Mon. Still raining. Creek up high, but no danger of a flood. At Faculty meeting made plans for reception for the seniors. Appointed the committees, such as invitation, refreshment, program and decorating. I am on the decorating committee since the reception will be held in our living room. Glad we have a big room since it is our office, hotel lobby, reception room, prayer meeting place for our special prayer meetings, general information headquarters, circulating library, music room, Freshman Bible class room, place for weekly staff meeting. Had meeting of church folks at Haddix to discuss the building problem. The Federal and State governments are building a new bridge at Haddix, and our Chapel stands in the way of the approach. The State paid us for it and will soon accept bids for its sale. Papa and I had visited in several homes in Haddix this morning. Discussed the suggestion we buy the old building back and remove it. Would it be worth it, could it be remodeled? Could we find another place to build close enough to the parsonage? Nothing definite was decided, but we prayed together about it, and will meet again later.

May 6—Tues. Papa's day for a check-up at Homeplace Hospital. Doctor thinks he is doing well. Miss Wright taught my Bible class so I could go along. Bill drove for us. Had prayer meeting in our home tonight to pray for special needs. Rained most of the day. Creek high.

May 7—Wed. Rained most of the night. Papa and I up at 4 o'clock this morning as there is danger of flood tide. Water about six feet from campus and still rising. No danger for a few hours and might not be any. The only danger will be, if the Kentucky river backs up into Troublesome Creek. This often rises fast, so every one was astir early. Called off school, phoned to parents who could, to come and get their children. Began to move things out of the basements and Myer's Hall and from floors of our home. Rained all day, but not hard. Water at a stand still tonight. Had school after dinner as everything that could be moved was moved. Had a good prayer meeting. Tonight creek is rising again. Question is, shall we stay here on the campus where everything, our new home and all, is under the high water mark, or all go up to the Wheeler Home? There seemed no imminent danger, yet we remembered how we had thought the same two years ago and did not move out in time, so we all went up, except the folks from Myer's Hall. Some of the children had gone home, so the Fries and Teeds made room for us. Teeds gave us their bedroom.

May 8—Thurs. No flood tide last night, so we all came back early this morning. Water going down. Usual activities. Prayer meeting at Rowdy very impressive and unusual. Only six were there, three of them small. They all sang so lustily that while I was up at the piano, I thought a lot of folks had come in. We spent some time in prayer then, a long sermon just as though the house was full, and those little children, even the four year old listened so intently it was really wonderful. Don't know when I've been in such a good prayer meeting.

May 9—Fri. Junior Class night. Program was made up largely of some of the faculty representing junior class in school. Brotherhood boys here met to plan for the Sunday church service. I served sandwiches and a kool-aid.

May 10—Sat. Still raining, but not all day. It stopped long enough each day to let the water run off a little. Communion service tonight. Good service.

May 11—Sun. Brotherhood boys had charge of the morning service. They all did well, although only five took part. Papa preached at Rowdy.

May 12—Mon. Faculty reception for seniors here at our home. Girls came over to help me decorate the room.

May 13—Tues. Mr. Teed had to go to Frankfort on business, so I rode as far as Lexington and got a foot treatment and visited an old friend down there. It had been a beautiful day and I enjoyed getting away. I read all of first Corinthians, en route. I always like to read while riding in a car.

May 14—Wed. Had one of my serious artery attacks while at the dinner table. In bed all afternoon but much better toward evening. Did not go to prayer meeting, but did not need any one to stay in with me. Just after tea came home, the blood stopped circulating again in my left arm and hand, as it always does during these attacks. Called for the anointing service. In about half an hour, the blood started circulating again.

May 15—Thurs. Not feeling well but went out and helped Mrs. Teed with the sale. The Teeds went to Rowdy. More out than last Thursday.

May 16—Fri. Rain in forenoon, but cleared off enough for school to have the annual picnic dinner. They had on the school grounds of Caney Consolidated. Class night tonight. Each class gave some stunt. This is always interesting.

May 17—Sat. To Jackson with the teachers. When we got home decided to work out of doors and forget the things to be done in the house. Got one of the boys to help me get the ground ready to plant flowers. A month late, but so much rain has kept ground wet. After dinner the outdoors still called me. Cut weeds from our flower beds and cut plantain out of the yard. Junior class decorating chapel for Baccalaureate service tomorrow. Bill took Mrs. Kessinger and the Haddix young folks to Natural Bridge for a picnic.

May 18—Sun. Lovely day. Chapel crowded for the Baccalaureate service. Chapel was decorated beautifully. Class motto was on front wall: Phil. 1:6 "He which has begun a good work in you will perform it until the day"

Jesus Christ." Papa had a peculiar experience this morning. When he got up to preach he did not seem to be able to give the sermon he had prepared. He did not know his prepared outline, and for awhile did not seem to know what to say, but at last got started. I thought he must be sick, but he said later he was not. One of the young boys said afterward he got more out of his sermon than any he had ever heard Papa preach. To Willie Landrum's tonight, Mrs. Landrum was very low. Papa needed rest for the night service, so left me there and later sent Mr. Hall after me.

May 19—Mon. Police car on campus got us all curious. No one saw it arrive. All wondered until we saw a revenue officer come from around the hill with a man, caught at a still. Glad he was not hiding away on Riverside farm. Closing grade program tonight good. Ada Lu sang a solo and led devotions.

May 20—Tues. Took Mazel Miller to Bethany Home. Adah has just been keeping her till they had room for her there. Adah not prepared to keep her permanently. All drove for us. Had a nice visit with the folks at the home. We went on to Winchester to buy Bibles for the senior class. High school gave a good program tonight.

May 21—Wed. Closing prayer meeting for school year. Expecting Garber in tonight.

May 22—Thurs. No sale on account of it being the last day of school and having Field Day program. Chapel half an hour late. Each teacher gave a short talk at Papa's invitation. Garber and Richard arrived last night about 11 o'clock. Miss Bethke here for commencement program tonight. Garber the commencement speaker. Five graduates were Nannie Lu Sergeant from Whitesburg, Arpie Sizemore from Watts, Jo Ella Martin from Demotat, Betty Fugate from Lost Creek and Marie Combs from Hazard. Jo Ella was valedictorian. Arpie got the Good Citizenship Medal from Kiwanis. Parents came to see most of the children tonight. Four still here. Garber did Miss Bethke, former member of our staff, and Miss Combs come over and took recordings about their experiences at Riverside, for his book which he is writing.

May 23—Fri. Adah and I at Willie Landrum's most of the day. They sent word this morning she was dying. We went down and I stayed with her all day. Adah was back and forth during the day, as she had the dormitory girls to look after.

May 24—Sat. Martha Landrum passed away about 1 o'clock last night. Had services at the home tonight. House and yard full and most of those present were relatives. Large family connections and was widely known over the county.

May 25—Sun. Small attendance at Sunday School and church. Many of the members of the church here are relatives of Mrs. Landrum. Her funeral was at the home this afternoon. Papa had charge. Had services out in the yard as the house would not hold the people. Did not get Rowdy. Had sent word up that we could not come.

May 26—Mon. Began having special prayer meetings again. Decided to meet each Tuesday and Saturday night for prayer for needed funds and the necessary staff for the coming year.

May 28—Wed. Had Sunday School meeting after prayer meeting tonight. Appointed teachers who will take the places of those who have gone home. Decided to finance the D. V. B. S. and to have a meeting once a month.

May 30—Fri. Memorial day. Our daughter, Grace, had sent word they were coming home, so we arranged our work yesterday that we would have the day free to visit with them. Since they did not get here, I spent the day writing long overdue letters. Adah to the graveyard to place roses on Gordon's and Milyard's graves. Some one had been there and placed some pretty daisies on Gordon's grave. This was a beautiful day.

May 31—Sat. Began right after breakfast working here at the desk getting mail ready for the Saturday outgoing at noon. Had our supper out in the yard by the fireplace. We roasted weiners and marshmallows and had potato salad, tea, and pickles. Decided it would be nice to have the Sunday School come together some Saturday and have a weiner roast here on the campus. Ada Lu's two sisters and brother came to see her today.

June 1—Sun. Rainy day, but good attendance considering the fact that Memorial services were held at a number of the grave yards. Papa preached here but did not go to Rowdy. Mize Roberts drove me up as there was no one here to drive. Since Papa was not there, we just had a testimony meeting and I gave a short talk.

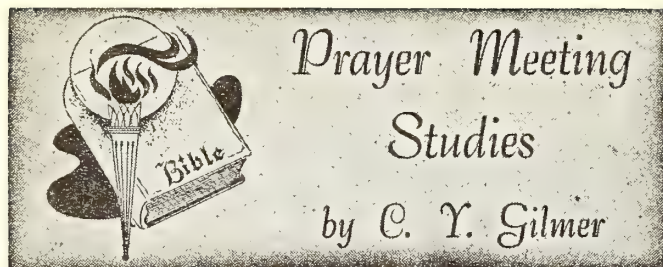
June 4—Wed. Prayer meeting in reception room of dormitory. Jesse Noble here to help Adah clean the dormitory. So much to be done on every hand. Adah had planned on getting away for a few days this week for a little relaxation before summer activities begin, but too much to do here and so hard to get help.

June 5—Thurs. Big crowd out to the sale. Got in some chickens. Papa and I made six calls this afternoon. Papa seems to be getting back his normal strength. Better attendance at Rowdy prayer meeting tonight than usual.

June 8—Sun. Did not get to Rowdy. No one to drive. Adah had to go to Fugate's Fork, Mr. Frye to Leatherwood, and Bill to Big Branch. Papa is not supposed to drive that far any more. After supper, Mr. Frye drove me up to explain why we had not come and to make arrangements for the D. V. B. S. after the 4th. They went right ahead with the Sunday School although there was no preaching. The three Crusaders who have come to help with Bible school came today. They are Mary Lee Hindgardner whose parents brought her, Betty Jo Whitehair and Judy Sachs.

June 9—Mon. Bible School began. The three Crusaders, Brack Mullins, and Adah are the staff. Had expected three of our high school girls to come and help but they are not here. They put me on for story teller.

June 10—Tues. Adah and Crusaders to Napfor after Cleo Campbell to help with Bible school. Papa and I made calls around Haddix. Good attendance at Bible school.



THINK IT OVER

I'll go where you want me to go, dear Lord,
Real service is what I desire;
I'll say what you want me to say, dear Lord—
But don't ask me to sing in the choir.

I'll say what You want me to say, dear Lord,
I like to see things come to pass,
But don't ask me to teach girls and boys, dear Lord—
I'd rather just stay in my class.

I'll do what You want me to do, dear Lord,
I yearn for Thy kingdom to thrive;
I'll give You my nickels and dimes, dear Lord,
But please don't ask me to tithe.

I'll go where You want me to go, dear Lord
I'll say what You want me to say;
I'm busy just now with myself, dear Lord—
I'll help You some other day.

—Sel.

WITH SOME it is "Lord, Lord, Dear Lord," with no sincere regard for what the Lord has commanded to be done (Matt. 7:21-23). Others prefer to flee "from the presence of the Lord" when He summons them (Jonah 1:1-3). But all such are forewarned that there is no hiding from God (Psalm 139:8-12). God knows every secret thought and motive (Gen. 6:5). The disobedient have never been able to out-wit God (Gen. 1:28 and Gen. 11:4-8). Man is as perverse as Balaam (Num. 22:32). In vain he would serve God and mammon (Matt. 6:24). God did not put man here to labor for himself but for God alone (Rom. 6:16). Man will never be at his best without self-denial (Phil. 3:7, 8).

God called Moses out of the burning bush (Ex. 3:2-14), Isaiah in a vision (Isa. 6:1-8), Joseph through a dream (Gen. 37:5-8), and Jonah was called of God directly (Jonah 1:1, 2). When the youth, Samuel, was called, he needed direction by the priest (1 Sam. 3:7-10). Saul of Tarsus was stricken down on the road to Damascus and then called as a missionary to the Gentiles (Acts 9:15). God calls men to different tasks in different ways (Eph. 4:11-13, 16). Whomever God has called He has qualified, even the elite Saul (Gal. 1:15-18). His called ones need not be common but they must be humble men (1 Cor. 1:26-29). All need God's qualifying grace (2 Cor. 12:9). The unlearned must be Jesus-taught men (Acts 4:13). All must face God's call and obey His commission (John 21:17). If we renege, His commission still stands (Jonah 3:1, 2). We are saved to serve Him (Matt. 4:19).

"This is my work! and gladly I say it;
This is the work I alone must do,
And this my prayer—I humbly pray it:
Father, help me my lifetime through

To take my place in the scheme of living,
To do my best at each minute task.
Surely a glad and free outgiving
Of heart and hands is all You ask.

"This is my work, dear God, and I love it.
This is my place in a perilous time.
I am a toiler, and glad am I of it,
Give me the will and the strength, Lord, to climb
Steadily upward. Give me the vision
To see in each day's work something sublime."

—Grace Noll Crowell.

The compensation for running from a God-given task misery, heart-ache and despair (Jonah 2:2-9). All who have drifted from God's work-call should repent (1 John 1:9) and heed His summons (Jonah 3:3).

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

TIME IS TOO SHORT

THIRTY-FIVE minutes a week. That is the time the average Sunday school teacher has with his class. It amounts to five minutes a day in which to get across the most important story in the world, a story with eternal consequences. Thirty-five minutes is not much time, and yet in this short lesson period teachers and pupils alike are bored, uninterested, and uninteresting. What can be done about it? How can an already too short teaching time be made interesting, challenging and meaningful? Here are a few suggestions.

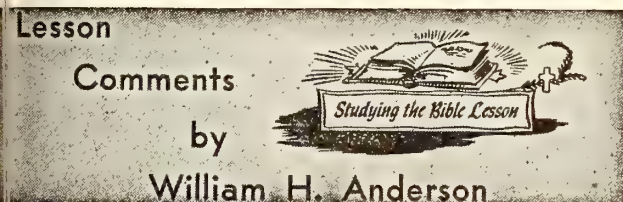
(1) **Resolve to be interesting at all costs.** Someone has said, "The Bible is the most poorly taught book in the world." But the problem is not in the subject matter. The Bible still contains the world's best stories, most fascinating characters, and deepest spiritual truths. The Word of God is not dull—only teachers are dull. Is your class bored? The fault, dear teacher, is probably yours. So take yourself firmly in hand and resolve that from this time forward you will be interesting no matter what it costs you. Start to study the lesson on Sunday afternoon, and then you will have an entire week in which to let your imagination roam, searching out new ways of presenting the old familiar Book.

(2) **Change your pace.** Every baseball pitcher has change-of-pace—a slow pitch to catch the batter off guard when he is expecting a fast ball down the middle. A good Sunday school teacher changes his pace too, and he changes it often. There must be variety in method and variety of procedure, for a class can get too much of even a good tonic. Don't think that the flannelboard is a cure-all, for even it can become terribly dull when overused. Try letting the children act out the lesson story, each one portraying a different character. It may seem like bedlam for a time, but the small fry will learn more when they take an active part in the teaching. If you have been concentrating on lectures and discussions

assigning research projects or working in a good strip. Whatever you do, do something different.

(3) Use the shock treatment. A little of this goes a long way, but no one will deny that it is effective. Another way of saying it would be this: "Have an explosion." Let's take an example. A teacher was once lecturing to his class on the book of Amos, explaining the thrust of its attack on the social, political, economic, and moral sins of the day. In the middle of the lecture the door swung open and in strode Amos himself, dressed in simple costume. He pushed aside the teacher and proceeded to thunder out his message against the sinful nation: "For three transgressions and for four, I will not turn away the punishment of Israel." The students were electrified with interest and thrilled for the first time in their lives to the powerful impact of the Tekoan's message.

Time is too short. The lesson is too big. You cannot afford to be boring. Challenge your pupils with something interesting, something different, something explosive.



Lesson for August 31, 1958

TEMPERANCE AND SOCIAL JUSTICE

Lesson: Proverbs 23:29-35, Romans 13:11-14, 14:15-21

NORMAN KING, President of the Miller Brewing Company said, 'Over the years we have progressed from the Saloon to the Tavern to the Home—and that's good for the industry.' The above . . . shows that the assault of the liquor industry is chiefly focused on the church and the home with a view to making drinkers of mothers and fathers alike, and to brainwash the church so that it will remain silent in the face of a rising threat of alcohol acceptance."

The church may remain silent about this matter of alcohol, but the Bible doesn't!

What's the matter with alcohol anyway? The Bible quickly speaks up and says:

Alcohol is harmful to the body, God's Holy Temple, you imagine anyone so foolish as to persist in any practice that produces "wounds without cause"? Yet this is what the writer of Proverbs says about alcohol and the who use it.

Not only that, but it causes "redness of eyes." One look at the habitual drinker's bloodshot eyes reveals his weakness.

Yes, the continued use of drink soon marks its victim until "At the last it biteth like a serpent, and stingeth like an adder."

Alcohol is injurious to the mind and soul of man. It was made in the image of the Holy God. Proverbs 20:1 says that strong drink brings with it woe, sorrow, contention, and babbling. How demoralizing it is to the

dignity of a man when he allows himself to be dragged down into the gutter of sin because of drink!

When under the influence of alcohol man finds his mind is clouded and his brain numbed. He commits deeds that he otherwise would never even think of doing. "Thine eyes shall behold strange women, and thine heart shall utter perverse things." At last his soul hangs over the very pit of eternal hell!

3. Alcohol robs a man of his self-control. "They . . . tarry long at the wine." There is no stopping the thirst-crazed alcoholic! His constant cry is that found in Proverbs 23:35, "I will seek it yet again."

What a contrast to that individual whose life is under the control of God. The fruit of the Spirit overflows in his life: "Love, joy, peace"—and—"temperance (self-control)."

4. Alcohol prohibits a man from obeying the Scriptural injunction concerning watchfulness. "And that, knowing the time, that now it is high time to awake out of sleep" (Rom. 13:11). The Child of God, in view of the lateness of the hour, needs all his faculties to guard against the wiles of the Devil. If he is in a drunken stupor he will not be able to heed the words of the Master when He said, "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

5. Alcohol is contrary to God's Word which says we are to "walk honestly . . . not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying" (Rom. 13:13).

6. Alcohol invariably leads to the user's personal downfall as well as that of his brother. "For the kingdom of God is not meat and drink . . . Let us therefore follow after the things which make for peace, and things wherewith one may edify another . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak" (Rom. 14:17, 19, 21).

Conclusion: Many have tried to excuse their drinking by saying alcohol is a food. This story from the Sunday School Times should suffice to answer such an argument:

"When John B. Gough was lecturing for the temperance cause a number of years ago, a heckler in his audience called out: 'Is alcohol a food or a medicine?'"

"It is very much like sitting down on a hornet's nest," replied Mr. Gough. "Stimulating but not nourishing."





TENNESSEE BAPTISTS EXPRESS CONCERN OVER PREACHER'S COURT SENTENCE

Tennessee Baptist leaders have expressed concern over a sentence for contempt of court handed down against a minister who refused to give as testimony information he received while counseling persons in marital difficulty. James Glisson, a student at Baptist-operated Union University in Jackson, Tennessee, and pastor of McLemoresville Baptist church, west Tennessee, was fined \$50 and given a 10-day suspended jail sentence. The presiding judge, John F. Kizer, dismissed the suit for divorce between the parties before sentencing the minister. He said he felt Glisson's testimony was so vital, he could not settle the case without it.

When cited for contempt, Glisson told the court: "I have no desire to act contrary to the ordinances of the court or to the laws of our land. However, my conscience being my only guide available, and there being conflicts I cannot reconcile, I most respectfully, humbly submit myself to the mercy of this court in refusing to answer the questions propounded to me in this case."

Gene Kerr, Nashville, administrative assistant at Tennessee Baptist convention office, said the judge's action troubled other ministers, who realized they may be in the same spot themselves at some time. He said he was interested in what could be done to enact a law granting immunity to ministers.

Tennessee law protects attorneys in their dealings with clients, certified public accountants in auditing records of a firm, and life insurance agencies in their reports to the state after they have dismissed an agent in their employ.

The Tennessee Baptist Convention office asked its legal counsel, Andrew D. Tanner, of Nashville, for information on cases of this nature. Tanner said there is no law in Tennessee—nor indeed in most other states—protecting ministers. He said, however, there is some difference in a court's outlook on a divorce proceeding and its attitude toward a minister who counsels a person who comes for spiritual help after committing a crime. There appear to be only a few divorce cases on record which ministers have refused to testify, or have sought immunity, and been cited for contempt of court. This is due to the fact that often ministers are not called on as witnesses in such cases, or that judges—who have a great deal of discretion in what testimony is allowed—permit them to avoid questions which they feel their consciences won't let them answer.

Tanner said that in the absence of laws protecting ministers, each minister must decide for himself how he will act when asked to make public information received while counseling.

VATICAN BANS A BIBLICAL STUDY APPROVED BY CLERGY IN FRANCE

A disagreement over an interpretation of part of the Bible is straining relations between the Vatican and some quarters of the Roman Catholic Church in France. The Vatican has banned a French textbook for Catholic students of scripture because of what is authoritatively described as its "corrosive" approach to a critical explanation of the Old Testament.

In particular, the treatment given by the work to the Pentateuch, the first five books of the Old Testament, was found by the Vatican to minimize the role of Moses, the liberator, law-giver and prophet of Israel, as divinely inspired, according to the Catholic doctrine.

The Vatican theologians who examined the textbook objected to its method of introducing into biblical studies modern theories they felt were at best questionable. The work's stress on social conditions prevailing in the time of Moses appears to have been a main reason for its condemnation.

The textbook bears the imprimatur, or ecclesiastical printing license, personally granted by Maurice Cardinal Feltin, Archbishop of Paris. It has a preface by the Most Rev. Julien Weber, Bishop of Strasbourg. The preface suggested that Catholic biblical science was in danger of becoming obsolete.

Reports reaching Rome suggested that some ecclesiastics in France were inclined to "disregard" the Vatican ban for the time being. However, Vatican sources voiced certainty that French Catholic seminaries and universities would abide by the instructions from Rome.

The condemned work is entitled *Introduction à la Bible, Tome 1, Introduction Générale, Ancien Testament* (introduction to the Bible, volume one, general introduction, Old Testament). The 880-page volume resulted from collaboration on a group of scripture experts of the Society of St. Sulpice with a Jesuit father and several lay scholars.

The Sulpician Society is a French religious community specializing in educational work. Last autumn it had difficulty with the Vatican when the Vatican ordered it to withdraw a new French catechism purporting to teach the tenets of the Catholic faith to children in a "modern way," including the use of illustrations.

RELIGIOUS NEWS FROM WASHINGTON by Donald H. Gill

Debunk the Debunkers

An overemphasis on tolerance can be dangerous to the Church and to the nation. This warning came from Edward L. R. Elson, speaking from his pulpit at the National Presbyterian church. The President heard Elson's sermon at the 11 A. M. service on Sunday, July 18.

Dr. Elson pointed out that the Old Testament prophets were not tolerant of the conditions in Israel. Christ was not tolerant when He drove the moneychangers from the temple.

Truth cannot be tolerant of error. Christianity cannot be tolerant toward paganism."

he subject of the sermon was "Freedom is not free." In the battle against Communism we cannot win if we give priority to "money-making and material progress" without spiritual dedication.

Debunking the founding fathers will not help us win," continued. "Let us debunk the debunkers."

Concluding his message, Dr. Elson said that it is "time to assert the distinctive nature of the Church as the body of Christ on Earth." He called on Christians to "remain without deviation in their faithfulness to Jesus Christ."

Non-Dancing Quaker

When Vice President Nixon returned from his South American tour he went before the National Press Club and responded to questions from some of the nation's leading newsmen. Mixed with serious evaluation of our diplomatic relations with the republics to the south were some questions in a lighter mood.

One of the questions passed up to the front on a slip of paper asked whether the VP preferred the rhumba, samba, or the cha-cha-cha. To this Mr. Nixon's response was both good-natured and diplomatic.

"I want to make very clear here that I was raised as a Quaker. Consequently my mother and father were violently opposed to dancing. As Pat will tell you, I am a very poor dancer. I cannot even do a waltz and I wouldn't try these tough dances."

"I would like to add something in a serious vein," he continued. "We have to quit thinking of Latin America in terms of siestas, manana, rhumba, samba and cha-cha. We must think of Latin America as it is, a great powerful force in the free world and as a place where changes are taking place."

Even from the missionary's viewpoint, that is a good future, Mr. Vice President.

Street Preacher's Tribulation

In all places in the nation where religious freedom could be expected, Washington is probably the foremost. Now there comes a harsh reminder that street preaching in this fair city is by license only.

It all came about when a young street evangelist, Ed C. Tieman, along with his wife Joyce, sounded forth the way of salvation at 14th and F Streets in the heart of Washington's business district. They said they had done similar evangelistic work in many other cities without running afoul of the police authorities. But in the opinion of Washington law officers their unlicensed preaching was obstructing traffic, mostly pedestrian traffic, by the way.

They were taken before Judge John Lewis Smith, who fined them both \$25, but suspended sentence for Mrs. Tieman. When her husband declined to pay he told that the only alternative would be ten days in jail.

Tieman responded joyfully, stating that "there must be souls in your jail who need salvation."

Three days later Judge Smith was told that Tieman had been holding revival services in jail. He asked Tie-

man what verse of Scripture had been so effective in reaching his fellow prisoners.

"It was from Revelation 2:10," Tieman responded with a smile. The verse reads: "Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days."

"Thou shalt not have tribulation ten days," replied the judge. "Please arise and go thy way."

Basis of a President's Optimism

Dr. Norman Vincent Peale, well known for his **Power of Positive Thinking** and other similar books, recently reported on the faith and philosophy of President Eisenhower. The impressions were gained in an interview with the President some time ago.

"He told me that if he did not have a deep faith in God the job of being President would long since have landed him in the insane asylum," Dr. Peale said.

At the end of his day, he goes home and empties out his mind. For a little while he lays problems aside to find rest and renewal. Relaxation is needed to face the next day with confidence and strength. When he is ready to retire, he prays and puts his actions of that day into the hands of God."

Dr. Peale called it a "vital spiritual method of meeting and mastering problems."

Missionary Sermon from an M. C.

Most members of Congress can be relied upon to deliver a fairly acceptable speech, but not many of them excel in sermons. One possible exception to this rule is Representative Robert C. Byrd of West Virginia, who recently spoke to a Sunday school convention on "Missionary and Stewardship Education."

"Evangelism, or missionary activity, may be defined as the act of presenting to the unsaved the evangel or good news of the gospel of God's saving grace through Jesus Christ," the Congressman told the group.

"It is no accident or mere coincidence that Christian missions began at Pentecost. The Spirit was necessary as the divine spark to kindle the flame that was to produce power, and, having that they went everywhere preaching the Word."

"Along with the appeal for men and women to go in person comes the companion appeal to the Lord's people at home to make possible, by the consecration of their financial means, the sending of those who have consecrated their lives to the work of carrying the Gospel to the unevangelized world."

In Australia, the Rev. Vernon Turner charged that the Protestant churches were not "evangelizing their own members" and men were "not being faced with the challenge to serve Christ in the ministry." He declared, "All over Australia there are empty pulpits today because our menfolk are not accepting the challenge to preach the gospel." Mr. Turner has a weekly news broadcast in Sydney and his charges were made during a recent program.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

Speech Contest

The year 1958-59 will see another new innovation in the Brethren Youth program—a **speech contest**. Folders on the contest will be handed out at Conference or sent to the churches. The first run-off will take place at the various local churches in November with the finals coming at Conference—1959. The theme will be “My Church—What It Means To Me.” The objectives or purposes of this speech contest are (1) TO challenge the thoughts of Brethren Youth in the area of each year's subject, (2) TO encourage our youth to think seriously and express themselves on subjects pertaining to Christian Living, the Church, and other spiritual things, (3) TO create an awareness among Brethren people of the ability present in our youth, (4) TO create more interest in the local, district and national program of Brethren Youth, and (5) TO provide a means of assisting our youth to attend district and national conferences and to attend Ashland College.

This contest will take the cooperation of everyone—young and old—on all levels in every district. It is our sincerest hope that this vigorous program will draw our churches together that we may make a greater united effort for the Lord. It's up to you!

Project Offering—Food for the Faithful

Attention all churches! If a representative from your church was not present at National Conference, and you have funds for either of these projects, here is what to do. Please mail any project offering or “food” for the Faithful to: Brethren Youth, Ashland College, Ashland, Ohio. Thank you!

Notice—Next Week

The next issue of the *Evangelist* will contain a report of the first day of the Brethren Youth Conference. Be sure to read Page 18 next week!

Report from churches

CENTER CHAPEL—We have meetings every other Sunday evening. Our attendance average is 34 plus our two adult leaders.

One of our projects concerning our local church is keeping the church lawn mowed. Recently these projects were accepted by the group also—waste basket (6) for classrooms, first aid cabinet and supplies, towel holders and towels, shields for our basement lights, an incinerator, and mirrors for our rest rooms. In the fall we are planning to varnish our steps leading from the upstairs to the basement.

At the present time we are reading Bible chapters for part of our lesson. Each one is to read the assigned

chapters and bring at least one question concerning . . . This is turning out surprisingly well. A good and helpful discussion is sometimes started.

Judy Pennycoff, secretary.

ARDMORE—The Youth group here had a car wash August 2nd. The proceeds are going towards the delegates from our group who are going to National Conference at Ashland. We have previously washed the outside of the church, and soon we plan to paint it.

Everyone of us is thrilled to have newly enrolled members in our group.

Joylene Horn, secretary.

LINWOOD—This is your B. Y. C. Reporter from radio station L-I-N-W-O-O-D bringing you the latest doings again from our gang!

We started off the second half of the year with Valentine's Party which went over with a big bang. At this meeting we introduced a new way of answering the R. Call. For February each one responded with a Bible verse containing the word “love.” In April the word “cross” was used. Other months we gave our full names, which in some cases proved to be quite interesting, and our favorite flower.

In March wheels went “Round and Round,” not in our heads but on our feet at a Skating Party.

Eighteen youth (?), nevertheless none over 99 years young, attended the Spring Rally at Dayton, Virginia. Although we were packed like sardines everyone enjoyed the trip. Special music from our group was furnished by Wayne Blacksten on his “hot trumpet.”

Our Public Service was held on Youth Sunday featuring an all Youth Choir. Our adult adviser gave a talk on “The Work of the Youth.” Special music was given by our girls, Lois Shanholtz and Jane Wantz and our trumpet player.

When we remove the patches from the shirt we are passing around, we hope to swell our treasury. We will retain the present officers for the coming year. This is the secretary signing off for this year. Keep tuned for further developments.

Mary Esther Hough, secretary

New Version of 23rd Psalm

Science is my shepherd; I shall not want.
It makes me lie down on foam rubber mattresses;
It leads me on four lane highways; it takes me into
the psychiatrist's office for my ego's sake.

Yea, though I walk through the valley
of the hydrogen bomb, I will not fear it;
Thy jets and atomic bombs comfort me.

Thou preparest a table before me in the presence
of the world's billion hungry people; thou anointest
my head with home permanents; my alcoholic cup
runneth over. Surely pensions and social security
shall follow me all the days of my life—forever.

(Luther Leaguers—1958 meeting)

The Women's Corner

by Helen Jordan

REFUGE IN A WORLD OF TURMOIL

WE NOW KNOW BETTER what it means to stand within the shelter of a rock than those who defended the island of Malta in 1941. From the safe ledges of their rock-built caverns they watched day after day—unharméd as chaos and confusion swirled round about them. Outside the rock sure death would have been theirs. Inside the rock no danger could come nigh them.

What a striking illustration of that Rock to which the Christian flees when the world seems to be toppling in pieces around him. Round about us all may seem to be in; the storms of life may seem to be too much for us, too overpowering, too overwhelming.

But there is a Rock! A Rock which is above and below the shifting sands. It is this Rock of which the Psalmist spoke so constantly when the foundations of this world seemed to be crumbling.

"The Lord is my Rock and my Fortress. The Rock is my strength and my Refuge is in God. He only is my Rock and my Salvation."

In the midst of a world in turmoil we have that Rock! It is the Rock of our Saviour's love and mercy. His assurance of unfailing guidance and protection. He is that Rock which is higher than I. He is the Rock of Ages.

Read Psalm 31:1-5.

Mrs. Fred Holloway,
Akron, Indiana.

Spiritual Meditations

Rev. Dyoil Belote

THE PERSONALNESS OF THE CHRISTIAN RELIGION AND SIN

"Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." Ezekiel 18:4.

THIS PASSAGE from Ezekiel is taken from the heart of his famous Parable of the Sour Grapes. Ezekiel tells those of his age that they are giving the wrong interpretation to the parable. It is not true the prophet claims that "the children's teeth are set on edge" because "the fathers have eaten sour grapes."

It is a sad mistake to assume that sin is primarily a matter of heredity, or environment, or social guilt, or national punishment. But sin must be considered and judged with reference to its "personalness"—"the soul that sinneth, it shall die." And the verse from which that last sentence is taken continues: "The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him." Ezek. 18:20.

This plainly sets forth the essence of real religion—it is **personal**. The Word declares at another place that every man shall give an account of **himself** unto God. Each individual belongs to God, and stands or falls in accord with his immediate personal relation to God. The essence of true religion is also moral; each individual has moral freedom; each must make his own moral choices, and thus he determines **his own** spiritual destiny. "Every man must give an account of himself unto God."

NOTICE: SUNDAY SCHOOL SUPERINTENDENTS:

Sunday Schools ordering Standard Publishing Company supplies should check with the blue order blank which we enclosed with our own order blanks for the October quarter. Prices have advanced for the year one in the Beginner, Primary, Junior and Junior High departments. Also some materials formerly offered are now discontinued. If you have not already sent your order, please check with the Standard order blank before doing so.

— Also note:

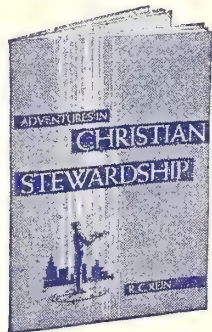
David C. Cook Publishing Company has discontinued the Mother's Magazine at 7c and now publish The Christian Mother at 25c. However orders for The Christian Mother for the October quarter will be filled at half price as an introductory offer only to those who have previously ordered this magazine. The New Century Leader has advanced in price from 30c to 50c per quarter and this price is in lots of 5 or more to one address. Less than 5, the price is higher. Junior Bible Adventures Teacher advances from 30c to 50c and the Junior Bible Adventures Pupil from 14c to 16c.

PLEASE SEND YOUR ORDERS WITHOUT FURTHER DELAY

Thanks!

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The Brethren EVANGELIST



Official Organ of The Brethren Church

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GENERAL CONFERENCE ECHOES

Our New Moderator:

THE 70TH GENERAL CONFERENCE of the Brethren Church began Monday evening, August 18th in Memorial Chapel on the Ashland College campus. A record "first night attendance" greeted Moderator Delbert B. Flora as he presided at the opening session. The Vice-Moderator's address, a challenge to all, was brought by Brother George W. Solomon.

Tuesday morning's business session recorded a lay delegation of 207, 87 ministerial, six cooperative and four district delegates; a total of 304. A year ago the total was 256. Moderator Flora presented his very challenging address Tuesday morning, which address is a part of the Evangelist this week.

The Anniversary Pageant, Tuesday evening, was presented to an overflow audience, in the Chapel. All in attendance recognized the real worth and value of the scenes of Brethren Church life as they were presented by members of the various Churches. Commendation is due to all who had part, and especially to the members of the various groups coming from our Churches, for their attention to detail in properties and costuming, and the earnestness and zeal with which each person played their part.

Weather, through Wednesday morning, has been "Conference Perfect." We will have more conference news next week. W. S. B.



Rev. George W. Solomon

GENERAL CONFERENCE EXECUTIVE COMMITTEE 1958-59

Southeastern District . . . George W. Solomon, Isaac Litton
 Pennsylvania District D. C. White, Harold Barnett
 Ohio District W. S. Crick, John Terrell
 Indiana District W. E. Thomas, J. D. Hamel
 Central District A. T. Ronk
 Mid-West District Robert Holsinger
 Northern California Cecil H. Johnson

GEORGE W. SOLOMON, our new 1958-59 General Conference Moderator, served this past year as Vice-Moderator. He comes from Uniontown, Pennsylvania, is a graduate of Ashland College and Seminary, and while at Ashland, served as Pastor of the Gretna Brethren Church, Bellefontaine, Ohio. He is serving now as Pastor of our Hagerstown, Maryland, Church. Brother Solomon was likewise honored by the Southeastern District Conference of Brethren Churches in June when they elected him to serve as Moderator of their Conference.

We pray for Brother Solomon God's blessing and the cooperation of all Brethren as he leads us as our Moderator for the coming year. (W. S. B.)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Looking Ahead

TWO HUNDRED AND FIFTY YEARS have come and gone in the life and history of the Brethren Church. Possessed with a better understanding of the make-up of our Church, its beliefs and practices, as a result of the special emphasis placed upon them, and the special observances this year, we now recognize that the Church must go forward. It is a rich heritage which has been handed down to us. We must pray for work that the future years will see a bigger, better, stronger work built upon the efforts of the past and the present.

The early Christian Church was established by Christ, eleven original disciples, and St. Paul. The Holy Spirit worked from Pentecost onward in the Church. The disciples and other believers banded together, first of all, to give organization to Gospel witnessing. They were, as their Lord had said, a separated group of people. "Ye are my disciples," said Jesus. But they were more than a separated people; they were a people separated from something. That something was the world of sinful ways around them. The early Christians thus sought to live by Christian precepts as they interpreted them from the words of Jesus, of the disciples and their writings. In this, they were led of the Holy Spirit because they sought His help through prayer and cooperation. Banded together in the Church, these early Christians used their unity in spiritual training and fellowship. This stood them in strength and power when the days of persecution arose.

The early Christians, we note, in setting the example for us, went everywhere preaching the Word. What all this entailed is summarized in the book of Acts, and sets before us the pattern and practice of successful Christian witnessing and Gospel preaching. To do this, they often suffered poverty and privation, but still they carried on because of their "on fire" missionary zeal. Persecutions from without, and failures within their group did not deter the advance of the Gospel. There were apostates in the early Church,

as note Ananias and Sapphira, who lied unto the Holy Ghost. The quick action resulting in death serves only to emphasize the ultimate end of those who seek to hide behind the cloak of the Church to cover their nefarious deeds. Heresies crept in, saying men ought to believe this or believe that concerning God's Word. Yet in spite of these persistent road-blocks, the progress of the Gospel increased, proving that when men are willing to live for Christ, persecution and opposition but serve to move them onward.

Our pattern of Christian living may be somewhat easier than that of early first century Christians. Yet, we wonder if it is any easier. One needs but to be a proclaimer of the true word of the Lord to find that there is still opposition. One needs not go far in Christendom to discover the apostates and the heresies. There are severe persecutions facing the true Church today.

Still, the Lord has asked us to remain faithful, both in faith and practice. We must ever remember that the preaching of the gospel of salvation through Christ is the supreme purpose of the Church. The Church is basically a soul-saving organization. If you have reason to challenge this, take your Bible and read the Great Commission in Matthew 28:19, 20.

It is our prayer and hope that as we Brethren move out from this 250th milepost, we shall become even more a gospel-preaching, soul-saving Church. May Personal Evangelism, in the highways and by-ways, in our Churches, neighborhoods and homes, be the passion and purpose of our existence in the years henceforth. May every other activity and program of the Church be governed first by our consideration of our supreme purpose and reason for existence. Unity on this, which is surely the will of the Lord, will bring His abundant blessing, prosperity and growth. The world of men needs the message of salvation. The Lord is ready to bless us mightily as we dedicate ourselves to this purpose true.
W. S. B.

Moderator's Address

1958 General Conference

of The Brethren Church

DEAN DELBERT B. FLORA

COOPERATE and COORDINATE or DIE

COOPERATE and coordinate or die!

The people and the congregations and the district conferences of the Brethren Church will cooperate with one another, and coordinate their efforts and activities, or the Brethren Church will die.

Two hundred and fifty, seventy five, seventy — these are numbers with which the people of the Brethren Church may and do conjure in this year of 1958.

In the quiet of an early morning of 1708, five men and three women solemnly made their way to the bank of the river Eider in the village of Schwarzenau, Germany. They had fasted and prayed and sung and prayerfully read the Word of God. Now having arrived at the water's edge, prayer was again offered, and a blessing for each was invoked.

Then, one who had been selected by lot took Alexander Mack by the hand and both went down into the river. Mack knelt in the water and was baptized, face forward, by trine immersion.

The two men returned to the shore, then Mack, who had been chosen by them as their minister, took the other by*the hand, led him out into the water, and baptized him in the same manner, and afterward the other six.

Thus eight persons, Alexander Mack and Anna Margaretta Mack, Andrew and Joanna Bony, George Grebi, Lucas Vetter, and John and Joanna Kipping, became the charter members of the Tunker church. Having rejected, on the one hand the creed of man, and on the other hand the abandonment of ordinances, they turned to the Bible for guidance and adopted it as their rule and guide.

This little congregation flourish from the beginning. Its missionary zeal soon led to the organization a second congregation, then another and others. When persecutions, which arose almost immediately, became heavy, the whole church migrated to America. In those years of trial and of growth the early Brethren came to recognize that cooperation and coordination in questions of doctrine, government and work were absolutely necessary for their own continuation and for their missionary task.

Many years later, in 1882 and 1883 another group of Brethren was faced with the question of separate organization for self-preservation and for promulgation of pure doctrine and apostolic church government. Therefore, at Dayton, Ohio, in a convention which assembled on June 6, 1883, a resolution was adopted as follows:

olved, That the brethren heretofore known as Progressive, those known as Congregational, and those known as Leedy Brethren are all one in Christ, and that all sectarian divisions that heretofore existed shall forever be dropped, and we will hereafter be known and know each other by the gospel name Brethren."

Henry R. Holsinger, *History of the Brethren Church*, page 541).

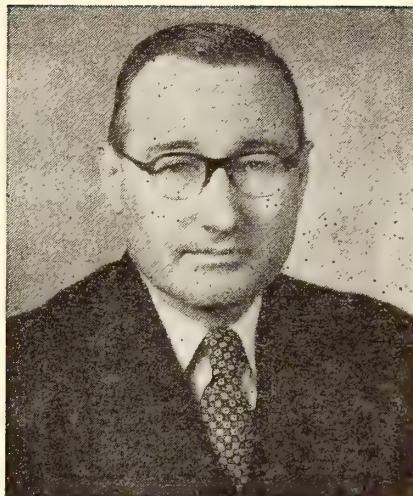
After this convention, the Brethren Church as we know it was redefined as a fixed institution. Articles of incorporation were drawn up and recorded, and (according to Holsinger, page 544) charters were obtained in all the states where congregations existed.

We are now assembled in the Seventh General Conference of that Brethren Church. During the conference there will be various sessions which will deal with Brethren beginnings, Brethren heritage, and Brethren future. The purpose of this paper is to attempt a general assessment of our situation after seventy five years since the Brethren Church became a separate entity.

This assessment must include the status of our doctrine or theology, polity or organization and government, and our general activity or plans by which we attempt to discharge our commission in the world. One of the declared principles of our Brethren in the year 1882 is, "That every possible means for the conversion of souls should be put forth at all times and under every circumstance." To carry out the charge contained in this principle and in the Great Commission of our Lord, it is imperative that we present a united front in every major area of our preaching and teaching, our administration, and in our general functional activity.

There can be no doubt that cooperation and coordination are absolutely essential in these fields of our denomination's life and existence.

Let us pause for a minute or two to remind ourselves of some definitions. **Cooperation** means to operate together or jointly for a common object or to a common end or result, in this case for the conversion of



DELBERT B. FLORA

souls and the edification of Christians. Cooperation is the opposite of competition. **Coordination** means to combine or adjust for action or for any end, as to coordinate the muscles. That is, there is to be operation together in proper adjustment of one part to another for the purpose of effective effort.

PART I

Some Basic Principles

The first convention of the Progressive Brethren was held at Ashland, Ohio, on June 29 and 30, 1882. A **Declaration of Principles** was drawn up and adopted. From this Declaration I quote briefly.

"We hold that in religion the gospel of Christ and the gospel alone, is a sufficient rule of faith and practice; that he who adds to the gospel, takes from it, or in any way binds upon men anything different from the gospel, is an infidel to the Author of Christianity and a usurper of gospel rights.

"That the gospel recognizes the liberty of men and the church to establish expediences, instruments, and immunities, by which the education and spiritualization of the race may be successfully achieved in different generations and under various circumstances; but prohibits the elevation of these instruments or expediences to an equal plane of authority with positive divine enactments, the penalty attached to the transgression of which is to be social os-

tracism or severance of church relation.

"That the only condition of approved membership in the kingdom of Christ is obedience to the precepts of the gospel upon the basis of a good moral character.

"That no man shall be condemned or his liberties destroyed for any cause whatever without a fair and impartial trial upon the charges or complaints brought against him.

"That upon all questions of church government, the doctrines and commandments of men are paralyzing to the life and interests of the church. That in doctrine the church of Christ should universally harmonize, but on questions of government and customs may be congregational.

"That every possible means for the conversion of souls be put forth at all times and under every circumstance. (Holsinger, pages 531 and 532).

"We . . . reaffirm the primitive doctrines of the church, and disavow allegiance to all . . . derogatory and subversive ecclesiastical mandates, and declare our intention to administer the government of the church as in the days of the apostles and our faithful brotherhood.

"We thus renounce mandatory legislation, creeds, and everything that may be construed to holding anything as essential to salvation, except the gospel of Christ (Rom. 1:16) . . ." (Holsinger, page 534).

At the same convention it was resolved,

"That it is the sense of this convention that, as we are the true conservators of the doctrines of the Brethren Church, and have never strayed from the church founded by our fathers, nothing done in this meeting shall be construed as secession or departure from the original church organized in Germany, in 1708, or from the principles of the gospel as interpreted by our fathers, until the intervention of human traditions and the usurpation of authority by men in control of annual meeting. In every principle of non-conformity to the world and the practice of the gospel ordinances, we stand where we always have stood, and by the grace

of God always will stand." (Holsinger, page 536).

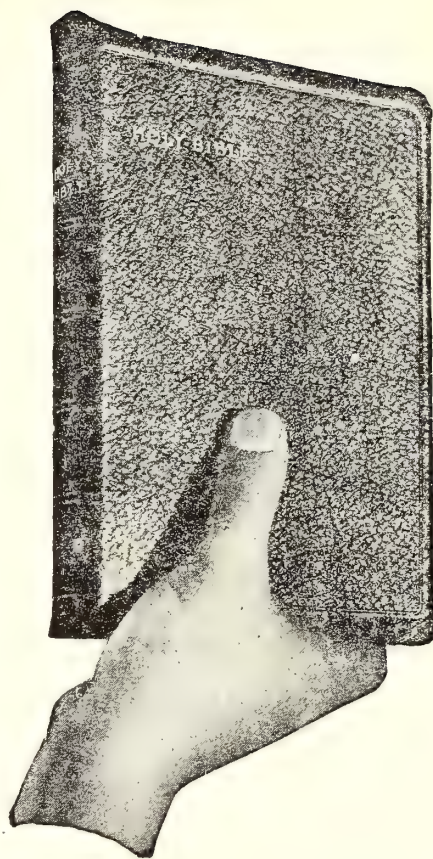
In the General Conference of September 21-23, 1887, which was held in Ashland, Ohio, a statement of "Definition of Church Government" was adopted as follows:

"That it is the sense of this convention that the apostolic idea of congregational church government relates alone to the incidental affairs of the local congregation, and not to doctrinal practices and tenets which must be general or universal—the same in all congregations, the doctrinal conditions of membership in one congregation shall be the doctrinal conditions in every other." (Digest of the Conference of 1887 in the 1897 Annual).

The General Conference of August 23-27, 1892, at Warsaw, Indiana, adopted a seven-fold statement for the "satisfaction of honest inquirers" who were unacquainted with the Brethren people. I shall have reason to refer to the whole statement a little later, but just at this point I desire to quote point six:

"That the various separate and collective congregations, while absolutely and truly congregational in government, yet each and all have a divine relation to each other, and to the whole church as the body of Christ; and that, therefore, the faith, character, and practice of each and all are under the same divine law of government under Christ and the Holy Spirit, as the Word of God teaches." (Holsinger, pages 546 and 547; digest of minutes of 1892, in Brethren Annual of 1897).

Thus it can be seen that at the very beginning of the separate conferences of the Brethren Church our leaders took definite stands in questions and actions pertaining to doctrine, government, and function in the world. Now we shall examine more extensively their pronouncements and decisions in the first decade and a half or two decades of our denominational activity, note a few comparisons and/or contrasts, and state some recommendations. All the while this is being done there must be kept to the foreground a declared principle of 1882 "that every possible means for the conversion of souls be put forth at all times and under every circumstance."



PART II

Our Doctrinal Position

In the "Declaration of Principles, adopted by the Progressive Convention, of the Tunker church, held at Ashland, Ohio, June 29 and 30, A. D. 1882" (Holsinger, page 530), the Brethren stated, "We . . . reaffirm the primitive doctrines of the church." They also resolved that, "In every principle of non-conformity to the world and the practice of the gospel ordinances, we stand where we always have stood, and by the grace of God always will stand" (Holsinger, page 536).

In the third General Conference which was held at Warsaw, Indiana, August 23-27, 1892, a resolution on Creeds and Inter-congregational Relations was adopted as follows:

"Resolved, That the Brethren Church, in National Conference, hereby reaffirms her former position in renouncing and rejecting all creeds or disciplines, of every description whatever, excepting her adopted creed, the Bible, the whole Bible, and nothing but the Bible, and that we accept, and will recognize, obey and honor nothing but the sacred and

inspired Word of God as our rule of faith and practice as a church or denomination; but for the purpose of satisfying honestly seeking and inquiring hearts, outside of the church and who desire an acquaintance with some of the cardinal ordinances and practices of the Brethren Church, we hereby officially state that the Brethren Church understands her creed—the Bible—to teach, among other things, the following, on the following subjects, viz.:

"(1) That the ordinance of baptism is trine immersion only; and therefore, the Brethren Church accepts and practices only the same Christian baptism. Matthew 28:19.

"(2) That feet-washing is a divine institution, and should be practiced in the public worship by all saints; and, therefore, the Brethren Church accepts and practices the same such, in connection with the Lord's Supper. (John 13:17).

"(3) That the Lord's Supper is a full evening meal, and is to be eaten in the night, a divine institution, the public worship of God, in connection with the communion of bread and wine; therefore the Brethren Church accepts and practices in the same divine manner as set forth in the Word of God. Matthew 19:26; Mark 14:22; Luke 22:19; I Corinthians 11:23-26.

"(4) That the eating of the communion bread and the drinking of the communion wine, in connection with the Lord's Supper, is a divine ordinance, to be thus kept and obeyed by the church, in her public worship; therefore the Brethren Church honors and practices the same. (Scripture texts under 3).

"(5) That the 'Holy Kiss' is a divine institution to be practiced by all the saints in the public worship of God; therefore the Brethren Church practices and honors the same according to the Holy Scripture Romans 16:16; 1 Corinthians 16:2; 2 Corinthians 13:12; 1 Thessalonians 5:26; 1 Peter 5:14." (Brethren Annual, 1897, digest of the minutes of the Conference of 1892).

(Note: Point number 6 of the Resolution pertains to church government and will be used in that consideration.)

It may be worth noting that, in the above quoted resolution, the

thren Church took pains to once e reaffirm her position in re- ncing and rejecting creeds and ipines, but at the same time d it necessary to "officially e" certain things in relation to clarification of her doctrinal po- on.

n September 3, 1921, the Nation- Brethren Ministerial Association pted a report of a Committee of enty Five which had been ap- ted the previous year. The re- of the Committee was in the n of The Message of the Breth- Ministry "in order to bring about loser relationship of our ministry a better understanding on differ- es in religious belief, and looking vard to a closer unity." The re- was adopted with the qualifica- that "... this declaration of h shall be used only as the mes- e of the Brethren Ministry and as a creed for the denomination." nutes of the National Brethren isterial Association, 1921).

ue to the length of this declara- of faith, and because it was ted in full and discussed in the thren Evangelist during the past e by Rev. N. V. Leatherman, I l not include it in this paper. ever, I call attention to the fact , whereas in part three of the ument there are 9 points of doc- al or theological declarations, e the last two deals with what been called the distinctive teach- s of the Brethren Church. The r seven points pertain to what early leaders called the "primi- doctrines of the church."

ur leaders of 1892 and earlier d it necessary to set forth in r language their tenets of faith. Ministerial Association thought necessary to make certain clear arations in 1921. I submit that i need has not at all subsided, but the contrary has become more ssary in our present world of all s of cries and distractions which e our people forget who they e. One of our prime needs is more ful indoctrination of our con- s and further teaching of our r members in questions of Biblic- octrine. Cults and sects and false gions are taking our country and world by storm. People are look- to everything under the sun but Bible and the true church for

help for their souls. Brethren, we must do something!

I therefore present my **first rec- ommendation** to this Conference of 1958. I recommend that Conference request the National Brethren Min- isterial Association to (1) outline a suggested three year program of preaching for Brethren pastors to begin January 1, 1959, which will **cover general** Biblical theology, dis- tinctive teachings of the Brethren Church, and denominational enter- prises, and (2) plan a program of prayer meeting topics or Bible study in integration with the program of preaching.

I also offer my **second recommen- dation**, that Conference through reg- ular channels, appoint a committee to plan and write a program of in- doctrination for new church mem- bers, such as rewriting the "Brethren Emphasis" booklet.

PART III

Our Polity and Government

We have repeatedly heard it said in our conferences and elsewhere that the Brethren Church has strictly a congregational government. Our lead- ers of the first decade referred to the "apostolic idea of congregational church government" in the conference of 1887, but at the same time qual- ified their statement by saying that the principle applied "alone to the incidental affairs of the local con- gregation, and not to doctrinal prac- tices and tenets which must be gen- eral or universal." Again in their resolution on Creeds and Intercongre- gational Relations of 1892 they stated that "the various separate and collective congregations, while abso- lutely and truly congregational in government, yet each and all have a divine relation to each other, and to the whole church as the body of Christ." Their phrase "absolutely and truly congregational" might seem qualified by the words "each and all have a divine relation to each other, and to the whole church as the body of Christ."

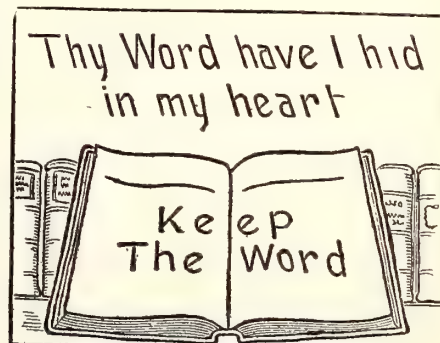
They were face to face with the Biblical doctrine that, as Christ was the image of the invisible God, so the church is to be the image of the invisible Christ; it is the body of Christ. Just as in the human body

there is cooperation and coordination among all the parts, so in the body of Christ, the church, there must be cooperation and coordination among all the various congregations.

Nothing is more clearly taught in the Scriptures than the fact of an external organization of the church. This is shown from (1) the stated times of meeting (Acts 20:7), and the exhortation to not forsake the assembling of themselves together (Heb. 10:25); (2) a regularly con- stituted ministry known as bishops, elders or presbyters, and deacons (Phil. 1:1; Acts 20:12, 28), with standards of eligibility (1 Tim. 3:1-13); (3) formal elections (Acts 1:23-26; 6:5, 6); (4) a financial system for the local support of the ministry (1 Tim. 5:17), and for the more gen- eral interests of charity (1 Cor. 16: 1, 2); (5) disciplinary authority on the part of the ministers and churches (1 Tim. 5:17; 1 Peter 5:2; Matt. 18:17; 1 Cor. 5:4, 5, 13); (6) common customs and ordinances (1 Cor. 11:16; Acts 2:41, 42; 1 Cor. 11: 23-26); (7) qualifications for mem- bership (Matt. 28:19; Acts 2:47); (8) register of widows (1 Tim. 5:9); (9) official letters of commendation (Acts 18:27; 2 Cor. 3:1); and (10) the common work of all the churches (Phil. 2:30).

There are three general views con- cerning church organization. The first holds that the church is exclusively a spiritual body, and, therefore needs no external organization. This posi- tion is illogical and is held by only a few of the minor sects. The second theory is at the other extreme, and maintains that the Scriptures give us a formal plan of organization for the church. But even here there are dif- fering views, running from that of

(Continued on Page 10)



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Asst.

WORLD MISSIONS' SUNDAY

THE SUNDAY OFFERING of General Conference is being designated for World Missions this year. New missionaries have recently gone to the field; others are ready to go (the Solomons); and a rapidly-expanding program of missions requires increasingly large sums to continue our program of world missions.

Dr. Oswald Smith, internationally-known evangelist, speaking at the Sunday morning worship hour, will emphasize world missions; hence the offering is being specified for this vital phase of our Christian program.

Those—individuals and churches—who give liberally and gladly to world missions, have evidence of God's love in their hearts and—consequently—experience the joy he shares with His partners in divine projects.

Let's consider the blessings God has given us—salvation, health, loved ones, ability to work and experience a sense of fulfillment, as well as countless others—and express our unbounding gratitude by sharing with those in need.

Any who were not prepared to give at conference or who were not present for the appeal may send their gifts for missions to the office—Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio.

Remember—God has blessed us bountifully. We may be instrumental in sharing our blessings and showing our gratitude to Him.

PACKAGES TO MISSIONARIES

We are urging our people to think carefully before sending items to our missionaries on the field. Bandages, squares, hospital gowns (old used shirts) are always needed at hospitals and dispensaries. They should be addressed to the hospital or dispensary, with the statement "of no commercial value" on the declaration slip.

Do not include personal gifts to the missionary in these packages, or the missionary will have to pay excessive customs' duty. If new personal gifts are sent to missionaries, **be sure to** mark them "unsolicited gift" and declare their value at 1/3 the cost price. Also be sure they are things our missionaries need and want. Sometimes such gifts cost these people far more in duty than the items are worth to them. Many such commodities are obtainable right in Nigeria without the duty cost. Used clothing should be marked as such.

Books, pamphlets and other literature (under 4 pounds) go through customs free—but be sure to declare them under customs as books.

Recently two packages of miscellaneous items—crayons, soap, books, etc. (declared value \$50.00 each) were received on the field, for which our missionaries had to pay \$20.00 duty. Most of the things could have been pur-

chased at far less expense right on the field, and a lot of the things could not be used at all—even though \$20.00 duty had to be paid.

We recognize and appreciate the concern of our people for our missionaries and their work; however, let's not penalize them (our missionaries) for our lack of understanding.

Aside from bandages, squares and hospital gowns, the best way to send help to the missionary is with funds sent through our Missionary Board office.

TEN DOLLAR CLUB NOTES

By actual count the number of Ten Dollar Club members now totals 896. We are still shooting for 2,000 members. Incidentally, a number who received the last call have not responded with their payments. Please send your payment (\$10.00 or more) for the last call (Phoenix) if you have not already, or if you want to do so to the somewhat inadequate funds. Having to send numerous reminders to make payments is both time-consuming and expensive. Please remember your promise and honor your word.

This call is designated for the work at PHOENIX, ARIZONA. Present funds received for Phoenix are \$571.56. This is only a beginning. **WE WILL NEED MUCH MORE!**

CORRECTION, PLEASE

The new little son who joined the John Rowsey family in Buenos Aires on June 20, 1958 (weighing 6¼ pounds) has been officially named Phillip Andrew instead of Howard Harvey, as originally stated.

The name Howard Harvey was not translatable to Spanish and hence not acceptable to the Argentine authorities; so from this point on, we will address the young man as Phillip Andrew—more familiarly known as "Skipper." Smooth sailing, Matey!

MISSIONARIES ON FURLOUGH

The Shanks will be returning for furlough some time in October and Miss Liskey in December. After an adequate rest period they will be doing some deputation among our Brethren churches. The office will send out schedules for them, arranging for them to visit as many churches as possible in each area. To save time, expense and wear on the missionaries, effort will be made to schedule these visits economically, geographically; therefore, if your church is offered their services at the time

are in your area, please cooperate by arranging schedule accordingly. It is very expensive and time-consuming to be asked for meeting dates that would take people long distances to fill them; in fact, in such cases, the requests may not be filled.

Make your requests for visits from these people early and keep your plans reasonably flexible.

FLASH

Word has just been received that visas for the Solomons have been cleared in Buenos Aires. They have yet to be processed at the Argentine Consulate in this country but this should be accomplished before long. With good fortune, the Solomons may be ready to leave some time in September. Pray for them, for the work in Argentina and for the Board—also give liberally for their support.

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

LANGUAGE WITHOUT SPEECH

IT IS QUITE POSSIBLE that you have not heard of the International Association of Laryngectomees; like any other unsung society it is providing a specialized service and some 20,000 people in this country look to it for help.

These are people who do not possess the usual facilities for speech being without the larynx, or "voice box," that instrument in the throat which makes normal speech possible. When the Association learns of a larynx-less person, the local chapter is contacted in order that aid and comfort might be suggested and provided.

There is a spiritual truth at this point. Our chief channel of communication is by means of speech and when that is crippled or closed, difficulties arise. But the romance-weavers are not alone in suggesting a "language of the heart which speech needeth not," for the Almighty maintains a similar channel for the touching of the soul. Before His perfect Presence, the "words within," the thoughts of the heart, form the truer reflection of the man than the words which fly across the lips. "Heart speech" may be as deafening roar to His ears, while thunderous vocal expressions may not be noted whatsoever. He is of holier hearing than to heed that which is of artificial compass.

"Think not to say within yourselves . . ." (Matthew 3:9) is an arresting phrase. Men shall be called to render account for every idle word (Matthew 12:36), but how much more for that sinful indolence of heart which has not seriously weighed spiritual realities! "What you are speaking so loudly I cannot hear what you say," comes not only from Emerson, but from the whole searching of the Word of the Living God. The schemes of the heart slip into the speech and betray that which desperately requires the off-set of a new birth (John 3) and a new creation (II Corinthians 5:17).

The cleavage between His measurements and our puny scales is again illuminated. The heart is "heard" before Him, while vain, proud words which glitter of human form, may bear of condemning silence before the court of heaven. "I the Lord search the heart" (Jeremiah 17:10) is a required word to silence our speech and search out our souls before Him.

NOTICE: SUNDAY SCHOOL SUPERINTENDENTS:

Sunday Schools ordering Standard Publishing Company supplies should check with the blue order blank which we enclosed with our own order blanks for the October quarter. Prices have advanced for the year one in the Beginner, Primary, Junior and Junior High departments. Also some materials formerly offered are now discontinued. If you have not already sent your order, please check with the Standard order blank before doing so.

— Also note:

David C. Cook Publishing Company has discontinued the Mother's Magazine at 7c and now publish The Christian Mother at 25c. However orders for The Christian Mother for the October quarter will be filled at half price as an introductory offer only to those who have previously ordered this magazine. The New Century Leader has advanced in price from 30c to 50c per quarter and this price is in lots of 5 or more to one address. If less than 5, the price is higher. Junior Bible Adventures Teacher advances from 30c to 40c and the Junior Bible Adventures Pupil from 14c to 16c.

PLEASE SEND YOUR ORDERS WITHOUT FURTHER DELAY

Thanks!

THE BRETHREN PUBLISHING COMPANY, Ashland, Ohio.

COOPERATE AND COORDINATE OR DIE

Moderator's Address
General Conference, 1958

(Continued from Page 7)

the papal view to the pure congregational view. The third theory of church government holds that the New Testament lays down general principles of government or organization, but prescribes no specific form of church government.

I doubt very much that our early Brethren intended to advocate a form of congregational government which would have amounted to separating our congregations into a series of independents or independencies. I am quite certain that they favored more a type of organization established by the apostles, which was a form of connectionalism, in which the local churches retained largely, the control of their own affairs, but were subject nevertheless in a general manner to a common cooperative organization.

To support what I have just said, I quote from an article by J. C. Cassel which appeared in the *Brethren Evangelist* of May 13, 1903.

"It is . . . true that there is no higher authority in the Brethren Church than the local congregations, but they are devoid of every element of supremacy over the church general.

"While the District and National Conferences do not even have the semblance of ecclesiastical or legal authority they do put every local congregation that is represented in them, or that in any way recognize their work, under moral obligation to support their decisions . . .



"If the duly chosen representatives of the local churches, chosen with the express purpose of transacting business in Conference assembly for the welfare of the general church place no moral obligation upon the churches whatsoever, it is surely useless to have conference at all . . .

"The local congregation is the highest authority in the church; in the exercise of their authority the local congregations select or elect delegates to represent them at Conferences; these representatives come together invested with the authority of the local churches, consequently the local churches are morally responsible for the concerted actions of their duly elected representatives. This condition is unavoidable in organized society . . .

"Union concert of action or co-operation is so thoroughly gospel that it is useless for me to try to emphasize it; individualism is always dangerous in its tendency."

So wrote J. C. Cassel in 1903.

Our organizers were keenly aware of the necessity of proper external organization. In the convention of 1883 a church name was adopted and a committee was appointed to draft a charter or articles of incorporation. The convention was declared a delegate conference. The meeting of 1887 was also declared a delegate conference. Articles of incorporation were adopted. Regulations for the convening and governing of future conferences were adopted, which made initial provisions for organization of district conferences, and for congregational representation in general conferences.

It is noteworthy that the basis for delegation in our general conferences of today is exactly as that adopted in 1887. Among certain resolutions which were adopted was one on the election and ordination of ministers, committing the same to the local congregations, which has not been changed. In the next general conference, of 1892, arrangements were made for ministerial credentials among the district conferences. In the same conference a document of eight points pertaining to general and district conferences was adopted, and in it are some of the regulations which are in our present Manual of Procedure.

The Conference continued to work on its regulations and in 1898 a committee of representative men, one from each district, was appointed "draft a plan upon which . . . future General Conferences shall be organized, together with a code of rules for its government." (Condensed report of General Conference of 1898 in the annual of 1899). A few years later, in the Conference of 1906, a good document on conference organization and procedure, which can be nothing more or less than the forerunner of our present Manual of Procedure, was adopted.

During those early decades there were repeated calls for effective means of cooperation and coordination of the various interests of the denomination. In a July, 1904, issue of the *Brethren Evangelist*, J. C. Cassel wrote that there should be organized some kind of board of supervision to prevent clashing of the different interests of the various boards and committees of the denomination. In the August 10, 1904, issue of the *Evangelist*, J. L. Gillin sounded the same note. He recognizes that there would be a considerable number of problems and objections associated with such an idea, but cast his vote in favor of it. He concludes his article with a paragraph in which he suggests the composition of such a supervising board which is almost exactly like that which now provides the personnel of our own Central Planning and Co-ordinating Committee. It is noteworthy, also, that, in his discussion he advises a person similar to what we call a field secretary, be employed to serve the supervising board.

In the same issue of the *Evangelist*, B. C. Moomaw, writing on "Ways and Means," likewise expresses himself as sympathetic with such a plan, and says, "If the churches will agree to this plan, and the Conference will appoint a committee . . . to put it into operation, and that committee will employ a Secretary who will everlastingly stick to the job until every congregation in the brotherhood is on line, we will soon hear a different tune from our Boards, Secretaries, and Treasurers, now sorely embarrassed with the insuperable difficulties of their unenviable situation.

It has been only in very recent years that we have gotten around

Following the advice of these men whom I have just quoted. There were times when the Brethren Church seemed to stand still because of lack of zealous cooperation and coordination. The time has come when we can no longer afford to pay the price of individualism and a polity of congregational independency. The walls of ancient Jerusalem were rebuilt only when the returned exiles faced the task with a solid front. We can discharge our commission in no other way than that of presentation of a united front to the world about us. Let us give our Central Planning and Co-ordinating Committee our best support until it has an opportunity to prove or disprove the wisdom of its recommendations. We have all to gain, and but little to lose in doing

now offer my **third recommendation**, and that is that the Polity Committee be made a regular standing committee for at least five years in this Conference of 1958; that this Committee be charged (1) with the responsibility of further study of the Manual of Procedure, making frequent contact with the Central Planning and Co-ordinating Committee for the purpose of eliminating duplications and overlapping in the action of our various boards and auxiliaries; and (2) with the responsibility of making a thorough study of the district handbooks or constitutions and by-laws, and thereupon make suggestions and recommendations for greater uniformity of procedure where greater denominational witness and work for Christ would result.

I submit that in doing these things local autonomy will in no way suffer, but quite the reverse, our local congregations will be stronger and their local witness for Christ will attract more to Him than before.

PART IV

Our Commission and Our Response

Our commission is, of course, the great Commission of our Lord as expressed in Matthew 28:18-20, "All power is given unto me in heaven and earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

In the 1882 convention our Brethren reiterated the charge contained in that Commission in their principle "that every possible means for the conversion of souls be put forth at all times and under every circumstance." They immediately made provision for Sunday School work, education, evangelistic work and publishing interests. In 1887 Mission work and Women's work appear in the records. Church literature was important by 1892, and a missionary board was a reality and beginning to function. In 1893 young people's work was a going concern. From the very beginning Ashland University was extremely important to the young denomination and appears in every conference annual from the very first convention. Before the break of the century a ministerial association was organized. In other words within about fifteen years every avenue of bearing testimony to the world which we now have was being used in one way or another. We may have some modifications of means which they had, and we may have added some auxiliaries, but by and large we are the same and are doing the same as they were and as they were doing thus early in a period of building from the very bottom.

Yet with all of our machinery we have not by any means at all accomplished any way near what we should have done. Our Boards are still hard pressed for the financial means to carry out their various charges. Our witness for Christ has not been of such a nature as to give us anything but poor results in our evangelistic work. Our membership advances, then recedes, and no one can be sure whether we are growing or dying. One part of the Brotherhood does its work in one way, another part interprets the Brethren Church in a far different way. We are not together on denominational procedure in several areas geographically and doctrinally. Some congregations make use of publicity and appeals of some of the denominational boards for financial support, then when a large offering comes in, they send in only a part of it and retain the balance for their own treasury. That is dishonest.

I maintain that we must have full cooperation and coordination, or we shall die as a denomination. The type



of congregational government which some of our people advocate is nothing more or less than a polity of independency, and would make of each local congregation an independent work like that of the independent tabernacles and community churches of our country. However, it is most noteworthy that the independent tabernacles and community churches are now organizing into societies and associations. There is no such thing as absolute congregational government and total independence.

I therefore present **further recommendations**. As the **fourth** one I recommend that this conference give to the Central Planning and Co-ordinating Committee a renewed vote of confidence and pledge of support, and request it to put into effect with all possible speed its plans for giving the Brethren Church a new awareness of itself and of its tremendously important commission in the world.

Fifth, I recommend that this Conference request the Central Planning and Co-ordinating Committee to study the advisability of selecting a denominational Evangelist, and study ways and means for supporting such a worker.

Sixth, I recommend that this Conference request the Ministerial Association to conduct a "cross country" training school for deacons and deaconesses.

Seventh, I recommend that this Conference request each District Conference to establish a board or committee which will promulgate a perpetual program for recruitment of Christian workers. Our Manual of Procedure, Chapter Two, Section I, Article 6, contains some valuable advice on this subject.

Eighth. I recommend that this Conference request the Ministerial Association to study the advisability of

co-operating with Ashland Theological Seminary in establishing a summer school for Pastors of the Brethren Church.

Two hundred fifty years ago Alexander Mack and his friends organized the German Baptist Brethren movement so that they would have freedom to worship God according to their own conscience. Persecution was the result, so they came from their homes in the fair hills and valleys of that beautiful land about Schwarzenau and elsewhere to America. But

they found that freedom has a price tag on it, that of work and more work. Freedom does not mean ceasing from responsibility, but more responsibility. Religious freedom implies freedom to preach Christ as well as to worship in one's own way. It means freedom to work alongside of others of like mind.

Seventy five years ago other Brethren discovered that they, too, had an enormous and a divine challenge and commission. They did not shun cooperation and coordination,

but called for more of it. We their direct heirs. Let us take our inheritance, then stand shoulder to shoulder and press the battle we present Christ who is the Savior of the world.

Ashland, Ohio



(Delivered at the 70th General Conference of the Brethren Church, Ashland, Ohio, Tuesday morning, August 19, 1958.)



MY DIARY

Mrs. George Drushal

June 11—Wed. Clayton Berkshire here for a few minutes enroute to Krypton. He brought some nice home-made soap for which we were very glad. He did not know the donor, so we cannot write and thank her, but we're thankful for the soap. Edith Haddix, a former student, now of Cincinnati came to see us this afternoon. We had a nice long visit together. She left our home saying she wanted to visit with Adah for awhile at dormitory. Right after she left I had a sudden attack from a blood clot. Excruciating pain, could not move right arm or foot or leg. Papa called over to Adah to come. Edith said, "But she is all right, I just left her." When they came over, she was shocked to see what could happen in a second. I called for the anointing service. In about half an hour as they were all sitting around in the room, Edith called out, "She moved her toe." Sure enough, I could. I then began to move my whole foot and later my whole left side was movable, thanks to the Lord.

June 12—Thurs. Feeling quite well. Cleo Campbell and Mrs. Frye helped me with the sale. Got in a little money, some dressed hens, and a lot of laundry work done in exchange for clothing. Mr. and Mrs. Frye and the Crusaders went with us to Rowdy tonight. I went to Jackson to get some summer dresses. It's getting hot and my box of summer clothes cannot be found anywhere. The whole family have been looking vainly for the box.

June 13—Fri. Spent day with record books. Only got a couple letters written, one to a prospective student and one to a prospective teacher. Crusaders and Adah and Ada Lu went up to Buckhorn and ate a picnic supper. Margie and Taulbee Strong of Lexington, are visiting her mother and we went over to see them to discuss getting a site for the Haddix Church. Taulbee's brother owns land at Haddix and is offering us a lot on which to erect the new chapel. Taulbee took us down to see it

and show us where it was. It was a nice place but a little far from the parsonage. Being sure though of getting a place does away with the opposition to tearing down the old building for fear we could not get a place to rebuild. The Frye family and Bill set out 200 tomato plants this evening. Had our special prayer meeting tonight in place of tomorrow night on account of the Sunday School supper tomorrow night.

June 14—Sat. Hard rain all forenoon but cleared toward evening. Had our Sunday School supper out by the fireplace. Not as many out as would have been if it not been for the rain. We had a lovely time. After the supper, the children played games while we old ones made plans for the celebration on the 4th of July.

June 15—Sun. Hard rain in morning but quit about 8 o'clock so did not hinder folks coming to Sunday School. Papa had to teach the adult class and preach too, as the teacher was away. Jo Whitehair drove me to Rowdy. The other Crusaders went with Adah to Fugate's Fork. I had to wait quite a while at the mouth of Fugate's Fork for the girls and this gave us a chance to have a little visit together. Haven't had much of a chance to get acquainted with the girls. Most of our group went to the County-wide revival at Jackson tonight. Brother Frye began the Youth meetings at Rowdy tonight.

June 16—Mon. The State University's Extension School at Buckhorn, began their summer work and Ada Lu enrolled. She will go back and forth in car. Papa and I went to Haddix to meet the State Road man to see if we could bid in on the old chapel building. The man did not come so we had prayer with Mrs. Kessinger and came back. Got a phone call after dinner that the men were here so we went back. Had a meeting of the church trustees at 1 o'clock. Got a man from Jackson to come up and give his opinion as to whether the building could be moved, if we bought it back. Most of us are of the opinion it would not be worth much after it was moved. He wanted \$600.00 for moving it. There is a lot of good lumber in it. We did not come to any conclusion, but decided to meet tomorrow morning at 6:30. The bid is to go in at 8 o'clock tomorrow.

June 17—Tues. Down to Haddix at 6:30 this morning. All the church trustees were present. Met at Mrs. Kessinger's home. Very pleasant meeting. All of one accord

eed to put in a bid for old chapel at \$150.00. The Crusaders, Adah, Cleo and I to Jackson tonight to val meeting.

June 20—Fri. Last day of Bible school. Jo Whitehair for a couple days before beginning her work at Kryp- Adah took Cleo home and is staying all night with Judy, Mary Lee, and Ada Lu are staying over here with us tonight. Tent arrived by Hazard Express, for the trip.

June 21—Sat. Alvida down to help get things ready for Camp. Kay Kuns' parents brought her from Dayton to help with Camp. Men came in to help put up the tent. Putting final touches on things for Camp which begins Monday. Cleo came back with Adah to help with the camp.

June 22.—Sun. Papa preached both here and at Rowdy camp. He hasn't been going to Rowdy regularly since his illness.

June 23—Mon. Campers began to arrive in the morning, although registration did not begin until evening. Everything in readiness for a good Camp. Our staff is Margaret Lowery, Director; Rev. Woodrow Brant, evangelist; Harold Barnett, music director; Eugene Matthews, recreation leader; teachers and helpers are Betty Jo Whitehair, Judy Sachs, Mary Lee Hinegardner, Kay Kuns, and Cleo Campbell. Dorm supervisor, Adah Drushal; cooks, Mrs. Kessinger, Mrs. Sarah Fugate, and Mrs. Frye. Adah can only help in the early morning and afternoon since she is going to school.

June 24 to 28—Camp Week. One of the best we have ever had! Such a good spirit of cooperation and good behavior. The one rainy day did not dampen their spirits. Had a pretty day for the picnic at Natural Bridge. Friday night Papa baptized the nine converts who had accepted Christ during Camp. Brother Brant assisted in the confirmation services right after the baptism. Brother Brant and Harold and Brother Matthews and his Campers from Maryland had to leave Friday night before the singing on Saturday morning. Had a nice closing after breakfast, Saturday, as we formed the friendship circle around the dining room and sang "Blest be the tie that binds." Papa and I thoroughly enjoyed the Camp although we did was to make preparation, getting things ready beforehand. We then stepped out to be onlookers as we turned things over to Miss Lowery and the staff. She, as well as Brother Brant, Harold, and Brother Matthews are all experts for their jobs. The Crusaders filled in nicely, also with our Riverside Crusader, Cleo Campbell. No doubt the cooks had the hardest job, but they did it well. The financial help the National Sisterhood girls have helped make the Camp a success. June 25 was Adah's birthday. The Camp staff had a birthday party for her before they went to bed. The Louisville Campers, the Davidson children, are staying with us till the 4th of July.

June 30—Mon. Had our special prayer meeting at Neelers Home. Mr. and Mrs. Klotz from Pennsylvania are here today. They are spending the night with us. Got word that our bid for the Haddix church building (\$150) has been accepted. We did not get official word from Hankfort and were told not to do anything with it until

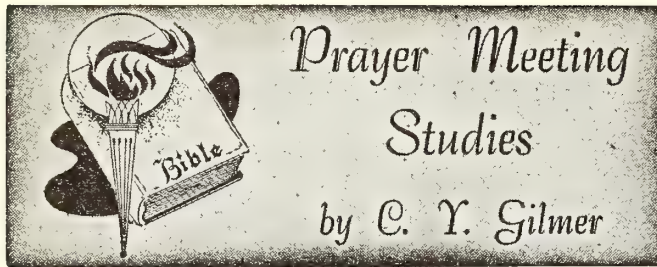
we did. He said the 30 day time limit would not begin until we got this official word. Papa to Homeplace Hospital for check up. Dr. says his heart is in good condition. Woman here to see about putting her three children in school.

July 1—Tues. Got a lot of letter writing done today. Our old friends, Beech Davidsons, called today, also Pryce and Mae. Papa and I started out to make some calls after prayer meeting (we have prayer meeting early) but found out one tire was leaking and hurried home while we could get home.

July 3—Thurs. Sale day again. Quite a lot of folks out, but no one brought in anything. The gardens are all late, hens are going to set, winter supplies about gone, people out of work. But we got a lot of laundry work done. I very nearly had one of my artery spells this afternoon. Since Papa, Ada Lu, and Helen Davidson had gone to Jackson and Adah was at school, Mrs. Frye had Wesley come and stay with me till they got back. I lay down with my feet propped up for an hour and then felt better. It was not a serious attack. When we got home from Rowdy tonight, Garber, Jane, Richard, and Douglas were here for our annual 4th celebration and reunion. He decided this would be a good time to contact former students to get pointers for his history of Riverside.

July 4—Fri. Every one up early to get work done before the program began. People began to arrive soon after breakfast. By 9 o'clock the crowd of hundreds of people had assembled and the day started off by all singing STAR SPANGLED BANNER, the reading of the Bible, and prayer. Then the contests began. First time for many a year I did not enter the nail driving contest. Papa thought it best that I do not. After the spirited contests, the awards for which were blue and red ribbons, all gathered together on the benches under the trees to listen to the address for the day given by Rev. Jaggars, pastor of the Baptist Church of Jackson. Elbert Strong also gave an address. Elbert is one of our former Riverside students, now a leading attorney of Hazard. We then had a meeting in the chapel of the former students for the election of officers for the alumnae. Elbert Strong was reelected President, Mrs. Pearl Brown as Financial and Recording secretary and treasurer, Mrs. Millie Mae Haddix as corresponding secretary. Had a number of old friends in for dinner. All of Beech Davidson's family are here from Louisville, Ky., children, in-laws and grandchildren. This included Mabel Wilkins from Newark, Ohio. They are staying at the girls' dormitory. Nice to have them around. They are "Old Standbys" and have gone through more than one of Riverside's testing times with us. Always loyal and true. Garber made some tape recordings for his book.

July 5—Sat. Spent day catching up with a few things and visiting with Garber. Beech and Ida Davidson came in for a little visit tonight. Beech is a member of our Board of Directors, and we had a lot to discuss. They have stood by Riverside through cloud and sunshine. Bill's parents from Elkhart are here to see him and were in for a little visit tonight. They brought a supply of playground equipment for the school. Volley ball, basketball, tennis set, shuffle board, etc.



HE GAVE HIMSELF

"Christ Jesus . . . gave Himself a ransom for all."
1 Tim. 2:5, 6.

He gave Himself. Oh, wonder of redemption!
To think that once on this terrestrial ball
One lived Whose power to save and deep compassion
For sinful men led Him to give His all!

He gave Himself. No splendid offering tendered
Of time or toil, or strength of heart or mind;
But His whole life in utter consecration
He gave to bring salvation to mankind.

He gave Himself. No gift of finite wisdom,
No treasure rare from out His vast domain,
But all of earth He had and all His glory,
Christ Jesus gave to cleanse man's sin and stain.

He gave Himself in sure and stern awareness
Of earth's fair goals, the joys of human love;
He gave Himself—His hopes, His dreams, His passions,
That we might share a richer life above.

He gave Himself. He left His home in Heaven;
The bliss He knew with God He laid aside.
He came to a world of strife and shame and sorrow,
And on the cross of Calvary meekly died.

Beyond the might of mortal mind to measure,
Beyond the power of human hearts to give,
He gave the gift divine, the gift supernal—
Himself, that men eternally might live!

—Helen Rogers Smith.

THE SINNER'S SINS are not excused by his mere begging for forgiveness, nor is the penalty of his sin ever remitted without redemption (Lev. 17:11; Heb. 9:22). Note the instruction that Jesus gave to Nicodemus (John 3:14-16); that Peter gave on the day of Pentecost (Acts 2:38); that Philip gave to the Eunuch (Acts 8:29-39); that Paul and Silas gave to the Philippian jailor (Acts 16:30-33); that Peter gave to the household of Cornelius (Acts 10:42, 43); that the gospel of John gives (John 20:30-31).

Christians are to seek daily forgiveness (Matt. 6:10-12). Even though we are the children of God (Gal. 3:26), and have our own instruction on the forgiveness of our sins (1 John 1:9), still it is "the blood of Jesus Christ his (God's) Son" that "cleanseth us from all sin" (1 John 1:7).

With the unredeemed sinner punishment is the right and inexorable requirement of God's just law (Matt. 5:18). For God to let the sinner off on no other basis than his plea for forgiveness is not a "just recompense"

(Heb. 2:2). Human tears, zeal, and sacrifice will not suffice to take away sin (Heb. 10:4). Recall the second stanza of the hymn, "Rock of Ages."

Sins are sent away, forgiven, only by Christ bearing them (John 1:29). He took our sins as though they were His very own (1 Peter 2:24). He actually died for our sins (1 Cor. 15:3). We cannot expect to go to Heaven at the expense of God's justice (John 10:1, 7). Forgiveness is to the penitent pleading the mercy purchased by His sacrifice (Heb. 9:26). Thus the penitent publican was propitiated (Luke 18:13, 14).

The love of God is not to be preached out of relation to the death of Christ (John 3:14-16). Neither is the love of God to be taught in the death of Christ without relating it to sin (Rom. 5:8). Nor is forgiveness of sin as the free gift of God's love to be taught without the efficacy of the death of Christ to atone for sin (Rev. 5:9).

Sin is on the one hand (Rom. 3:10, 12), but the specific for sin is on the other hand (1 Peter 1:18, 19). When the blood is applied the sin stains have to go (Isaiah 1:18). We can overcome the Devil by the blood of the Lamb (Rev. 12:11). With the cross for a key the angel casts the old Deceiver into the bottomless pit (Rev. 20:1, 2).

Spiritual Meditations

Rev. Dyoll Belote

A GREAT BELIEVER

"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

AN ENGLISH WRITER, speaking of the Christian Faith, once remarked that he thought he could have been a great believer. One of his friends, who knew him well, commented on that remark in a not unkindly spirit that he did not think that his friend "had quite enough courage to be a great believer."

The question naturally arises as to what constitutes great belief. Being able to rattle off the creeds of the church from memory, and then claim to believe all of them, does not guarantee great belief. "The devils believe, and tremble." The proof of a great belief lies in the active practice of the tenets of that faith. As another has phrased it: "A great believer is one who cares greatly about his belief and makes his relation to God the first thing in his life. A great believer is one who has the courage to act on his belief." The depth and degree of our faith is demonstrated by the earnestness and sincerity of its practice.

**Read your
Brethren Evangelist
every week.**

William H. Anderson



JUSTICE IN DAILY WORK

But make sure the work in which you engage is honorable and good. Paul speaks to those who once had



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

HOW TO WASTE TIME . . .

AND NOT KNOW IT

Lowell B. Hazzard

FOR MANY YEARS I was a pastor. I am convinced that pastors are among the most dedicated people in the world today. Very few pastors knowingly and intentionally waste time. Yet, I am sure that a great deal of time gets wasted in parsonages and around church offices. How do we do it?

1. We do it, first, by puttering. You see, we ministers are our own bosses. Oh, I know, we have many bosses, the laymen, the general church officials, and others. But the minister punches no time clock and keeps no office hours unless they be of his own setting. He sets his own schedule.

It is the easiest thing in the world for us to think that we are busy when we are not. We putter around the house. We read the paper. We go for the mail. We help our wives. We fool around the church. And we think we are working. We walk around the square. We chin with our men. We even play golf with them. We gossip with the women. And we think we are visiting.

We can always find excuses for doing what we do not want to do—study, call, whatever part of the work of the church we especially dislike.

2. We do it, in the second place, by taking upon ourselves tasks that we should not perform.

The famous LIFE article on "Why Ministers Break Down" attributed much of it to the multitudinous task which is the minister's today, preaching, teaching, administering, counseling, promoting, pastoring. And to be a specialist in all these fields is too much for any one man.

But may it not be true that one reason why we ministers try to do so many different things, and wear out at it, is that we do not know how to use our laymen?

The minister is a prima donna. He wants to plan everything himself, and sometimes he feels that he must

do everything of real importance himself. He is willing to order people around at little tasks, but not willing to trust great tasks to them. He must marshal forces in the every-member canvass. He must conduct the building campaign. He must virtually superintend the Sunday School and tell the women's society what to do, and almost lead the choir. Some ministers seem actually disturbed when their laymen show too much initiative.

Yet in many cases these tasks are more in the range of the laymen's competence than in that of the minister. In other cases, he would be rendering a greater service to the church by training the laymen than by continuing to do the task himself.

We waste time doing what we ought to find someone else to do.

3. We waste time by majoring in things that ought to be minors, so that we are compelled to minor in things that ought to be majors.

There are certain tasks that belong to the minister and to him uniquely. Such are the tasks of preaching; teaching the Bible; of helping people with their theological and ethical problems, especially as these relate to their great crises of life, birth, marriage, death; of conducting worship. These every minister should be qualified to do. These every minister can have time to do.

But too many of us make other things than these our major. We are proud of our executive ability. We spruce ourselves as administrators. We are fascinated by "counseling," so we go into business as "counselors," announcing consultation hours and all the rest.

Now these are things that need to be done. A certain proportion of these tasks the minister cannot and ought not to avoid. But if administration is major with us, should we not have gone into business? The church could have utilized our gifts. And if counseling is a major

Why not better have become psychiatrists or consulting psychologists? A great deal of harm is done by ministers who do in this field what they are not qualified to do. A great deal of time is wasted as the minister, who must necessarily be looked upon as preacher, teacher, and religious guide, spreads himself out over tasks that never should be his in the first place.

I am aware that in what I have written there is much simplification. All of us have to do what our job requires. When something needs to be done and no one else is around to do it, we cannot stand on our dignity and say, "This is not my task." All of us are under pressure only for chore work from our churches, but for the rest of our work from our general officers. There is so much to do, and so many reports to make out, saying we have done it!

I am convinced that three reforms are needed in the church if we are to stop wasting precious time in the Lord's work. All of them, probably, must start with the minister.

One is an insistence on first things first. If the Word is not preached, the Word taught, religious guidance given to a lost generation, the church is failing to do its own peculiar contribution to mankind. If we

can lighten up our tremendous organization, this must be done. If we cannot do this, we must have church staffs which can free the minister from an overburden of administrative work.

2. Another is greater skill on the part of ministers in what is coming to be known as the group process. Ministers must learn to share their burden with laymen, many of whom are willing to take up a larger share of the load if they only knew how.

If we trained our laymen more, we could waste less time doing work which is really theirs.

3. The third is just a little taking of ourselves in hand. The demon of laziness is a very subtle demon indeed. He can convince us that we are busy when we are only fooling around. Because nobody but ourselves sits in judgment upon our use of time, he ordinarily has an easy time of it.

We can't very well be paid by the piece. But we ought to be as industrious as if we were. The ministry is no place for a lazy man.

(Reprinted by special permission of the author, Dr. Lowell B. Hazzard, who is Professor of Old Testament at Wesley Theological Seminary, Westminster, Maryland.)



100 CHILDREN PARADE IN N. Y. FOR SPANISH EVANGELICAL CHURCHES

More than 40,000 persons lined a two-mile stretch of Madison Avenue in New York City last July 26 to watch the parade of 6,000 children. The Saturday afternoon parade was a highlight of The Week of the Spanish Christian Children and was sponsored by the Christian Children's Association of the Spanish Evangelical Churches in Greater New York.

The special week was proclaimed by Mayor Wagner in recognition of the work of the 218 Spanish Protestant churches in New York City. During the week, children paraded, conducted services and participated in other activities in their local churches and Sunday schools. The paraders ranged from teen-agers, who carried flags and banners with names of their churches or Bible verses in Spanish or English, to infants too small to walk. Some of the youngest were wheeled in gaily decorated baby carriages or strollers. Six babies were in cribs and playpens mounted on an automobile-drawn float.

The SEC organization was newly formed for the parade and is made up of five denominational councils of New York City and a number of independent churches. The sponsors of the parade were so satisfied with the united effort that they plan to make it an annual affair.)

INTERNATIONAL BIBLE MASTERY MONTH SELECTS MARK FOR REPEATED READING

October is Bible Mastery Month and thousands of Christians will observe it by reading the book of Mark. The annual campaign was begun in 1930, sponsored locally by the Presbytery of Seattle, but it has spread beyond denominational lines until this year people in every state and in many foreign countries will participate.

The purpose behind BMM is to get Christians to completely master one book of the Bible by the repeated reading of it during the month. Lloyd D. Roti, director of BMM, suggests that participants this year read four consecutive chapters each day. In addition, pastors are urged to preach from Mark during the month and to encourage the practice of daily reading.

Bookmarks, descriptive leaflets and committal cards are available. (Bible Mastery Month, Rev. Lloyd D. Roti, director, 15820 Military Road, Seattle 88, Washington).

250,000 BIBLE PORTIONS FLOATED INTO RUSSIAN SATELLITE COUNTRIES

The sixth annual launching of gospel-laden balloons from the border of West Germany into Russia and satellite countries was accomplished in mid-July, according to a report from Evangelist Billy James Hargis. Some 250,000 portions of the Bible, translated into six languages, were released from an unidentified launching site.

"The balloons," reports Hargis, "have repeatedly caused great concern to Iron Curtain governments, resulting in order to border guards to shoot them down and confiscate the Bible portions.

(Continued on Page 19)

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

YOUTH CONFERENCE BEGINNINGS

FOLLOWING THE THEME, "Count the Cost," one hundred ninety (190 mind you) Brethren Youth had registered by Tuesday noon of Youth Conference.

The special Youth Conference activities began with an orientation meeting on Monday night (after the General Conference session) in the Student Union. The lounge was completely packed as Mr. Jim Rowsey, National B. Y. President, made introductions and presented the program features. The heart of the program was a special film-strip concerning our Brethren History, which was a significant way to begin our 250th Anniversary conference. Following the program which also included singing, a special solo by Rev. Harold Barnett, and devotions by Mr. Ray Aspinall, refreshments were served to all.

Tuesday, the first full day of activities, began with Brotherhood and Sisterhood sessions at 8:00 A. M. We were told that the Brotherhood had to move to a larger room because so many boys were present. The girls of the Sisterhood amply filled their larger room.

The entire youth conference gathered then for singing led by Rev. John Terrell, youth conference song leader, and special music by the three Kindley sisters from North Manchester, Indiana.

The morning address was given on the subject of "Baptism," by Dr. Joseph Shultz in which he stressed both the "meaning and method of Baptism" as practiced in the Brethren Church. Then the five study groups met to discuss their own particular subjects and conduct their individual prayer cell groups.

The morning program was closed with a film entitled, "45 Tioga Street," which constituted the morning chapel program.

And that's just where we stand at this writing—with a feeling that the Youth Conference has gotten off to a wonderful start and will continue to be even better as the week goes on.

The cooperation of the Brethren Youth delegates has been wonderful and has helped greatly in these opening days to start the program machinery going.

WATCH NEXT WEEK FOR A FULL REPORT OF THE BRETHREN YOUTH CONFERENCE RESULTS.

FOOD FOR THE FAITHFUL

In case you were unable to bring or send any canned food to General Conference for the Brethren Home in Flora, Indiana, you can still have a part in the FOOD FOR THE FAITHFUL project. This is done by mailing a cash gift to Brethren Youth, Ashland College, Ashland, Ohio. Be sure to label it "Food for the Faithful."

This money is forwarded, along with the food that is collected here at Conference, to Mr. and Mrs. Russell Kuns at the Flora Home to purchase perishable foods

that could not be transported to conference and then distributed.

HELP THOSE WHO HAVE SERVED WELL! Buy them a meal! This is what **FOOD FOR THE FAITHFUL** does.

COMING FEATURE

WATCH FOR . . .

"PIC OF THE WEEK"

At every postoffice there is a sign picturing a young man with his finger projecting, toward you. He is saying, "Uncle Sam needs you!" Likewise at every church there should be the feeling that "Jesus Christ needs you." There is no necessity of a sign on a board, but there is a necessity for this sign in the hearts and on the faces of our Christians. Christ needs volunteers to enlist in His service, and the only recruiters He has are you and me. We must bring others into His service.

What are the benefits for years of faithful service? First of all, there is the adventure and daring of service in His army. Besides the present benefits of inward peace and stability, there are the future benefits of eternal life in the Father's presence and freedom from all pain and sorrow.

The importance of this enlistment is not what it can do for you, however, but what you can do for it. The General can speak and act only through those who have given their lives into His service. Your job is to act up to His command, seeking others for Him by telling the "Good News."

The issue is squarely up to you. "Jesus Christ needs you." What are you doing for Him? Are you enlisting others?

IMPORTANT NOTICE

Some Brethren Youth ORGANIZATIONAL QUESTIONNAIRES have arrived in the National Office without names and therefore we have no way of knowing what organization to credit. If your group has met its goals and sent in a report on the proper organizational questionnaire, but does not receive a certificate of membership within two weeks, please inform us immediately at National Brethren Youth.

This is the only way we will have of finding the owners of these un-named pieces of paper. Thanks for your assistance. You'll be rewarded for it. (You'll get your certificate)

COMING EVENTS

JOHNSTOWN, PENNA. Second Brethren. Revival services—Sept. 7-14—Rev. Clarence Stogsdill, Evangelist; Rev. Harold Barnett, Pastor.

CORINTH, INDIANA. Revival Services—Sept. 7-14—Rev. Austin Gable, Evangelist; Rev. William E. Boon, Pastor.

The Women's Corner

by Helen Jordan

A BED, A BASKET, OR A CANDLE

HERE ARE ONLY three ways in which anyone can look at life; it is either a bed, a basket or a candle. Those who look at life as a bed are the ones who look at an easy way through it, who expect to reach the goal of achievement on "flowery beds of ease," who think the world owes them a living.

Those who think of life as a basket are the ones who only for what they can get out of life. They are the folks who are always asking "What is there in it for me?" They are bargain hunters. They will do a favor for you if they think there will be a chance to get the favor returned. They will work in the church or in the Sunday school provided they can have a place that will give them a prominence. They wish to serve only themselves.

Those ones who look at life as a candle are the ones who are giving themselves all the time. A candle cannot give light without using up itself. You never saw a candle that could burn and not be consumed. It has to sacrifice itself in order to give light.

When Jesus said "Ye are the light of the world," He meant that all His followers must be lights that give without any expectation of return, that give of their best and of their own lives if need be, that the rest of the world may have light.

The candle may be a small thing but it can be very important in a time of power failure. We are the same; we may think we can't teach or anything like that. Who knows, just a few kind words or deeds may mean Salvation for a loved one, a neighbor or a close friend.

Loretta Metzger,
Cerro Gordo, Ill.

WORLD RELIGIOUS NEWS

(Continued from Page 17)

Letters sent from refugees from various European countries to the Tulsa headquarters indicate their great interest in the project by their urging that more Bibles be floated into the countries they have fled. The actual launching of the balloons is handled almost entirely by Chinese labor, working from a site on the border of the Chinese Curtain.

The gospels of St. John and St. Mark are the main foundations of the Bible which are thus translated, together with a study helps to explain the gospels and copies of them are applicable to the plight of the oppressed people, to rein Christianity and its benefits are stressed and care is taken to avoid any strain of political propaganda." Details are now being worked out for a similar launching of balloons into Red China, with the full approval and

support of the government of the Republic of China. Hargis visited and conferred with Generalissimo and Madame Chiang Kai-shek in June of 1957, at which time they invited him to launch Bible Balloons into Red China with their support and cooperation. Actual details of the launching will not be announced until the project is near completion.

Hargis formed Christian Crusade as an interdenominational religious organization for the purpose of fighting Communism at home and abroad nearly 10 years ago. Early in 1953, he was appointed chairman of the Bible Balloon Project by the International Council of Christian Churches. Hargis has carried on the work of the Bible Balloons each year since, mainly through his own efforts, the support of members of his nation-wide "Christian Crusade" organization and other interested church groups and organizations.

SALVATION ARMY PLANS TO MODERNIZE, MAINTAIN SAME GOALS AND STANDARDS

Top leaders of the Salvation Army, in a special 16-day session near London, drew up plans to modernize the Army's approach to winning souls while maintaining the same goals and standards as formerly. General Wilfred Kitching said that "antiquated methods must be set aside, unproductive activities abandoned, and new strategies examined." In future, the training period for Army officers will be increased from nine months' schooling plus a year's probation to two years' training and a year's probation. Greater emphasis will be placed on spiritual counseling and instruction. Increased use will be made of literature, radio and television.

Because some news reports indicated that the Army was about to give up street corner meetings, the American issue of *War Cry* published a "statement of explanation." The statement:

"Recent newspaper stories from London, England, where the International Conference of Commissioners is being held, caused considerable misunderstanding and misinterpretation in regard to The Salvation Army's open-air meetings. Instead, according to these widely-published reports, the Army would concentrate on the use of television to reach the people."

"The Army does plan, wherever and whenever possible, to take advantage of the tremendous potential in the utilization of both radio and television but this would be an addition or an auxiliary to the traditional open-air meeting.

"Informed of the misunderstanding that swept through the territory as a result of these misleading newspaper reports, the Territorial Commander, Commissioner Holland French, sent the following cable which clarifies the matter:

"I am distressed to learn of the unfortunate publicity about open-air meetings. There is absolutely no foundation to such misleading reports. On the contrary, the conference of Commissioners expressed the desire that there should be increased efforts in evangelism and that our open-air emphasis should be intensified.

"Great stress is being laid upon the continuance of our traditional fundamental practices."

The Message of the Brethren Ministry

THE MESSAGE which Brethren ministers accept as a Divine Entrustment to be heralded to a lost world, finds its sole source and authority in the Bible. This message is one of hope for a lost world and speaks with finality and authority. Fidelity to the apostolic injunction to preach the Word demands our utmost endeavor of mind and heart. We, the members of the National Ministerial Association of the Brethren Church, hold that the essential and constituent elements of our message shall continue to be the following declarations:

1. Our Motto: The Bible, the whole Bible and nothing but the Bible.
2. The Authority and Integrity of the Holy Scriptures. The ministry of the Brethren Church desires to bear testimony to the belief that God's supreme revelation has been made through Jesus Christ, a complete and authentic record of which revelation is the New Testament; and, to the belief that the Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice.
3. We understand the Basic Content of our Doctrinal Preaching and Teaching to Be:
 - (1) The Pre-existence, Deity and Incarnation by Virgin Birth of Jesus Christ, the Son of God;
 - (2) The Fall of Man, his consequent spiritual death and utter sinfulness, and the necessity of his New Birth;
 - (3) The Vicarious Atonement of the Lord Jesus Christ through the shedding of His own Blood;
 - (4) The Resurrection of the Lord Jesus Christ in the body in which He suffered and died and His subsequent Glorification at the Right Hand of God;
 - (5) Justification by personal faith in the Lord Jesus Christ, of which obedience to the will of God and works of righteousness are the evidence and result; the resurrection of the dead; the judgment of the world, and the life everlasting of the just;
 - (6) The Personality and Deity of the Holy Spirit Who indwells the Christian and is his Comforter and Guide;
 - (7) The Personal and Visible Return of our Lord Jesus Christ from Heaven as King of Kings and Lord of Lords; the glorious goal for which we are taught to watch, wait and pray;
 - (8) The Christian should "be not conformed to this world, but be transformed by the renewing of the mind," should not engage in carnal strife and should "swear not at all";
 - (9) The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) baptism of believers by Triune Immersion; (b) confirmation; (c) The Lord's Supper; (d) The Communion of the Bread and Wine; (e) the washing of the saints' feet; and (f) the anointing of the sick with oil.

**The TWENTY LEADING CHURCHES in the
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GENERAL CONFERENCE ECHOES

IN THE MIDST of a torrential downpour of rain, final services of the 70th General Conference of the Brethren Church, were held Sunday morning, August 24th, in

Memorial Chapel at Ashland. Following a week of especially favorable Conference weather, Sunday morning brought the rain. Considering the capacity crowd which greeted Dr. Oswald J. Smith, of Toronto, Canada, at 10:30 hour, one would never have guessed that even one had entered the Chapel through a virtual downpour of rain. But, there was no complaining about the rain, only gratefulness for what had proved to be a rain, not too hot, not too cold, week preceding Sunday,

(Continued on Page 7)

EVANGELIST SUBSCRIPTION PRICE BOOSTED

Rate is now: \$2.50 for single subscriptions
\$2.00 per year for 100% Church lists

FROM NOW ON, by action of the Publication Board of the Brethren Church, and the General Conference of the Brethren Church, the price of the **Brethren Evangelist** is \$2.50 for single subscriptions, and \$2.00 per year for 100% Church subscriptions.

This raise in price was imperative, and has been needed for quite some time. Except for single subscriptions, which were raised 50c two

years ago, this represents THE FIRST PRICE INCREASE on the **Evangelist** since the year 1941, when the price was then actually lowered from \$2.00. 100% Church lists, which have been at the 1941 price of \$1.50 per year, amount to approximately two-thirds of the present subscriptions. So actually, the modest price increase on single subscriptions two years ago did not materially increase revenue for the Company.

Rate increase effective at once

This announcement constitutes official notice that, effective AT ONCE, all subscription renewals, church lists, and new subscriptions, will be processed at the new rate. No one, we feel sure, will object to this modest price increase. To have continued at the old rate would have jeopardized the welfare and operation of your Publishing Company.

We are caught in the grips of continued rising operational costs, and it appears that the end is not yet. We do have plans for continued improvement of your **Evangelist**, hoping to make it more useful as a Church paper than even it has been up to now. W. S. B.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Should The Lord Be Short Of Workers?

EVERYWHERE IN CHRISTENDOM today there is an acute shortage of workers. Great the need for ministers, pastors, evangelists, missionaries, teachers, and workers. Denominations are crying for devoted, consecrated and talented people to fill their pulpits, mission stations and local positions. Something must be wrong with the Lord's business that He would have such a business operation going on and so few people to man the stations.

But can we place the blame upon the Lord? He is all-sufficient, all-capable. He has created the earth and the universe out of nothing. Surely He could create workers to do His work for Him. No, it isn't the Lord. However, we do feel that the Lord did not intend that His business should be short of workers. We feel that the Lord, in setting up His Church upon earth and commissioning it to be busy carrying the gospel unto the ends of the earth, intended that there would be sufficient, suitable workers to carry on the work.

Something else must be the cause of the great shortage of workers which is felt in our own denomination as well as in others.

Do we want to know the answer? Or do we want to feel that if, generally, we ignore the problem, it will automatically work itself out?

No matter how we feel, we should know the facts. The Lord, in establishing His work, also set up the procedure whereby sufficient workers could be available. He started the system when He picked His disciples. Note how He called them. He said, "Follow me, and I will make you fishers of men." "Take up your cross daily, and follow Me." "If any man will come after Me." "Many are called but few are chosen."

Christ ever presents that call to young men and women, to adults, yes even to boys and girls. NO CHILD OF GOD ESCAPES BEING CALLED TO SERVICE at some time or other! It is sensible and reasonable to assume that Christ calls enough workers to fill all the positions He has for workers. It is logical to assume that He has called enough young men to have been in training to, at this hour, be filling our pulpits, with enough

remaining to answer the call to missions and the expansion program at home.

THE AWFUL TRUTH IS that many have heard the call and have turned it down! They have been throttled or discouraged by loved ones, or have fallen victim to worldly persuasions and attractions. Walking the streets of our cities and villages, attending the services of our churches, or other churches, or living with their backs to the church, are those who this day should be completing the ranks of our ministers, missionaries, etc. God called them to work for Him, but they turned Him down and now we have a shortage of workers.

It may be that somewhere within range of these words there is someone who once heard the voice of God in a special call, but who turned it down, for reasons known to themselves. Years may have passed and God has ceased calling. Or He may still be calling. At any rate, it was a call to service for which God felt we were qualified; for our refusal we shall be held accountable to Him. It may not yet be too late. Let us seek His leading.

A word to young people in this behalf. God's work will go on. The Lord is calling young people for the positions in His work in the years to come. Calls are coming right and left. Is your heart in tune to hear His voice? Don't, for one moment, turn it down, for you will suffer, and the work will suffer. Give ear that you, being among the called, may also be among the chosen.

Oh yes, what was the turning point for those who were called of God to serve Him, but who did not answer? The Will of the Individual, is the culprit. We are short of workers today because called individuals willed not to dedicate their lives to the Lord. His plan was all set up, but individuals did not respond. It's a sad, bitter wail, but true. Only by the grace of God and the reevaluation of life by those who should have said yes to Him instead of no, plus a determined resolve by young people to hear and accept His call, can we hope ever to see the day when there will be enough workers. It is not beyond the realm of possibility. W. S. B.

Moderator's Address

1958 Pennsylvania

District Conference

ACCEPTING THE GREAT CHALLENGE

Rev. Clarence A. Stogsdill

Text: II Timothy 2:15. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."



DELEGATES of the Sixty-Eighth Pennsylvania District Conference of the Brethren Church; greeting in the Name of the crucified and risen Lord! We salute you with the greeting and benediction of Him who died for His Bride, the Church, "Peace be unto you!"

We are entering a new age. Men are determined to make it so. It is everywhere evidenced: by the feverish rush to win the race to outer space; by the stepped up program of educating youth to a higher level of training; by the relaxing of moral laws; by the unwillingness to be affronted by business recession or depression; and by the undisturbed, take-it-or-leave-it attitude of church members, whether dealing with a sermon, or the call of the Church and her Lord, or even the world's invitation to fall wholeheartedly in line with immorality.

We are dwelling in the midst of a people who can no longer be scared by the sound of the mushrooming H-bomb. Nor can they be stirred from their comfortable beach chairs to extend a helping hand to the drowning sinner. Many people will not accept the warning that sin is full of fire. Frequent warnings only serve to arouse interest in the thing warned against. People MUST have FIRSTHAND experience. But then—having tasted—they indulge only in moderation, and use the Scriptures as something of a leash, not to withdraw from sin completely, but to set the limits of their indulgences. In this manner, the choice of a certain church serves to set the "proper" limits to satisfy their taste. We can say, then, that our people are neither good nor bad—neither HOT nor COLD.

But this is our CHALLENGE! The Lord cries out from heaven: I would thou WERT COLD or HOT (Re 3:15b). Our biggest sin is our INDIFFERENCE. The general attitude is in line with the general thinking of the day: "It doesn't matter much one way or the other. It makes no difference to what church you belong." The tendency is to lose all identity through union with other churches, and to accept the same LACK of customs and identifications as everyone else. "Christians" are better spoken of today for that which they set aside, than for

Delivered at the Pennsylvania District Conference, Vinco, Penna., July 22, 1958.

ine conviction and determination for what they be-

PROPOSE, therefore, that we, the Pennsylvania Dis-
of the Brethren Church, help set and hold the stan-
as of the Brethren Church. We accept the challenge
n the world and the Church have given us. We accept

THE CHALLENGE TO CARRY ON.

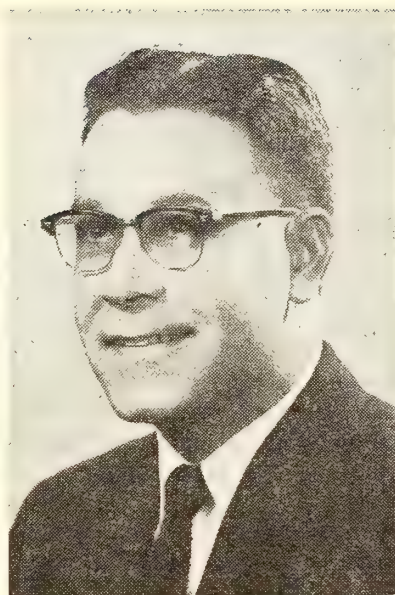
ke Nehemiah of old, when the call is sounded to hold
ference with the world and come to an agreement
ther, our answer is "I am busy building a city, and
not come down." Again, when the unfriendly threat
xtinction comes, and the temptation to flee into the
ch (united) for protection, our reply will be,
ould such (a man) as I flee?"

ve take a quick look backward to the forefathers, and
e that they, too, had difficulties, trials and tribulations.
every road was a path of ease and glory. In fact,
most instances, they had to **build** the roads. Our fore-
ers blazed the trails, and roughed out the way for us
ollow, and to improve upon them, and to be improved
eon. We congratulate them on this our two hundred-
eth year for a task well done. We pledge ourselves
he task of finding our way in a modern jungle of
s and ideals—that way which is laid out for us:
um the way, the truth, and the life." We shall hack
y at the undergrowth of excess living until the path
made plain for future generations to follow.

here is never an end to serving the Lord. The way
ws steep and wearisome at times. We frequently take
ount of ourselves and note that we, like too many
ers, are allowing our spirits to slump and take rest
en there is much work to do. We hear the call of
apostle, "Be not weary in well doing: for in due sea-
we shall reap, if we faint not (Gal. 6:7)." And the
ning because of the undergrowth of evil, and the
mise of good things to come as a result of work
hfully done, comes to our senses: "Be not deceived;
l is not mocked: for whatsoever a man soweth, that
ll he also reap. For he that soweth to his flesh shall
the flesh reap corruption; but he that soweth to the
rit shall of the Spirit reap life everlasting (Gal.
, 6)." Brethren, let US therefore SOW to the SPIRIT!

Looking backward to the glorious labors and the in-
ited blessings of our forefathers, let us do no less
n to enter the place of their blessing, in order that
might also inherit the blessing! We need to discover
WHATS and WHYS of their teachings from the
red Scriptures. We must relearn the doctrines that
company the practices of the early Brethren Church.
is modern generation has laid aside the most vital
t of the Church's teaching: THEOLOGY. The very
rd itself is the key to the fixed lock of their minds!

have a new magazine which is being published quar-
ly by the recently-organized United Church of Christ
(evangelical and Reformed), titled: **Theology and Life**.
e publishers have caught the true meaning of theology,
l its significance in life. For without theology (the
udy," or "word" of God) there is no life! And where
re is life (eternal), there is the study of God's Word!
Perhaps the early Brethren didn't speak of "theology"
such to their people—though they could have done so,
the people understood it—but they most certainly
ght it. They taught it as a part and necessity of life.



CLARENCE A. STOGSDILL

Unfortunately, our people today take only an **interest by observation**. They desire to live the Christian life vicariously, through the pastor or a leader in the local church. The pastor might well be given the medieval title of "Vicar."

If this situation in the Church is to be remedied there must be some changes made! Some **BIG** changes are a must, even if we are to rise to the standards of the faithful men and women who formed our beloved brotherhood. There need be few major organizational changes—though these too will no doubt come to pass naturally (since organization is largely an outward expression of the need of government to meet the other needs of the day)—but there needs to be many spiritual changes for the better.

THE CHALLENGE TO PREACH

Jesus spoke to the disciples, giving them this last command before He ascended into heaven: "Go ye into all the world, and **preach** the gospel to every creature (Mark 16:15)." Note, Brethren He didn't mention the great bulk of organization about which we make such a fuss today, but He ordained certain men to **PREACH** the gospel.

I challenge the brotherhood to assist all pastors (note, they are very infrequently spoken of as "preachers") in clearing their calendars for the one calling to which they gave their lives: preacher-teachers! Satan today has almost all pastors so completely sewed up in a network of details that they find themselves at a loss to prepare the Word for their congregations. And the more often the Word comes across the pulpits in weakened form, the less often do the listeners desire to hear it. Frequently the accusation goes out to ministers, "They are **afraid** to speak out," when in reality they are only **unprepared**. They are unprepared because they have been made over into glorified church secretaries to save churches money; handy men that hope to win some by becoming "all things to all men," and what is much worse, only **chums**

(Continued on Page 10)

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Assistant

THANKSGIVING IN AUGUST for our Conference Offering

THIS YEAR our Sunday conference offering was designated for world missions—where funds are so much needed at present—and a goal of \$3,000.00 was set.

Dr. Oswald Smith, a great mission-minded preacher, made a tremendous appeal in his conference addresses, both Saturday night and Sunday morning, and Brethren people were greatly stirred.

To make a long story short, the actual cash offering on Sunday morning totalled \$3,051.40. Pledges—most of which are to be paid by September 10—amounted to \$2,653.75; hence we have gone over the top in a glorious fashion! It all goes to show what the Brethren can do with the Lord's help, when they "have a mind to work."

Individuals who have made pledges are urged to pay them at the time indicated, stating when payments are made that they are for these pledges. If payment is given to local churches, please urge your treasurers to indicate the amounts designated for payments of pledges so that this office may credit pledge cards.

Thank you, Brethren, for your enthusiastic support of this appeal! It bespeaks a great trend in our denomination, May it continue and GROW.

PLANS FOR PHOENIX

At the last Missionary Board meeting, plans were approved to launch a program at Phoenix, Arizona, immediately. To date the Ten Dollar Club call for Phoenix has brought in approximately \$7,700.00; hence another call will have to be made for Phoenix, since a similar amount—or more—will be needed to purchase lots.

The Board has extended a call to Francis Berkshire who will be doing some graduate work and research in Arizona State University, to serve part time in Phoenix contacting Brethren people and working toward the organization of a new Brethren Church in that city.

If Evangelist readers know of Brethren people living in Phoenix, please send their names and addresses to the Missionary Board office (530 College Avenue, Ashland, Ohio). When Reverend Berkshire is located in Phoenix his address will be published and he may be reached those living in that city.

Those of you who have been eager for this new work to begin, please take note: Funds are now needed for this work; send your support for the new mission point to this office. A new Ten Dollar Club call will be coming your way soon; pay promptly and generously. If you are not a member of the Ten Dollar Club, now is the time to join. Let's have a Brethren Church at Phoenix!

WALK IN THE WAY Marianne Michael

He who says he abides in him ought to walk in the same way in which he walked. 1 John 2:6.

IN A LAND whose wide savannahs are crossed from border to border by a maze of footpaths leading from home to home, from village to market, from farm to center of trade, the footpath has become a symbol of that link between a person and his world. Here is where the real business of living takes place. Here on bare feet walk the men and women whose simple daily decisions may influence for good or evil a culture half the world away.

If we as Christians are to step out in paths of service, we must walk in a way blazed long ago by a simple Carpenter in Galilee. If we say we abide in him, we ought to walk in the way in which he walked.

I want you to meet a few from among the people with whom we work in Africa who we feel are walking in that way.

Humility—Because our Lord came to us in lowly surroundings and took the form of a servant and humbled himself before men, I would list first the path of humility, if we are to follow him. I want you to meet a walking saint in Garkida who has not the faintest idea that she is anything but a simple peasant woman.

Auta was born into a simple home, early disrupted when her mother was admitted many years ago as the first patient of the beginning leper colony of the Church of the Brethren in Nigeria. She grew up beside her mother a devout Christian. They lived in a thatched mud hut, slept on the ground, carried water from the river and were nourished not only by the simple mushrooms and greens of their traditional diet, but also from the Word of God in a Christian environment.

In that early school, Auta, the little one, became acquainted with a young schoolboy, also a patient in the leprosarium, and in time, because they were much in love, the mother consented to their marriage—a really Christian marriage based on mutual respect and love and companionship, a fairly rare thing in West Africa even today.

After leaving with her young husband for his training as a medical dispenser in a city some distance away, she lost her mother by death, but soon became engrossed in the rearing of her own family. In time her husband was called to outvillage work as a preacher-teacher-dispenser in a village where not one Christian lived or had heard the Word.

There, far from a doctor, one daughter succumbed to whooping cough and shortly later the illness of her husband was diagnosed as tuberculosis. For the past nine years he has been isolated in a hut in their compound. Auta has had the care of the children and the living

by her simple farming. During that time, their has continued to witness to the light they saw and in they reflect so graciously. Never a day goes by but she is asked to help in some Christian capacity among the women. Persecuted for the religion to which she holds so faithfully, and when, like Job, they do not see the way ahead, but only know that God is faithful, they walk as nearly as they know in the Way in which the Master walked.—continued. (Taken from Gospel Messenger)

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

A HAND WHICH SCRAWLS

THE COMMON CONCERN over the problem, "Why Johnny Can't Read," may now be linked to a common. Reports from educational institutes in various parts of the land have indicated that "Johnny" not only cannot read, but also, he cannot write! Intelligence on one hand seemed to be matched by the parallel part of illegibility.

It is reported that two out of every three graduates at the highest levels, are unable to write clearly, distinctly. This has a direct after-blow as these graduates enter the business and commercial world; some 10 millions of dollars are lost yearly as a result of sloppy spelling, ineffectual penmanship and woeful writing. Figures and formulas are fogged by a hand which scrawls rather than writes; the right may be in the mind but that which comes forth of staggering figures often comes out rather illegible.

Illegibility has lost the ground for many a disaster as confusion has swept the field which should have been clear for conquest. The application may readily be extended to many fields, and the reader may not have to look too far beyond himself for an arrow of affirmation. One should be thankful where eternal verities are concerned that the message of redemption, the directives of the Word, the way which leadeth straight to Calvary—of which are marked out in The One Word—can never be accused of the scratching sentence, so a soul is left quivering with confusion. "I am the Way, the Truth and the Life" (John 14:6) declared the Lord Jesus in a word which opens a plain pathway to those provisions which are the prime need of the soul. The way is not warped, it is not kicked out of focus, and the life which is the gift of men has never suffered eclipse!

There is nothing illegible about the message of The Word. Perhaps it is too clear, too plain, too distinct for the comfort of a soul hiding in the cowardice of sin! The fingers of a man's hand which wrought over against a barren wall (Daniel 5:5) was no childish scrawl, but definite forming of judgment's flaming letters. But then, those same fingers were nailed to Calvary to write the greater message of redeeming love!

(Copr. ERA, 1958)

GENERAL CONFERENCE ECHOES

(Continued from Page 2)

gratefulness for the opportunity to be present at the Chapel for Lord's Day services.

Throughout the week, the spirit of the 250th Anniversary celebration was felt. Messages were geared to the theme: "Counting The Cost," and business was transacted in an orderly and successful manner. The financial picture in some areas was not too bright, but plans have been made which it is hoped will correct the difficulties.

A total of 412 delegates were registered for the Conference. This number being sixty delegates over the 1957 total. The Youth Conference reports a registration of 230 for the week, making a total of 642 registered Brethren at Ashland for the week. This does not include the hundreds who came but who were not registered as delegates. It was a large Conference; it was a good Conference.

Looking ahead, the 71st General Conference will be held at Ashland, and the dates are August 17th through 23rd, 1959. We hope you will plan to attend.

By the last of October we plan to have the Conference Annual in your hands. Therein will be placed the minutes of the Conference—the decisions affecting the work of the Church, and the plans which have been made to foster and to push forward the work of the Church. We urge any one responsible for supplying material for the Annual to see that said material reaches our desk shortly. That goes for ministers, too, who have changed, or may soon be changing their address. Let us know your correct address for the Annual.

Returning to the thoughts of the Conference, all Brethren should offer prayers of gratitude to God for His goodness and mercy during Conference week, for safety in travel to and from Ashland. This best can be done by a firm resolve to serve Him better, more faithfully, and constantly seeking to abide more fully in His will. Praise should also be offered for the young people, nearly 150 in number, who responded to the call of dedication on Saturday evening, and the record breaking mission offering received Sunday morning. This offering is reported in the Mission section of this Evangelist. W. S. B.

Wedding Announcement

BYRD-WILLIAMS. On Saturday afternoon, June 21st, Miss Lois Jean Byrd became the bride of Herbert Thomas Williams, Jr., in a beautiful wedding service in the Mt. Olive Brethren Church. A reception followed in the church dining room. This was the first wedding in the newly remodelled and re-dedicated church. The sanctuary, including the new balcony, was filled by those who came at the invitation of this popular young couple. The bride's pastor used the double ring service.

John F. Locke, Pastor.

SOUTHEASTERN DISTRICT CONFERENCE REPORT

THE SEVENTY-FIRST Conference of the Southeastern District of The Brethren Churches was held at the Bethlehem Brethren Church, Harrisonburg, Virginia, June 17-18, 1958. The conference was called to order at 10:00 A. M. on Tuesday by the Moderator, Dr. Joseph Shultz. The opening song service was led by Rev. George Solomon. Devotions were led by Rev. Claude Stogsdill. Words of welcome from the host church were given by Elder Timothy D. Swartz. The first credential committee report showed that there was a delegate body of sixty-three lay and eleven ministerial delegates. There were several visitors for the first day including visiting brethren and friends of the local community and from a distance. All of the sessions were well attended with evidence of a new enthusiasm and a greater zeal for the program of our district. We all felt encouraged to go on in the great things of life. We felt that we were challenged to greater things.

Conference reorganization was the first item of business. New officers were elected as follows:

Moderator, Rev. George Solomon; Vice Moderator, Rev. Robert Madoski; Secretary, Rev. Bruce C. Shanholtz; Assistant Secretary, Mrs. John Locke; Statistician, Mr. Harold Hall; Treasurer, Mr. Mark Logan.

The following churches were represented with a total representation at the final credential committee report of 90 lay and 14 ministerial delegates: Mr. Olive, St. James, Bethlehem, Linwood, Mathias, Washington, Maurertown, Oak Hill, Hagerstown, Liberty, and St. Luke.

After conference reorganization the Moderator gave his address entitled, "The Brethren Faith, Fidelity, and Future." Highlights of Brethren History were by Rev. Freeman Ankrum. Dr. John F. Locke spoke to the ministers and Laymen on Highlights of Brethren Faith. Rev. Virgil Meyer of Ashland, Ohio, Director of College Church Relations, reported in behalf of Ashland College and Seminary. He emphasized the importance and need of the ministry. Rev. Clayton Berkshire, General Secretary of The Missionary Board of the Brethren Church, reported in behalf of the Missionary Board. He spoke of the many opportunities of our church for mission work at both home and abroad. Rev. Berkshire addressed the laymen and ministers at one of their sessions, and the W. M. S. Rev. Meyer also addressed the laymen and ministers at one of their sessions. He also spoke to the youth at the Youth Breakfast.

Professor Charles Munson of Ashland, Ohio, was the conference Bible Speaker. He spoke Tuesday evening on the subject, God Calls Us. Inspiring music was brought at this session by the Mennonite Chorus consisting of twenty-nine voices directed by Mr. Mark Stauffer from Harrisonburg, Virginia. Rev. Munson spoke again on Wednesday morning and evening using as his subjects, God Aids Us, and God Commands Us. The song service throughout conference was led by Rev. George Solomon accompanied by Mrs. A. Gordon Harmon at the organ.

Greetings to our Conference were read from our missionaries in Nigeria, Africa, the Shanks and Miss V. Liskey.

The conference for next year was invited to the Washington Brethren Church to be held June 16 and 17. Conference closed with the installation of new Officers and the Bible Message by Rev. Munson.

The Bethlehem Church is to be commended and thanked for the fine way in which they entertained the conference. The fine hospitality, the Christian fellowship, the generous meals; no one could expect more. We found many "Good People" there. This writer and his wife stayed with Brother and Sister Good as we did several years ago when we were there for conference. We had not forgotten them and they had not forgotten us. We thanked them for all they did for us.

Respectfully submitted,
Bruce C. Shanholtz, Secretary



MY DIARY

Mrs. George Drush

July 6—Sun. Davidson's stayed till after Sunday School. Garber preached for Papa. Cleo drove Papa and I to Rowdy while Garber called on Will Landrum whose wife has died since he was last home. Adah to Fugate's Fork. She was so worn out with so many irons in the fire that school has been out, and the sun shone so fiercely as we tried to make the long walk up Fugate's Fork that she got sick and had to come back without having her class. She does not generally go alone, but did today, but managed to get back down to the mouth of the Fork where we picked her up as we came home from Rowdy. At the Church at Rowdy we drove up to Homeplace Hospital. We had been asked to call on a woman whom Papa had baptized over 40 years ago. We had lost track of her. She was very low, but told us she was still trusting in the Lord and was ready to meet Him. Meeting up unexpectedly with the fruit of our early year's activity always encourages us.

July 7—Mon. Papa and I started up Troublesome to visit a family. Met the man down the road who told us his wife was away, so turned back and went to see Eldon Campbell who is very low. Bible school at Rowdy began. Cleo Campbell, class of '56, and Alvida Conway, class of '59, had charge.

July 8—Tues. Worked at desk part of day, writing up prospective students and helping Papa mail out the school catalogues. Then Bill and I worked out in the sale room. Worked a couple hours and only seemed to have made a start. Neither of us have had time to keep things straightened up week by week.

July 9—Wed. Adah, Ada Lu, and Cleo went to Bethany Home this afternoon to see Mildred, Ada Lu's sister, and Mazel, the girl from Fugate's Fork whom Adah took there some months ago. They had a picnic lunch with the girls, and back in time for prayer meeting. Bill picked us a quart of blackberries from the hill beyond the Wheeler Home. First of the season. Don Kollar, a young man from South Bend, Indiana, came today for a couple weeks visit.

July 12—Sat. Papa to Hazard to see Dr. Combs about his eyes. Gave him Vitamin A tablets. Said he could only read one hour a day for awhile. Bill to Elkhart to be gone till Thursday. Hope he gets back by then, for we need his help with the Thursday sale. Had one of the hardest rains I have ever seen in my life. Came down in waves and billows. Wrote letters all morning, but still have a lot to write. Student enquiries to answer, thank you letters and reports to make out.

July 13—Sun. Bible school at Rowdy had their closing program today. It was one of the best we have ever had. There were over 40 children in attendance. Alvida could not be there for this closing program, as she had promised to help with a Bible school which started today at another Mission point in Perry Co. We like to have our Riverside students helping out other Mission workers where needed. Two girls from the Rowdy Sunday School gave good help with the children. I began reading to Papa tonight since he cannot read but an hour a day for awhile.

July 14—Mon. Don Kollar, our guest from South Bend, pitched in and helped Bill in the garden. Papa and I ate an early dinner for this was his day to go to the hospital for his check up. We were greatly pleased with the report of the doctor after his examination. He said his heart was in a good condition and the water had all gone from his lungs. Dr. Van Meter, of Lexington, a member of the Board of Trustees of the Homeplace Hospital was there when we went up today. He wanted him to meet Papa and introduced him as "My prize patient." Papa's case is so unusual, he wanted Dr. V. to meet him. Adah took Cleo home to Napfor. Don went along as far as Krypton, as he had planned on visiting there before going home. Our guineas hatched. Some one gave Bill some guinea eggs and I put them under an old hen. There are 19, and we don't know what to do with them. Since Papa isn't supposed to read but an hour a day for a while, I began reading to him the book "Cooperative Evangelism." It was so interesting we forgot this was the night we go to the Wheeler Home for prayer. We will go tomorrow night as the needs are great and can only be met as we pray.

July 15—Tues. Money came for our electric bill which is due, from such an unexpected source that it must be recorded in diary. Up to Wheeler Home for prayer tonight as we forgot it last night. God is answering our prayers in surprising ways. Adah got a letter from Earl Dodge, secretary of National Prohibition Committee at Winona Lake, making final arrangements for her to go up there July 25, to get the books he has collected for our school library. He tells her she is scheduled to speak at the Warsaw Brethren Church on Sunday, the 27th. This morning, after Papa and I had gone to Josephs for

buttermilk, to Fields, for eggs and for the mail, I decided to lie down and take a little nap before beginning the regular morning work, since I did not get to sleep last night until after one o'clock. It seemed but a few minutes later when Papa spoke to me. But it was 12 o'clock. Adah home from school for dinner. I had slept the whole morning away. I really did not care if such a thing did happen, and no one else cared. I got Don to go over my Sunday School treasurer's book and make out the year's report for me. I haven't had time to do it. He did a good job. It's nice to have a guest around to whom we feel free to go when we need help.

July 16—Wed. Seventy-seven years old today. Don ate dinner with us. Garber called me up over long distance as he does every year on our birthday. Our talk together is our birthday greeting since this is his birthday too. Had prayer meeting in our home tonight.

July 20—Sun. Clifford Gross, from Cuba spoke at church this morning and at Rowdy this afternoon. Always glad to have these special missionary speakers.

July 21—Mon. To Haddix to meet with church trustees to decide if we should move the old chapel or tear it down. All members were present. All agreed to tear down building and not move it. As to where we shall rebuild, that can be decided later, but it must be torn down within 30 days from the time we got notice. Papa got his new driver's license today. We were doubtful if he would get it on account of his age. They just looked at his old license and gave him another without asking any questions. Papa said "And I didn't ask them any either." He only wants it to drive short distances, like to the Post Office and Haddix and Jackson. Last year they told him that he was the oldest man in the county with a license.

July 25—Fri. Adah had her final exam at school this morning. Soon after dinner she and Ada Lu left for Winona Lake, Indiana, at the invitation of Mr. Earl Dodge. They are planning on staying at Pryce Davidson's at Louisville tonight. Telephone bill due this week and today we got a gift of a couple dollars more than enough to pay it. "Great is thy faithfulness."

July 29—Tues. Have spent a lot of time today copying my diary. Think every time I will not wait so long for I am having to skip so much. Thought I'd dig into the correspondence and get a lot of it out of the way before August 1st, but see I'm not going to make it. Papa to Haddix to see how things are coming along there. The man who is tearing down the building broke the bell. They are hard to get now. We still like to hear bells ring for church. Still have a number of problems to solve down there. Where shall we build? What kind of a house can we build with the money we have? Whom can we get to be the architect and who will superintend the construction? We sold the chapel for \$4000.00, bought it back for \$150.00, are paying a man \$184.00 to tear it down and pile up the good lumber. Quite a lot of good lumber in it. Adah and Ada Lu back from Winona Lake with books for the school library. She spoke at the Warsaw Brethren church Sunday morning and at the Baptist church at Winona Sunday night. It is far past bedtime, but I have stayed up to copy this diary with good intentions not to ever get so far behind again.

ACCEPTING THE GREAT CHALLENGE

(Continued from Page 5)

who fail to lift up others because they are expected to be only one of the crowd.

Brethren, let us **CLEAR THE CALENDAR FOR CHRIST**—starting with the pastors. It will take some time, and many will miss the frequent calls in their homes since they don't visit the pastor in the church, but it will eventually transform churches! Transformed churches will be the drawing power to those who have stayed away too long. The greatest drawing power is a **holding power**. The greatest holding power is a transforming power. But to do this the preacher must have time to study to "show himself approved unto God, rightly dividing the word of truth." Oh what a text for a conference! If only we will cleave to it! If only we will go out from here determined to live up to it, and not do as the man who looked into the glass and turned away only to forget what manner of man he was! We ought to make posters and mottos: **CLEAR THE CALENDAR FOR CHRISTIANITY**, and post them in every Sunday School room, every pastor's study so that wherever we look we would be reminded of the basic call of the Church. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God . . . it pleased God by the foolishness of preaching to save them that believe." By the preaching of the cross and the Word of God souls are saved for the Kingdom of God. Let it be said of the minister of the Word, as Jesus said of Lazarus: "Loose him, and let him go!" Preach from the pulpit; preach from the house-tops; preach from the streetcorners; preach to multitudes; preach to individuals—but by all means let the Word be preached as in former days!

There is a great dearth of knowledge of Scripture today. God's Word speaks of such days, in Amos 8:11, "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." What with all the stories and words written for daily reading in newspapers and magazines, and the "news" consciousness of people everywhere, there is a greater and greater falling away from the basis of all pure knowledge, the **BIBLE**. People are hungry for they know not what, and need to be fed on the Word of God. They are disquieted by the news of the world, and can only be quieted by the assurance of God's presence. They have lost their moorings in spirit, and need to lay hold on the anchor of the soul.

Church members are too full of self will, ignorant of the fact that the first step in becoming a Christian is that of submitting to the will of Christ. A fuller attention to the Bible would bring about more harmony within the Church, and a general pulling together of her members. **Repentance** has almost become obsolete in the vocabulary of the Church. **Membership** has replaced fellowship. Vociferousness has taken over where meekness once led the way. Hearts are too cold to be "burned" even by the message of the risen Lord. Arguing about



quotations in part has too often become a more favorite pastime than urging a neighbor or friend to accept salvation.

Our motto once was "The Bible, the Whole Bible, and Nothing but the Bible." Has the Bible lost its appeal? Has its power waned? Or can it be that indifference has frozen hearts to the point of being hardened like that of Pharaoh's?

We need to get back to the spirit of **TRUE REVIVAL**. We need a re-awakening to God. Instead of true conversions, often we permit only a feeble nodding of the head to a few meaningless questions and a handshake with the pastor to be sufficient for church membership. But I am convinced that the Word of God still is sharper than a two-edged sword, able to pierce the joints and marrow of the believer.

In most of our churches there are elderly people who constantly wear a smile of complete deliverance and satisfaction in their spiritual welfare. I am thinking of a woman of my congregation whom I can't help leaning on while preaching the word. She has such complete trust in the Word of God that I find myself guided by her expressions as I deliver my sermons. She seems to be saying with the Psalmist: **Forever, O Lord, thy word is settled in heaven!** (Ps. 119:89).

This is **HEART LANGUAGE**. It is that holy speech that proceeds out of the mouth after the Word of God has found its way into the heart. It is the language of faith that is the result of hearing the preached Word.

Most



and "faith cometh by hearing, and hearing by the Word of God."

THE HEART AND HEAD

Brethren, there is much more than just having the faith in the heart as a result of hearing. There are so many who have settled the matter in their hearts, because the Word HAS NOT YET PASSED THROUGH THEIR HEADS! We have so neglected the minds in our ministry that we have implied that faith can be mature without KNOWLEDGE. The Bible says that the "fear of the Lord is the beginning of KNOWLEDGE."

What I am trying to say is that we Brethren desperately need to accept the challenge in this age to

TEACH THE WORD OF GOD SYSTEMATICALLY.

II Timothy 3:16 informs us that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, (and) for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." All of these things have to do with the MIND. Men must learn to THINK the Bible, and THINK as God thinks. This is necessary before one can be counted a Christian in the full sense of the word.

Some time ago while I was teaching a Bible Class a man broke into the lesson with the question: "Do you believe a priest can forgive sins?" Now everyone of us would admit that this question is relevant to certain of our Protestant doctrines. But the lesson of the day had

nothing to do with Catholics (as far as differences of faith are concerned), and showed only that here was an individual that had the idea that Sunday School was simply an opportunity to air ideas and discuss differences of opinions. As to the systematic manner of the lesson quarterly's presentation and the attempts of myself to present the Scriptures systematically, he had no idea. There were others present who understood it even less, I believe. I understand that this is not a universal condition of our churches and Sunday Schools, but I believe it is much too common for the good of the Church.

I suggest something which is old fashioned and known well by experienced churchmen, but in modern times has been sinfully neglected. There is ABSOLUTELY NO EXCUSE for a lazy attitude in the Church of Jesus Christ! Two thousand years have been sufficient to put good methods to the test. There is no shortcut to planting, cultivation and harvesting the Word of God, any more than there is a shortcut to raising crops on the farm. WORKERS are required. There must be EXPERIENCED, WILLING, TRAINED workers. Whatever means we can use we must get the Bible into the minds of our church members. When once it gets there, it will do its work, for it is "able to make (one) wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). "Thy word," writes the psalmist, "have I hid in mine heart, and that I might not sin against thee." "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word," and many others.

The PASTOR'S CLASS is the best opportunity the church affords today to instruct the believers. Groups can be taught according to their ages and reached in a manner afforded nowhere else, and at no other time. This ought to be a slow, deliberate course, with the purpose of giving fullness of instruction, as in teaching a child to swim.

The SUNDAY SCHOOL ought to take into its hands the full responsibility of seeing that every teacher is well qualified to teach the Word of God systematically. How precious are those little ones who so eagerly come to Sunday School! What opportunities await to show them the way of Jesus, their Heavenly Friend! How they love to hear stories from the Bible, and how simple their faith! Here is the opportunity the Sunday School has been waiting for. But alas, if the teacher is unprepared! If the teacher is not instructed in the Word, what hope is there of planting the seed that may be cultivated in later years, to bring forth fruit in years yet to come? I charge every Sunday School leader to take the burden upon himself to improve the standards of the teaching department of his church, or at least to press other responsible workers to do so. From the Cradle Roll to the Home Department there needs to be a renewed emphasis on the basic training of life—study of the Word of God. We have the people: what are we doing with this great advantage?

I would like also to see a more closely related program among the various organizations of the Church. I believe that there is much more to be done than to raise funds to send to some project in order to receive credit for meeting a goal—though these projects ARE important in themselves. A little closer relationship between the Woman's Missionary Society and the Laymen's or-

ganization could do much to promote the entire program of the Church. It is more important to reach out and lay hold on something tangible and relevant to the cause of the organizations, than to hold a meeting every month whether there be anything to discuss or promote, or not. Even here the various organizations should be using their meetings to stress teachings that cannot be demonstrated so well anywhere else. For instance: the W. M. S. has a wonderful opportunity to study the lives of women of the Bible, women missionaries, great church women and their families, et cetera. Apply the same thing to the Laymen's Organization, and to the youth department. The whole of the Bible and the Church as God meant it to be comes to life in a most beautiful fashion! Every facet of life must be emphasized: the mental, spiritual, and social.

The Brethren Youth department of the Brethren Church in Pennsylvania has grown in enthusiasm and numbers under the youth board, headed up by Rev. Woodrow Brant. Brother Brant has been doing an outstanding bit of work, spending his time, money and talents on the youth work, much of which few people know about. The evidence of his efforts, along with capable members of the board are now showing in the youth conference here on the grounds. Let us pray that this work continues to go and grow, and that stagnation in any form be kept from its rich pool of resources! Youth workers are enthusiastic. Let us continue to pray for more—and more—workers and youth.

We commend the Sunday School Board for their fine efforts in keeping our spiritual needs ever before us. The blessings of Camp Juniata are too numerous ever to be tabulated. For this we owe our heartfelt thanks and praise to the Wertz team, Brother Walter and his good wife, Wadena. Year after year the good work goes on, each year improving in many ways over the last. Let us appreciate such leadership, and thank God in our prayers for it.

I thank the Mission Board for their courtesy in inviting me to many of their meetings during the past year, and keeping me informed of their every move. Their decisions and concern in regard to the Levittown work has been superb, under the wise and prayerful leadership of Brother John Golby, and, during his illness, Brother Floyd Benshoff. Their careful and prayerful steps have been rewarded in the progressing work under the indefatigable labors of Brother Phil Nolte on the field. The call has come for consideration of a minister for the field. If we are to move forward with new assurance, a man must be procured for the harvest in that evidently rich field. This would also benefit our two other small churches in the area, Sergeantsville and Calvary, of which Sergeantsville will be without a pastor the first of August. Brother Wilbur Thomas is giving himself to the work of the Calvary Brethren Church, and could also use some help in promoting the work of the Brethren in this area. Let us pray for workers to be sent forth into the harvest. Brethren, we must not fail in our efforts to establish these churches. We can build new churches. We simply need to apply ourselves, and be willing to give ourselves to the task. Nehemiah and his people rebuilt the walls of Jerusalem in a miraculously short time of fifty-two days. But they did it with a sword in one hand and a trowel in the other, standing guard over their labors

through the nights. There were difficulties both without and within the camp, but the work was done. And when they were finished, their enemies could do nothing but be furious. Let us hang our sign over the wall "MEN AT WORK."

We have the resources. We have the people. We have the money. We have the doctrine. We have the Bible. We have Christ! What do we lack? FAITH AND CONSECRATION. Let me illustrate. There was a huge steam locomotive standing on a side rail near a little town. The citizens of the locality desired to see it go. They formed committees to study the situation and needs. Then they came together to see what they could do (note: they held a conference!). One committee gave it a new coat of paint—but this did not make the engine move. Another group replaced the old whistle with a new, bright red one, but still it wouldn't go. Another went over the engine with oil cans and grease guns, and made every joint and bearing lubricated and ready to go. Still the locomotive failed to function. Then came the fireman. He mounted the cab, and with a smile remarked: "All you need to make this engine go is to put some fire in the engine and steam in the boiler."

Of course, you see, the paint made the engine shine; and the whistle gave it prestige; the lubricants made it ready; but it took fire and steam to give it power!

BRETHREN, LET US MOVE!

Johnstown, Penna.



What's Doing
in the
Churches



MATHIAS, WEST VIRGINIA

We were glad to greet Rev. Robert Madoski, Mrs. Madoski and their son, Larry, at the parsonage on Monday evening, July 28. Much prayer and planning had gone ahead of this greeting and this opening night of revival services was full of anticipation.

Straight forward gospel preaching was delivered to the hearts of the congregation. Sinners and saints were uplifted and conviction reigned in the hearts of the seemingly indifferent. Two first time confessions were received in Mathias, one re-dedication and two others stated their desire to unite with the church by letter.

Rev. Madoski also preached during the Sunday worship hour at the Kimsey's Run Church both Sundays. The second Sunday a middle-aged man gave his heart to the Lord, stating that he wished to be baptised and unite with the church.

We feel that the blessings of these two weeks are yet to be manifested and the invisible effects will be felt for some time to come. We only hope that Rev. Madoski has received the same blessing that we here in Mathias received through this revival service.

Claude Stogsdill, Pastor.

CARLETON BRETHREN HONOR
NINETY-YEAR OLD MEMBER

The Cannons of the Civil War had cooled for just three years, and the buffalo were still roaming the prairies of Nebraska when Anna Dunker Rachow was born in Morris, Illinois, July 15, 1868.

She came to Nebraska when three years old with her mother, brother and sister. They came by train to Fairbury, Nebraska which at that time was the end of the Union Pacific railroad. Her father and uncle had come before to make a new home near Strang, Nebraska. They traveled all the way in a wagon drawn by a team of horses—and leading more horses along behind the wagon. The two families lived together until her father had completed a four-roomed home for his family.

Anna started to school at seven years of age—there had been no school to go to any earlier. This country school was called the “Belle Prairie Schoolhouse.” She had two miles to walk with her sister, mother and cousins. When the weather was too bad her mother took them to school in a lumber wagon. All the education she ever received was at this school, and from the Bible.

She related one exciting adventure for the Children when they were returning from school one evening. “We were walking home from school when a sudden flash of lightning came down the creek near our home. One of the boys tried to cross the water by wading but the water was moving too fast. He made it across but he nearly drowned doing it. We ran along the creek and our parents saw us coming from the other bank. They shouted for us to run farther down the creek and run across before the water got there. We were able to outrun the water and so got across the dry creek before the water came.”

When she was nine years old her mother got her first sewing machine. Anna then learned to sew bonnets, dresses, aprons and many other things. (Writer’s note—Anna did the most beautiful hand sewing and when there was a need for Communion clothes to hem or mend we took them to her).



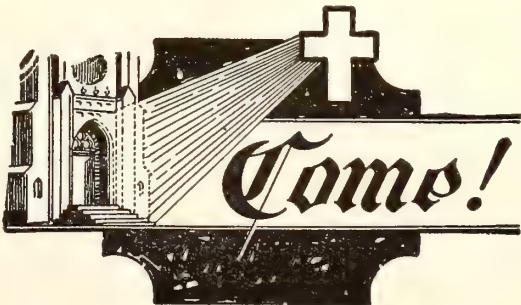
She was married to John Rachow at Hebron, Nebraska in 1887. Their first home was a farm northeast of Carleton where they lived for twenty-five years. When they were living on the farm three children, Charles, Amanda, and Alta were born.

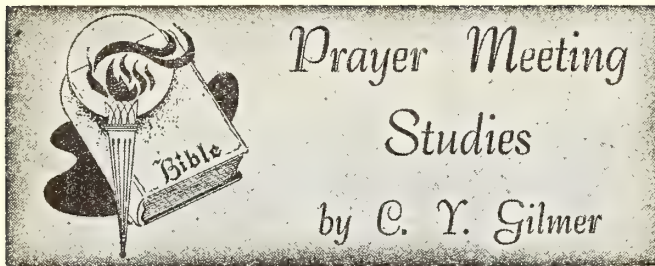
In 1911 the family moved to Carleton where Mrs. Rachow has lived ever since. Mr. Rachow passed away in 1930. She was formerly a member of the Lutheran Church, but in 1916 she was baptized by Reverend Z. T. Livengood and became a member of the Brethren Church. She has now at ninety years lived to be the oldest member the Carleton Brethren Church has ever had.

She was honor-guest at an afternoon party at which the Sunday School class of which she has been a faithful member for over 40 years were the hostesses. Also several picnics. She was physically and mentally able to enjoy all to the utmost. We were so happy to thus honor her. The Lord has really blessed her in her many years of service to her Master.

Jennie Lietsch.

Attend Church
regularly
every Sunday of
the year





THE GOOD SAMARITAN

A stranger traveled the Jericho road,
And the way was weary and long;
His burden grew heavy, his feet were sore,
And his heart was without a song.

Then robbers, wicked and desperate men,
Who lurked in the hedges high,
Wounded him, stripped him of raiment and gold,
And left him there to die.

A priest and a Levite passed that way,
But, though the wounded cried,
With merely a look they journeyed on
To walk on the farther side.

But a certain Samaritan straightway came
To the place where the wounded lay;
With compassion he tended the wounds with oil,
And did so without delay.

Oh, ye who travel the Jericho road
And wounded may be from sin,
Lo! Jesus, the Good Samaritan,
Will make you whole again!

—Wilma W. Burton.

THE PERTINENT MESSAGE of the Good Samaritan (Luke 10:30-35) was used by our Lord in answer to a self-justifying lawyer (vs. 25, 29). Here our Lord censured the priest and the levite because a holiness that is divorced from charity is spurious (1 Cor. 13:1-3). They avoided even their own flesh (1 John 3:17), a Jew very likely. The most condemning fact of their lives is that they did not love God (John 4:20). To their shame a despised Samaritan played the role of a good neighbor (Luke 10:36, 37). Love will find and make a neighbor (1 John 4:7, 8). The proof of our love toward God is our love toward our neighbor (1 John 3:17; 4:21).

The "certain man" represents the natural man in his downward course fleeced by Satan as he seeks to rob all souls (Luke 10:30). Jerusalem was called the city of God, where He had been pleased to place His Name (1 Kings 8:29; Deut. 12:11; Dan. 6:10). This man had turned his back on spiritual blessings and was on his way downward to the accursed Jericho (Josh. 6:17, 18). Historically this road was infested with robbers (1 Pet. 5:8). Jericho stands for the things of the flesh that are under the curse of God (1 Cor. 6:9, 10). Going down speaks of the fall of man from innocence and fellowship with God into sin and the tyranny of evil (Gen. 3:6, 7). Satan has stripped man of every good, manhood, and the power to do right (Rom. 3:19-23). And has left him dead in trespasses and sins (Eph. 2:1). In the 20 miles

of distance between Jerusalem and Jericho there is drop of 4,000 feet with Jericho being a 1,000 feet below sea level.

What the Law and ceremonies could not do a stranger from another land did (Romans 8:3; 5:6). Christ, our Good Samaritan, was hated and despised (Isa. 53:3-5). There was none to help until God sent Himself in the person of His Son (2 Cor. 5:19). The wine He poured into the wounds of sin speaks of the only specific forgiveness, the efficacious blood of Christ (Matt. 26:28). The oil speaks of the soothing and comforting Holy Spirit (John 14:16, 26). Christ brings the saved into His Church, which is symbolized by the inn (Acts 2:47). The work of the Church is to care for the rescued sinner (Acts 20:32). The Samaritan left money with the innkeeper for two day's provisions (Luke 10:35), which speaks of the church age for two millennia (2 Pet. 3:8). As He went away He promised to come again (Acts 1:10, 11). Meanwhile the rescued are fed (1 Pet. 5:20), are resting (Heb. 4:3), are cleansed by the Word (Eph. 5:26, 27), and are looking for His blessed return (Titus 2:11-13). The rescued sinner never fails to testify of the saving grace and power of His Saviour (Psalm 27:13) and to urge others to accept His mercy (Psalm 34:8).

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jerry Flora

THE ALL-IMPORTANT QUESTION

ON THE DOOR of his monastery cell Bernard Clairvaux had this question: "Bernard, what are you here for?" Every morning and every evening as he entered and left his cell the great medieval saint meditated on the purpose of his existence. We too need to ponder our reason for being. Especially is this true of our Sunday schools. What is Sunday school for? Why is it here? What right has it to exist and demand my support?

Basically the Sunday school is the church organized for work. The Sunday school is not in competition with the church—it is the church. It meets in the church building, it is composed of church members, the upbuilding of the church is part of its purpose. Because the Sunday school is the church, it should be controlled by the church; its officers, Board of Christian Education and treasury are to be under church jurisdiction. All Sunday school reports, financial, Vacation Bible School, and otherwise, should be submitted to the local congregation.

Sunday school is not just the church—it is the church organized. Every Sunday school can have three departments at least: children (age 2-12), youth (age 13-24) and adult (age 25 up). The departments in turn are subdivided into classes, such as Beginners, Primaries, Juniors, Intermediates, and so forth. Then there are committees for publicity, visitation, social gathering and all the rest. Guiding the organization are the officers, and behind them stands the Board of Christ

ation. In the Sunday school the local congregation all the machinery it will ever need for upbuilding outreach. Many churches suffer from too many auxiliaries trying to do the work Sunday school should do properly organized.

Why all the machinery of organization? Work! The Sunday school is the church organized for work. The church is not called to do all the visiting, all the witnessing, all the organizing, all the teaching for the congregation. This is the work of the Sunday school. Every church contains potential lay leadership, and the best place to develop it is in the Sunday school. The Sunday school is to reach the unsaved in the community, bring them to Christ and teach them His Word, then train them to go out and reach others.

If the church is properly organized in the Sunday school and carries out its God-given work, then it will produce the evangelistic enthusiasm of the apostolic congregations. "And with great power the apostles gave testimony to the resurrection of the Lord Jesus, great grace was upon them all . . . And the Lord added to their number day by day those who were being saved."



Editor's Note: This is the last of the articles to appear from the pen of Jerry Flora, in this Department. Jerry, who has been employed by the Sunday School Board of the Brethren Church as Office Secretary, while at Ashland, has, for the past several years, supplied these helpful and timely articles each week. Leaving from Ashland Theological Seminary, this June, Jerry is now enrolled as a student in the graduate school of Fuller Theological Seminary, Pasadena, California. With his wife, Julia, Jerry is living at N. Euclid, Apt. 3, Pasadena, California.

The Editor wishes to express his personal appreciation and thanks to Jerry for his devotion to his duty of supplying copy for this column each week. It has been a joy working with him. Our prayers and best wishes accompany Jerry and Julia in their new field of training for service for our Lord and Master.

NEXT WEEK, Jim Rowsey, the new Office Secretary of the Sunday School Board will present his first article in this column. W. S. B.

father boasts gleefully at the dinner table about a sharp business deal or how lucky he was when the filling station attendant forgot to charge him for that extra quart of oil.

It is time our nation returns to the old-fashioned practice of honesty and truthfulness once exemplified by our forefathers. Why should the stories relating to "Honest Abe" Lincoln seem so unusual to our generation? Should not moral uprightness be the norm?

God issues a warning against theft and dishonesty in these familiar words: "Thou shalt not steal" (Ex. 20:15).

There is urgent need for close attention to this commandment, for while the actual act of stealing is looked upon increasingly as vulgar, yet the day is characterized by a multiplication of methods of theft, which men are prone to speak of by any other than the right. "Business acumen," "the habit of trade," "imperialism," are all phrases used under certain circumstances, where the true facts of the case might be exposed in the one, less euphonious, but far more truthful, word theft. (G. Campbell Morgan)

No matter what words or phrases we may use, to take property that rightfully belongs to another is stealing, and this is contrary to God's Word!

God not only warns against theft and dishonesty, but denounces and judges those who disobey Him. In Amos' day there were those who disregarded the warnings of God. Then it was the Word of the Lord came to them: "Hear this, O ye that swallow up the needy . . ."

Like hungry vultures, the men of that day hovered over the poor and needy waiting for an opportunity to devour them. So greedy were they for wealth and material possessions that they could hardly wait until the weekly Sabbath had passed, or the monthly religious festival was over in order that they might resume their search for gain.

Instead of ministering to those in poverty, the spoilers would make them bondmen, buying and selling them like cattle!

Is it any wonder the Judgment of God fell upon these wicked men? "The Lord hath sworn, . . . Surely I will never forget any of their works."

Not all those who have been engaged in dishonesty and oppression will be judged. Some, upon hearing God's warning, have repented and turned heavenward. Such a man was Zacchaeus.

Now Zacchaeus was a little man—so little physically that he had to climb a tree in order to see Jesus passing by in the street, so little morally that he sold himself to the Romans as a collector of their taxes on the Hebrews. (Frank S. Mead)

The most wonderful part of the story takes place when Zacchaeus met Jesus. Christ knew all about this sinful publican. He knew about the little man's habit of excessive taxation. He also knew about Zacchaeus' spiritually-hungry heart—about his longing for a better life. After his encounter with Jesus Christ, his heart was satisfied and his life was changed!

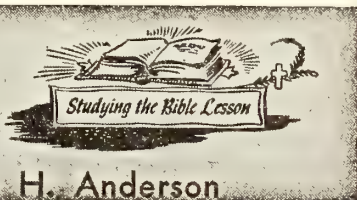
Frank Mead is right when he says: "Jesus struck at the taproot of the evil when He brought scheming Zacchaeus into the Kingdom; you wipe out the oppression of the poor when you make a Christian of the oppressor."

Lesson

Comments

by

William H. Anderson



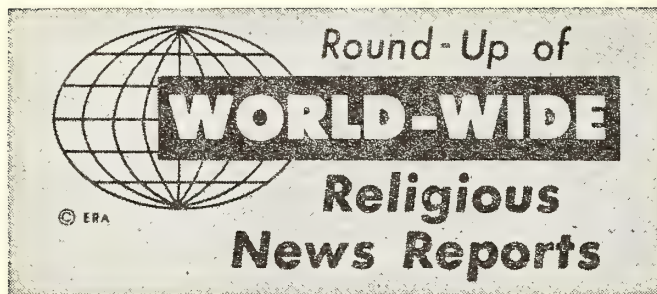
Lesson for September 14, 1958

JUSTICE IN ECONOMIC LIFE

Lesson: Exodus 20:15, Amos 8:4-8, Luke 19:1-10

WRITING IN Social Education, George E. Rotter comments upon an ever increasing practice:

We may well ask ourselves how successful will the school be in teaching honesty when in the home



OBSCENE LITERATURE ENFORCEMENT STRENGTHENED BY NEW SENATE BILL

Evangelical leaders who have been crusading for a law with teeth in it, are pleased with a bill which the Senate passed last July 28 and sent to the House. The bill strengthens the law against mailing of obscene and crime-inciting literature and pictures. The bill would make persons who sell obscene matter subject to Federal prosecution either at the point of mailing or at the place of delivery. Trial must now be held at the place of mailing. The penalty for sending "non-mailable" matter is \$5,000 fine, five years in prison or both.

Enforcement officials asked the change to keep dealers in pornography from using areas in which courts are known to be lenient in defining obscene matter.

Meanwhile, a new crackdown on obscenity started recently by the Post Office Department is taking effect. The Department has obtained mail impounding orders against three alleged peddlers of pornographic "art" and has commenced obscenity prosecution against a fourth. All are in the Los Angeles area.

NEW SCHOLARLY BOOK ON OT SAYS BIBLICAL JOSEPH WORE A CHEMISE

The "coat of many colors" that figured in the story of Joseph and his brethren was a chemise, according to scientifically authenticated pictures published recently in Israel. The famous garment was not a garish, rainbow-hued, pajama-striped robe as depicted in Sunday school plays. This is only one of numerous childhood conceptions shattered in *Views of the Biblical World*, a scholarly work illustrating Old Testament texts with photographs.

The text from Genesis about the envy-provoking garment is illustrated by reproductions of 4,000-year-old paintings. They show that the garb of Canaanite aristocrats, as recorded in Egyptian tomb paintings by artists who were contemporaries of Jacob, was an ankle-length, chemise-shaped gown with colored, embroidered stitches down the sides and middle. Sometimes, sashes with colored, diagonal stripes draped the thighs. Canaanite princes wore such robes in the second millennium B. C., according to an explanatory comment. Hence, when Jacob gave the garment to his next-to-youngest son, it implied that he was making Joseph his heir. This explains, say the experts, why the deed moved the older brothers to murderous hatred.

The editors dealt with about 1,500 other texts in a similar manner. They searched out 2,000 to 5,000-year-old household, agricultural and war implements: reliefs, drawings, paintings, figures, pottery and other artifacts.

These were then photographed in color, together with views of places where the actions took place. The first volume, devoted to the Pentateuch, has been published in an edition of 30,000. Three subsequent volumes, covering the First Prophets, the Later Prophets and the Hagiographa, are scheduled for publication during the year. Cassel & Co., Ltd., of London has acquired rights to a British Empire edition with English texts being printed in Jerusalem.

An editorial headed by Prof. Benjamin Mazar, president of the Hebrew University in Jerusalem, attests the scientific level of the work. Members of the board held long and spirited debates about many of the illustrations, according to Yehuda Makavi, managing director of the International Publishing Company, Ltd. A typical case was the illustration of the text in Genesis describing Jubal as "father of all such as handle the harp and the pipe." After three months of discussion the board chose a Sumerian relief from the third millennium B. C. The relief, which is at the Oriental Institute of the University of Chicago, depicts a figure waving an object that looks like a hall tree. He is assumed to be the conductor. A keen eye can discern two harpists, a drummer and a trumpeter.

Work on the book started early in 1955. The editors assigned six undergraduates of the Hebrew University to comb the Scriptures for "perceptive" passages, capable of illustration. Their choices were distributed among specialists. Those referring to animals went to Prof. S. P. Bodenheimer, the zoologist. Dr. Michael Even-Ari, vice president of the Hebrew University and botanist, dealt with texts referring to plant life. Mr. Gen. Yigael Yadin, former Israeli chief of staff and archaeologist, was the expert on ancient implements of war. Thousands of pictures were sifted by the experts and the editorial board before the material was ready for publication.

AFRICAN NATIVE AT BRUSSELS FAIR POINTED EUROPEANS TO HIS SAVIOR

One of the oddities of the Brussels Fair during the month of June was the spectacle of a Congolese Christian seeking to win white people to faith in Christ. The sight was all the more interesting since the witnessing was not being done in connection with any of the eight or nine exhibits sponsored by religious organizations, but within the official Belgian Congo exhibit itself.

The story was revealed in a personal letter from Missionary Herbert Jenkinson who serves in Africa with the Unevangelized Fields Mission. He wrote: "Not many years ago, away in the heart of Congo, a dear Congolese Brother in the Lord introduced me to a young man who had just led to Christ. Last week I saw that same young man giving the Gospel to white people at the great Brussels Exhibition."

That young native, Asani, is one of UFM's twin brother evangelists from the Bongondza area of their Congo Field. Asani and his wife, Bertha, were in Belgium as guests of the Government which is celebrating the 50th anniversary of the annexation of the Congo. As part of the celebration, one outstanding couple from each Protestant mission working in the Congo was brought to Brussels. Asani and Bertha represented UFM. (In F

only 1 per cent of nine million inhabitants are
stant. There are just 150 pastors and evangelists
200 places of worship in the entire country.)

uni, according to Jenkinson, knows a certain amount
rench and was not afraid to use it in Brussels. He
ted that often during the month he was at the Ex-
on people told him they were surprised to learn
there are so many Protestant Christians in Congo,
there are so few in Belgium. His reply: "In
o the missionaries have come with the Word of God,
lated it into our language, taught us to read it and
t into our hands and its message has transformed
ives."

ne of the Christians Asani met at the Fair told him
the reason there are so few Protestants in Belgium
because there were so few pastors. "What difference
that make?" replied Asani, "Every Christian ought
witnessing, that is what we teach our Congo Be-
s, and that is why the Gospel is spreading faster
than here."

kinson's reaction: "What a thrill to see a Congolese
er, born in paganism, now pointing Europeans to
aviour—Are missions worthwhile?"

PRESIDENT EISENHOWER KEEPS PROMISE, DECLAINS OCT. 1, NATIONAL PRAYER DAY

keeping with a promise he made last year, and in
with a Congressional resolution, President Eisen-
r has set aside Wednesday, October 1, as a National
of Prayer. He asked citizens of all faiths to join
n praying for the nation and for peace in the world.

e proclamation was in answer to a Congressional
ation asking that a day other than a Sunday be set
each year when the people "may turn to God in
er and meditation at churches, in groups and as in-
uals."

st year, the President told a New York pastor that
as "astonished to find, upon going to my own church
30 that morning (last October 2), that only a hand-
f people were present." (The nationwide ignoral of
presidential proclamation last year had been noted
any preachers and newspaper editors, most of whom
honest enough to place the blame where it be-
d—on their own doorstep—since they had neglected
rovide adequate publicity.)

e President's reaction last year came in a personal
r to Pastor Henry H. Heins of St. Paul's Lutheran
h, Liberty, New York, who had reported that only
ersons came to his church to pray. In answer to Mr.
s appeal that something be done this year to make
e more fully aware of the observance, the Presi-
replied that things had not been much better in
ington. Promised President Eisenhower: "So far as
government is concerned, I shall see what can be
in the future from our end to make certain that
information is widely disseminated. Incidentally, cer-
of my associates hope that the first Wednesday in
er can be built up as a tradition for the national
of prayer."

Announcing the proclamation, the White House said
it was the President's intention for the remaining years
of his term to designate the first Wednesday in October
annually as the National Day of Prayer. This will be
done, it was explained, "so that some clergymen who
missed seeing past proclamations will know in advance
when the observance will take place."

120-FOOT OZARKS CROSS PROJECT BEING AIDED BY 425 PIG-GROWERS

Illinois farmers will send \$30,000 worth of pigs to
market this summer so that a giant cross will stand on
Bald Knob Mountain in the Illinois Ozarks. The cross is
the dream of Wayman Presley, 60, a rural mail carrier
who conceived the project "to show the world America
is united in its devotion to God."

First-stage construction has already begun and Mr.
Presley and his friends hope the 120-foot illuminated
cross will shine over the Ozarks by 1960. But it will
cost 200,000 and the fund-raising campaign, started in
1951, has netted only \$132,000 so far. A good chunk of
the extra money needed will be supplied through the old
Southern Illinois knack for raising pigs.

So far, 425 farmers have raised one or more pigs for
Mr. Presley's cross and sold them for \$12.00. Another
\$30,000 worth of "pigs for the cross" will be ready for
market soon.

ANNOUNCEMENTS

PENNSYLVANIA DISTRICT BRETHREN YOUTH RETREAT

Laurel Hill State Park
September 12-14, 1958.

Total cost is \$5.00, including
Room, meals and Registration.

W. B. Brant.



ATTENTION ALL BRETHREN

The Northern California District Mission Board
would like to have the names and addresses of
all Brethren people living in California. Please
forward such information to Rev. Milton M. Rob-
inson, 708 W. Yosemite Ave., Manteca, California.

PASTOR NEEDED

The Brethren Church at Burlington, Indiana, will be
in need of a Pastor the first of November. Interested per-
sons should write:

Mrs. Laurence Rinehart, Ch. Sec.,
Rt. 1,
Kokomo, Indiana.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

GOALS CERTIFICATES

BRETHREN YOUTH groups in the local churches who made all 12 goals that are required to become **Honor** societies. These groups that were Honor Societies for 1957-58 were:

Gretna
N. Manchester, Senior
Louisville, Junior
County Line

B. Y. C. groups that made 10 out of the 12 required goals become **Banner** Societies. Those groups that were Banner Societies for 1957-58 were:

Teegarden
Johnstown III
Milledgeville
N. Manchester, Junior
Lanark, Senior
Ashland, Senior
Louisville, Senior
N. Manchester, Intermediate
Fremont, Senior
Dayton

YOUTH CONFERENCE—THEME AND DISPLAY

Youth Conference emphasized the 250th Anniversary of the Brethren Church with the theme, "**Count the Cost**," which was taken from Luke 14:28. Our theme hymn was written by our founder, **Alexander Mack**, and pointed up the idea with its title "**Count Well the Cost**."

The display in the Little Theater, where the Youth sessions were held, depicted the choice a young person has to make with his life. A wall of bricks, representing the person's life, is to be built either with good materials or bad materials. On each side of the "Life" wall was a list of possible building materials such as Lying, Deceit, Dishonesty OR Kindness, Faith, Love. The young man shown was building his Life wall with the available bricks. "**Count The Cost**" was placed in big letters across the top of the Life wall scene, with the Bible verse from Luke.

YOUTH ATTENDANCE AND PROJECT

1953 was one of the biggest Youth Conferences of recent years. The final accounting finds **230** registered as Youth Delegates. We are looking for an even bigger year in '59.

The National Project for 1957-58 was to raise \$4,000 to X-Pand Summer Crusading. On Saturday morning of Conference the Project money was gathered in. The official count at this time is **\$4,456.14!** We went over the mark and God will surely bless the money as it is used to further the Summer Crusading program. A complete breakdown as to how much each church gave will come out soon.

FLASH: The **OUTSTANDING** boy and girl delegate to Youth Conference were: Gary Bargerhuff from the Loree, Indiana church and **Kay Albright** from the Nor Georgetown, Ohio church. Congratulations, kids!

ANOTHER SUCCESSFUL PROJECT

Under the excellent guidance of **Richard Kuns** the "**Food for the Faithful**" project has been a success. **\$247.16** has been received to date for the food and great number of canned goods were brought to Ashland during Conference. We are sure the Brethren Home Flora, Indiana will greatly appreciate receiving the food and money for food. Our thanks go to all who contributed to "**Food for the Faithful**."

COMMUNION AND BANQUET

Friday evening, after the general conference session, the Youth went to the Park Street Church where they partook of Holy Communion. There were **194** present to be led by **Rev. William Anderson**. The candlelight Communion was one of the most impressive and most meaningful Communions ever seen by those present. Because of the talks given on Communion as well as the study each of the five groups in Youth Conference made on Brethren Doctrines, the ordinance held more real meaning for our young people. At the banquet Saturday evening there were **210** present, and all the awards for the year were handed out by **Phil Lersch** and **Margaret Lersch**.

PROJECT—1959

The Youth Conference, catching a vision of needed church expansion, rose up to pledge support to the Phoenix, Arizona church work. The National goal for 1959 will be **\$5,050.50** for the work at Phoenix. A lot of hard work must be done between now and next Conference time, but we are certain that the young people will not forget the urgency of getting out the Gospel of Jesus Christ.

PROGRAM—MEN AND DOCTRINES

This has been one of the most significant Conference programs—program wise—that has been held recently. Our young people were divided into five groups—each assigned to study the life of one of our founding fathers. These men were **Alexander Mack**, **Alexander Mack, Jr.**, **Peter Beck**, **Christopher Saur**, and **Henry Holsinger**. The latter part of the week found these groups studying five Brethren doctrines—Baptism, Laying on of Hands, Love Feast and Feet-washing, The Eucharist, and Anointing with Oil. Thursday evening the groups presented their material on the five men and on Saturday afternoon they portrayed the five doctrines. These were excellent presentations. Just ask your young people about any of the men or doctrines they studied. You may be surprised to find that they can tell you something you didn't know about them.

The Women's Corner

by Helen Jordan

A WISH

For a few friends who understand me,
 For a work to do that has real value and gives zest to
 life.
 To be glad for life because it gives me the chance to
 love, to labor and to understand the truth, beauty and
 goodness of God's creation.
 For a young outlook on today through the wiser eyes
 of yesterday's experience.
 To look beyond the threshold of mundane activities and
 find a few moments of quiet within myself. There are
 many facets of silence which inspire the listening heart.
 To be the captain of my soul, and may it be a coura-
 geous, beneficent soul.
 To love mercy, do justice and to walk humbly before
 my Lord.
 For an understanding heart and the spirit of grati-
 tude.
 That, when facing West the far horizon will not be-
 wilder me, because I have lived each day within its
 measured hours, keeping busy with needed tasks.
 To be satisfied with my possessions, but not contented
 with myself until I have made the most of them and glor-
 ified myself.
 That, for all the oil that has been poured into the lamp
 of my life I may return a glowing flame.

Mrs. J. Allen Miller,
 Ashland, Ohio.

Items of General Interest

MAURERTOWN, VIRGINIA. Dorothy Ritenour, Church
 Secretary, writes as follows: "The Maurertown Brethren
 Congregation has unanimously called Rev. Robert Hoff-
 man, of Smithville, Ohio, as Pastor. Rev. Hoffman has
 graciously accepted this call, and will move, with his
 family, to Maurertown about September 15th, to take up
 his duties."

McGAHEYSVILLE, VIRGINIA (MT. OLIVE). Brother
 Milton M. Robinson, was the guest speaker in the Mt.
 Olive Church the evening of August 17th.

WASHINGTON, D. C. The morning of August 24th,
 Mr. Lewis Deprew, Secretary of the Washington Chris-
 tian Business Men's Association, was the speaker in the
 Washington Brethren Church.

LINWOOD, MARYLAND. Pastor Bruce C. Shanholtz
 was on radio WTTR, Friday, August 15th, as devotional
 speaker.

JOHNSTOWN, PENNA. (SECOND). Christian Busi-
 ness Men's Committee member, Carl Howard, was the
 August 24th speaker in the Second Brethren Church.

DAYTON, OHIO (HILLCREST). The Laymen con-
 ducted their public service on August 17th, with Harvey
 Skiles as speaker.

TIOSA, INDIANA. Brother Wayne Swihart writes: "I
 am completing seven years with the Tiosa Brethren
 Church on September 28th. On October 5th, Brother J.
 Edgar Berkshire will become the new pastor.

"At the time of resignation, we thought it would be
 necessary to move the family to a new location. However,
 the Lord has provided an appointment with Valparaiso
 University as assistant professor in the department of
 education.

"We will continue to live in Valparaiso, and I am avail-
 able as commuting pastor, supply preacher, guest speaker,
 or week-end evangelism."

Brother Swihart's address is: 251 W. Jefferson St.,
 Valparaiso, Indiana.

Mrs. Otto Kath, Church Correspondent of the Tiosa
 Church, reports: "The Tiosa Brethren wish to report that
 a one-week vacation Bible School was held May 26th-
 30th, with an average attendance of 41. The Theme,
 'How Great Thou Art,' was used by each department.
 The childrens' offering went to the Kraft twins in Ni-
 geria.

"Brother Wayne Swihart, our pastor, baptized four
 children on August 10th, each one having made their
 first confession at Camp Shishewana."

ELKHART, INDIANA. Brother Walter Lichtenberger
 brought the message in the Elkhart Church the morn-
 ing of August 24th.

WABASH, INDIANA (COLLEGE CORNER). Brother
 Bright Hanna reports the reception of six new members
 into the church on August 10th.

MEXICO, INDIANA. Brother Floyd Sibert, of Burling-
 ton, will assume the pastorate of the Mexico Brethren
 Church about November 1st.

CHEYENNE, WYOMING. The Cheyenne Brethren
 have been engaged in a Revival Meeting, which began
 August 24th, with Evangelist Eugene Smith, as speaker.

COMING EVENTS

JOHNSTOWN, PENNA. Second Brethren. Revival Ser-
 vices—Sept. 7-14—Rev. Clarence Stogsdill, Evangelist;
 Rev. Harold Barnett, Pastor.

CORINTH, INDIANA. Revival Services—Sept. 7-14—
 Rev. Austin Gable, Evangelist; Rev. William E. Boyer,
 Pastor.

McGAHEYSVILLE, VIRGINIA. Mt. Olive Brethren.
 Evangelistic Services—Sept. 1-14—Rev. Clarence Fair-
 banks, Evangelist; Dr. John F. Locke, Pastor.

WARSAW, INDIANA. Revival Services—Sept. 15-28—
 Rev. J. D. Hamel, Evangelist; Rev. C. Y. Gilmer, Pastor.

Stewardship and Evangelism

YOUR BEST INVESTMENT

By William Kramer

No. 15T1733

\$.35

This little 72-page booklet will be most helpful to churches wanting to instruct potential members in the duties and responsibilities of church membership. Divided into four sections: Importance of putting God into all thinking and planning; What the church gives to its members; What the member can do for the church; and Answers to excuses given for not uniting with a church. "This splendid little pamphlet . . . will prove a useful guide for presentation to applicants for membership in almost any evangelical Christian denomination." — *Eternity Magazine*. 72 pages, 4×5½. Paper.

(Packaged, 25 — 2 lbs., 1 oz.)



THE APPROACH TO THE UNCHURCHED

By Philip Lange

No. 15T1032

\$.40

How do you answer the unbeliever whom you hope to win for Christ? How do you approach Mr. Agnostic, Mrs. Faultfinder, Mr. Miser, Miss Nomad, unchurched friends for Christ . . . but you are not always certain of the methods and techniques best suited? Here is a book by Philip Lange, with practical pointers and helpful suggestions for personal missionary efforts. 70 pages, 5×7½. Paper.

(Packaged, 10 — 1 lb., 8 oz.)



THAT I MAY BE HIS OWN

By R. C. Rein

No. 15T1724

\$.60

As Christians we are stewards, or keepers, of God's goods. All that we are, and all that we have, has been given to us by God. This booklet is an organized course of study of Christian stewardship. It is divided into twelve expository lessons, each lesson being followed by questions for discussions and suggested memory selections. Planned and written for the confirmation class, Christian youth organizations, or adult study groups. 79 pages, 5½×8½. Paper cover.

(Packaged, 20 — 4 lbs., 7 oz.)



Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio



The Brethren EVANGELIST



Official Organ of The Brethren Church

When Will Our Lord Come ?

Perhaps He will come at the dawning
Of a beautiful summer day,
When the birds and flowers are awakening
To welcome the sun's first ray,
And the eastern sky will brighten
With the light of the dawn's caress,
And herald the swift arising
Of the "Sun of Righteousness."

Perhaps He will come at the evening,
When, weary of toil and care,
We rest and watch as the darkness
Creeps o'er the landscape fair,
And behold the stars in their beauty
Shine forth from their depths afar,
But their radiance dims in the glory
Of the "Bright and Morning Star."

And perhaps He will come at midnight,
When earth and its dwellers sleep,
When over the mountains and valleys
Broods a silence vast and deep,
And the trump of the great archangel
Shall awaken the slumberers there,
And His saints will be caught up together
To meet the Lord in the air.

But whether at dawn or evening,
At midnight or sultry noon,
And whether awake or sleeping,
And the time be distant or soon,
May I live so that I shall be ready
With joy my Saviour to meet,
And feel no alarm at His coming,
But hasten His heralds to greet.

DISTRICT CONFERENCES MEETING SOON

CENTRAL DISTRICT:

Springfield, Illinois

September 25-28

Rev. George T. Ronk, Moderator

MID-WEST DISTRICT:

Ft. Scott, Kansas

October 9-12

Rev. Frank W. Garber, Moderator

Vol. LXXX

September 13, 1958

No. 36

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

GENERAL CONFERENCE ECHOES

By the Editor

GENERAL CONFERENCE, this year, was a great blessing to many. We wish it were possible to pass on to all Brethren who were unable to attend, the many wonderful blessings which came to those who were able to attend. In these columns, for several weeks, we are endeavoring to bring to the brotherhood at large some of the highlights, and high points of the week.

Last week, we mentioned some of the attendance and financial figures. Now, we would like to bring comment on some of the addresses heard during the week.

Vice-Moderator, George W. Solomon, who brought his message on Monday evening, to one of the largest first-session audiences, chose as his subject, "The Weightier Matters," using Matthew 23:23 as his text. He said, in part:

"History does not reveal her greatest treasure if she only affords us pleasure. If we cannot profit by mistakes of those who have gone before us, we miss the point of history." Using the phrase "The weightier matters of the law, judgment and faith," and the idea of this being the 250 anniversary of the founding of the Brethren Church, Brother Solomon pointed out that spiritual famine and times when the Word of God was dear have brought about changes in God's people. He stated that the great danger in the religious life of any people is not opposition and persecution but rather the blending and confounding of Christianity with pagan religions. He noted that the founders of the German Baptist Church (Brethren Church) found first-century Christians to be believers in Scriptural truth; in prayer, in living spirit-filled lives; in living lives of obedience; that they found the Bible spells out the criteria for discipleship in the letters L-O-V-E.

Rev. Solomon continued by saying that in 1883 the Progressive Brethren moved to continue in these ways of the first-century Christians and Mack and his followers, the way of Love, Obedience, Prayer and Bible Study. He further emphasized that there is a spiritual famine in the world today, that the Word of God is dear to God's people, and that many people are looking for spiritual health without using the vitamins that are gained from Bible Study and Prayer.

His closing thought was: May we rejoice in the history of our Church, BUT may we never be found sacrificing "The weightier matters" for a powerless faith of Godliness; may we be found rooted and grounded in the Gospel of Jesus Christ and permit these "other things" to find their rightful place.

We plan to publish Brother Solomon's message in the *Evangelist* before too long. Brother Delbert Flora's Moderator's address, given to Conference on Tuesday morning, has already appeared in the *Evangelist*. We hope also to publish in the *Evangelist*, the three "Brethren Heritage" messages delivered by Brethren Clarence F. Banks, Albert Ronk and Charles Munson.

On Wednesday evening, Rev. Sherman Williams, of the Convention Department of Scripture Press, brought his message, on the subject, "Essential Elements of a Good Sunday School."

Rev. Williams opened his message with a quotation from Paul Harvey: "With daily increasing clarity, a line may be drawn between that portion of the earth which believes in God, and that opposing portion which believes in communism. Reluctantly we must concede that the Communists have been winning a 100 million additional converts every year since the Big War. If they are able to strengthen the conviction of their oncoming generation, while the faith of our own is neglected, we have no assurance of survival." Thus our churches must have good Sunday schools in order to teach our people the Word properly and that they might grow spiritually thereby.

First of all the good Sunday school must have a "Vision of Need," the Reverend emphasized. "Unless we can catch this vision, we will do no good in our Sunday schools. The second basic element is work. We must 'grasp and grip.' Unless you hold what you gain, you haven't done your responsibility."

Rev. Williams went on to say that "We must pray, if it all depended on God and we must work as if it all depended on us." The third element is good teachers because we are not dealing with "stocks and bonds" but eternal souls." The fourth element is good organization and the fifth and final point Rev. Williams outlined adequate facilities. "You must multiply by dividing, make plenty of room or else your Sunday school will come down to the size of your facilities," he said.

He closed by reminding all Christians that they are writing the Gospel each day by the things they do and say.

(Continued on Page 9)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

The Promise Of His Coming

AMIDST THE THREATS of war and rumors of war, the reality of a recession, seen and unseen, there is an important aspect of our Christian experience and future which we must not lose sight of, for any reason.

Basic in the faith and hope of the true Christian is the promise that Christ is coming to receive His saints unto Himself. This is the Christian's hope, spurring him onward in two avenues of activity. First, the strengthening of his own faith, and second, the increased effort in witnessing to the lost.

Christ said He was coming again. Visionaries of the ages since Christ so promised, have envisioned a world of peace and liberty, worked out by the efforts of "men following Christ," and eventually resulting in Christ's causal return to dwell among men. Others have likened the return of Christ to an esthetic form in which individuals are brought to a knowledge of Christ with the result that Christ "returns" to earth in their lives. Still others will insist that Christ lives on in the hearts of men, as for instance, do the ideals and heritage of our ancestors live on in us. So many different theories and ideas seem to press upon us concerning His return and dwelling upon earth, that unless we find our answer in the Word of God, we are confused and perplexed.

Fortunately, for the Christian, there is clear and concise explanation of the method of His return. We speak of Christ living in Christians today, and that the world is to see Jesus in our lives. This is accomplished when we give our hearts to Christ, receive remission for sin, and seek the indwelling of the Holy Spirit. When the spirit enters our heart, He empowers us to forsake sin and live for Christ. It is God dwelling in us; Christ thus dwells within us through the Holy Spirit. Thus we are to be good witnesses for Him.

Yet there is still the promise which Christ has made of a visible return to earth. We see Christ today only as evidenced in lives dedicated to Him. Acts 1:9-11 gives indication that even as Christ,

in bodily form, left this earth in a cloud of glory, He will likewise return. So we Christians are to look for a bodily, visible return of our Lord. It is a definite experience to come, if not in our lifetime, then in some future moment known only to God. The matter of His coming for His saints is described in I Thess. 4:13-18.

The fact we are to remember regarding His coming for His saints, is that it could occur at any moment. World conditions are ripe for this event to take place. Hearts of men are failing them for fear; nations are making war with one another; there is famine, pestilence; children are disobedient of parents; men are lovers of pleasure rather than lovers of God; men have a form of godliness, but deny the power thereof. (I Timothy 3:1-6).

So, Christians should watch, have their houses and affairs in order. No, we don't mean only material things, but rather, their spiritual "houses,"—their relationships with one another, their relationship with God. Would you at this moment be eager to meet Him "in the air" and to meet all other Christians you know, face to face?

It is good to know with all there is of unrest about us that there is this promise of His coming to take us home to be with Him. It is dreadful to think of those who will be left behind. Is such a thought dreadful enough to spur us to further and more zealous Christian witnessing?

Yes, Christ is coming back to earth. But first He must come and take His saints out of this world, raising those who have "died in Christ;" then He must purge the earth and make it clean; then with his saints return to earth to reign. Your position now? Be ready, watch; then work at this business of winning souls for Him, and you can meet Him, conscience clear. W. S. B.





Brethren Church History

by Rev. Freeman Ankrum



MARYLAND'S HIGHLAND BLESSING

THE SUNDAY AFTERNOON was rainy, when accompanied by Mr. and Mrs. Emerson Harshman, of St. James, as guides; the writer, along with Mrs. Ankrum and Ralph Hutzell, wended his way over into Frederick County, Maryland. The road led by the rippling Catoctin, up by the Grossnickle Church of the Brethren, then the final climb. Up and up we went until the Altimeter registered 1,200 feet. Here we found ourselves upon a plateau, where once lived in the trying days of the Civil War, a determined German by the name of George Blessing. We were fortunate in our guides, as this was the boyhood community of Mr. Harshman. It was long, and still is, the abiding place of numerous relatives both of himself and Mrs. Harshman. She was Iva Frushour before her marriage. Both attended the Grossnickle church in other days. Mr. Harshman was a pupil of the late Mr. Upton Grossnickle in the Sunday School. Mr. and Mrs. Harshman are now active and faithful members of the St. James Brethren Church. Their comfortable home is a short distance south of Hagerstown.

Rolling back the years, we come to the summer of 1864. Those days were days of uncertainty, when no man knew what the day would bring forth. It was not always easy to separate the facts from the rumors which flew from farm to farm, and village to village. This was the time when General Lew Wallace, who later on was to become famous for the writing of "Ben Hurr," was marching west from Baltimore. General Early of the Confederate Army was headed east. They met in battle upon the banks of the Monocacy River. While this was not credited with being a major battle, it nevertheless brought consternation to the North. It is perhaps not out of place to state in this connection that a young soldier by the name of McKeldin was in the battle of the Monocacy. His grandson, the present Governor Theodore R. McKeldin of Maryland, some years ago told the writer: "We always thought that he fell in the battle of Antietam, until a few years ago we discovered in an attic the information telling where he fell." However he

is buried in the National Cemetery at Sharpsburg, and the writer has located his name upon the burial list.

General Early marched from Hagerstown to Frederick through the Middletown Valley, long a territory occupied by the Dunkard people. As he marched he supplied his wants from the country, taking what he needed or could find. Small squads of cavalry were detached and sent through the coves and creek valleys, and especially to the fertile Catoctin valley, to gather supplies such as horses, mules and cattle. Horses were to the army of that day what the truck, the tractor, the aeroplane and automotive equipment is to the present day army. Also to the farmers, horses and mules were an absolute necessity to the farmers. Without them everything stopped, and farming as well as transportation was at a stand still. The saddled, starved and worn out horses often left for the fine or good ones taken were usually of little or no value.

Soldiers entered the thickly settled community around the Grossnickle church, near Ellerton. The frame church had been built in 1847 and was the center of a thriving community. Just a little way to the north lived the Grossnickle family, from which the church received its name. Here young Upton lived as a boy. It may be recalled that his history was written for *The Brethren Evangelist*, in the article which appeared December 8, 1918, following his 100th birthday. The specific subject was "The Dunker Centenarian." He passed on soon after his 101st birthday and is buried along side many of his family and companions of other days on the hillside above the Grossnickle church.

One of Early's squads met a boy by the name of John Bussard. This lad later on was to become a Minister of the Brethren or Dunker church. He was interviewed by the soldiers who asked where the farmers had secreted their horses. The lad, perhaps somewhat frightened, not knowing what the outcome would be, replied, "that he did not know." Not to be discouraged, and experienced in much foraging, they finally located the horses in a wood

eat in a deep hollow. Levi Kesselring, the man in charge of the horses refused to surrender them. He held his gun as though to shoot when one of the soldiers took a shot at him. Kesselring returned the fire wounding two of the soldiers. This discouraged them and leaving the wounded men upon their horses, the wounded were carried to the village of Middletown, where they died that night. The large white spired church was used as a hospital during the battle of South Mountain. Kesselring was not a member of the Dunkers.

On Saturday, July 9, the same day as the battle of Monocacy, a squad of soldiers approached the barn of George Blessing, intent upon securing fresh horses. Blessing has been styled "The Hero of the Highlands," because of the events which followed. At the time when the soldiers approached, Blessing along with his son, Lewis, a daughter, Sara, and three hired men were in the harvest field. They gave the names of the three hired men, because there are those in this section of Maryland who can look back to some of them. The men were Cornelius Dentiman, William Hartsook and John Gaver.

About 10:00, the daughter of George Blessing came running to the harvest field with the word that "the rebels are coming to your barn." Blessing, a descendant of General Von Blessing of Germany—said to his men, "All who are cowards should go, and the ones who are brave, follow me." Lewis and John T. Gaver accompanied him to his house. The old man had nine guns and a good supply of ammunition. Seeing a soldier trying to break down the stable door, they, the father and son both shot. The soldier fell and four others started to run. They left two others. The wounded man was placed on the second floor. Rumor or tradition has it that the men were buried in the road, and vehicles driven over the graves. The soldiers that fled had gone for reinforcements.

Soon a squad appeared estimated to be approximately twenty men. The old man took up his position among a group of cherry trees in the orchard. Placing his hat on the ramrod he drew their fire. After each shot he would drop his hat causing them to think that a man had fallen. Tiring of this the soldiers sent men whom they had captured, civilians, to Blessing (they of course did not know his name), and see how many Yankees were in the company. After some time in spite of threats of being shot by Blessing one of the men returned to the soldiers and reported that "there is a Yankee in every fence corner waiting to kill the last one of you rebels." They departed in order to collect a larger squad.

Late that afternoon the word reached General Cole, who had the responsibility of protecting the Middletown valley, that Blessing was having a hard time with the rebels. Some seventy-five boys in Blue were dispatched to relieve the old man. It was perhaps about 5:00 in the afternoon when they were seen coming. It may be that the old gent did not have the eyesight of the days of youth and so was unable to distinguish between the faded blue and the worn Gray, and was prepared to still battle them out. John Gaver was on watch on Gilbert's Hill and walked out when Blessing raised his gun to shoot. He called out, "Don't shoot, grandfather, this is Colonel Emerson and his men who have come to protect you." The Colonel turned to his men and said, "Three cheers for Blessing, the old tiger and hero of the Highlands."



THE GEORGE BLESSING HOME

—Photo by Freeman Ankrum.

The soldiers sent out to aid the old German spent the night in the Blessing home and after they had had their breakfast on Sunday morning they were assembled on the steps of the house while the old man opened his leather-backed Bible, and after reading the 91st Psalm, offered prayer. With quavering voice he thanked God for His protection. The prayer closed, the chorus of men sang "Praise God From Whom All Blessings Flow." As the melody died away there upon the hilltop, that Sunday morning, the army moved away upon its march which for many of them was a march to death.

There is a local tradition that there were three Rebels killed during the Blessing episode; that they were buried some distance away below an old watering trough, near the swamp. When peace time came their bodies were reported to have been taken up and buried elsewhere. It should be stated here that Blessing was not a member of the Dunkers, but was a Lutheran. Many of his children united with the Brethren at the Grossnickle Church and have lived for their Master just as heroically as their father lived in defense of his home and property.

The climb we made that rainy Sunday afternoon took us from the swift flowing and talkative Catoclin, up what is known today as Rum Spring Drive. Leaving the hard road we made our way to the flat where nearly a century ago the events previously mentioned took place. There have been numerous barns built there since Blessing's day. Apparently this has been a hard farm on barns. Lightning, and threshing fires have burned them down. In fact Jerome Gaver, an Uncle of Mr. Emerson Harshman, my guide, lived for a number of years upon the place and himself built three barns. The present house is the original though from time to time some remodeling has taken place.

The old stone spring house from which the Blessings carried their water, and cooled their milk and hardened their butter is a mass of ruins. Naturally there are no signs of the Cherry orchard. The scene was quiet and peaceful as we were forced to view much of it from the protection of the car because of the elements. Nevertheless imagination could play an important part. The ad-

joining farm is owned by Upton W. Grossnickle, a son of the late Upton Grossnickle, previously mentioned in this article. The writer was interested in knowing from Mrs. Emerson Harshman, who is the daughter of the late Martin Frushour, that her parents when they were first married lived upon the senior Grossnickle's farm. Mr. Frushour was by trade, a blacksmith and a wagon maker and worked at it and aided on the farm. This was a practical trade for those days so far away.

The old Grossnickle farm is still well kept up. There is a house in the corner of the yard of fair size, in which they cooked, ate and lived. Nearby is the old bake oven in which bread was baked for the soldiers by Upton's mother. There is a large stone house which was used only for sleeping, and perhaps the parlor opened when there was company. Mrs. Harshman told how the youngsters when they were ready for bed removed their shoes and ran swiftly across the yard to the upper house. Even though the weather was cold, they ran just the same. Perhaps they made better speed when there was frost on the ground. In interviewing Mr. Upton Grossnickle, Jr., in his home on the hillside just above the Grossnickle Church, he stated that his father had told him many stories of the dark days when boys in Blue marched south and boys in Gray marched north, many of them never to return home again, but to find graves upon what to them was foreign soil.

The Border states were doomed to more than their share of grief during the Civil War. Churches were disrupted, families broken up never more to be united. In fact, going back to Mother's Day, as now observed in the land, it was brought about to a certain extent because of the bitterness which followed in the vicinity of West Virginia near Clarksburg, when the men who had served in both armies returned to the scenes of their boyhood. Anna Reeves Jarvis was the daughter of a Methodist Clergyman and circuit rider. She was tired of the bitterness and hate among so many in her West Virginia town and decided to try to do something about it. She planned a day which she called a "Mother's Friendship Day." The venture went a long way toward her goal. Union and Confederate veterans received special invitations to attend. One who was there reported that it was an inspiring sight to see men in gray and men in blue shake hands and say, "God Bless you, neighbor, Let us be friends again." It was her daughter, Anna, born in 1864, who was to later on following the death of her mother in 1905, take the steps which resulted in "Mothers Day" as we now observe it.

Thus it just happens that the founder of Mother's Day, was born the same year as the Blessing incident. So the wounds were healed that boded no good to the West Virginia community because of the love and devotion of a Minister's daughter. Maryland had much to bear because of being a Border State. Maryland had many men in the uniform of the Gray as well as the uniforms of Blue. If the reader should visit the Antietam Battle field, stop your car in the Northern section of the field. Just across from the foundation of the Little Dunker Church, of Civil War days, you will discover a beautiful and massive monument. When you come to it you may be surprised to see there side by side honor to those divisions, Blue and Gray from Maryland, who fought upon this field that September in 1862, in defense of

those principles they thought right and worth preserving. You will find this bronze marker affixed to the granite

**ERECTED BY
THE STATE OF MARYLAND
TO HER SONS
WHO ON THIS FIELD OFFERED
THEIR LIVES IN MAINTENANCE
OF THEIR PRINCIPLES.**

As far as the writer knows, this monument is unique in its purpose. The men who fought there, were fortunate enough to have escaped the dangers of battle have all long since answered the last call, their descendants are bothered about problems of day, which to them at times cause them to forget sacrifices of the boys of the day which will soon be marked by the passing of one hundred years.

The old Blessing farm which was the scene of action mentioned in the beginning of this production



**EMERSON HARSHMAN, at the
GEORGE BLESSING GRAVE**

—Photo by Freeman Ankrum

owned by "The Wolf Boys." The historic house is occupied by Woodrow. How many families have lived there since George Blessing defied the hosts of Gray, the author did not learn. It would not be out of place to think that there have been those who knew nothing at all about the exploits of George Blessing in the Highlands of long, long ago. It can be rightfully called "Highlands" because it literally is that. From here are we well worth the effort of those not in too much of a hurry to stop and look.

It was the pleasure of the Author to interview Mr. Lester Grossnickle, who lives on the Catoclin bank at the hamlet of Ellerton. He was a storehouse of information, and stories handed down by his ancestors of those long days. His Grandfather, Sampson Kinna, was a farmer, and was running a mill near the village of Harry. His grandmother baked bread for the hungry soldiers. The term "hungry" seems to have been applied to most of the soldiers of the war, and especially those in the South. The old mill is still standing, though the mill is no longer in place. This mill is approximately five miles from the Lester Grossnickle home.

Mr. Grossnickle married the older sister of Mrs. Emerson Harshman. He is custodian of numerous stories his father told him of the war and the Blessing episode. We have one of the stories, and the reader may have the advantage of it, noting its contrast to a certain extent of what has been given before in this article. It is that there were horse thieves who would steal horses and bring them to the army. That the man who was shot at the stable door was shot by Blessing and also his son. He took him into the house; A pillow was placed under his head, and the old man offered a prayer for the man. After he died and was buried in the swamp. There were Confederate sharpshooters in trees some distance away. They took a number of shots at the old man but were unsuccessful in their intentions. Through the permission of Mr. Emerson Harshman, the burial place of George Blessing and wife was located. It is in the St. John's Lutheran Church cemetery two miles north of Ellersville. This is an old burying ground with graves dating back into the seventeen seventies. There are six graves there with the name of Blessing on the headstones. The grave of George Blessing has upon the mark the following inscription.

GEORGE BLESSING

BORN FEB 15 1794

DIED DEC 17 1873

AGED 79 YEARS 10 MO'S

AND 2 DAYS.

**He was a tender father hero
and in his life the Lord did fear
We trust our loss will be his gain
And with Christ he's gone to reign.**

His companion, Susan was born August 9, 1802 and died February 3, 1884, aged 81 years 5 months and 23 days. Thus we can figure that George Blessing was almost seventy years of age when the events which gave him such notoriety took place. Each year the Grossnickle-Blessing Reunion is held at the Grossnickle Church, and many of bygone days are discussed.

The old frame Grossnickle church building gave way to progress, and in 1899 the commodious brick structure was erected. Time has made many changes in the community. Roads are different, yet upon the numerous mail boxes are names of those whose forefathers labored, and struggled in order that the Prince of Peace might have His way in the hearts and minds of those who worshipped in the beautiful, not always peaceful valley as it is today. As time has nearly marked the passing from the beginning of events mentioned in this production, a Century, we say, "how unnecessary and needless the Civil War." How futile the effort made by the determined man of the Highlands, to protect his small amount of property. Cannot the same appraisal be made of all wars in which as a Country, we have had a part? Men of combat have received the world's honors and plaudits, but perhaps they are not as lasting as those earned and received by men who have given their lives and efforts in order that peace, harmony and justice might prevail within the land.

St. James, Maryland.



NEXT MONTH, Brother Ankrum will bring the last in the present series of Historical Articles. By his own request he has asked to be relieved of his responsibility, to which he has faithfully applied himself. His span of years in writing for the Evangelist, has totaled nine, during which time he has prepared (with next month's) 100 feature articles. In that time he has won many friends, and his articles have found ready acceptance with the Brethren, and with many readers beyond the membership of the Brethren Church. It has been an Editorial joy to have him as a writer; his writings and his promptness and reliability have been of the very best. His last article, which he plans to make a review of the nine years of writing, is scheduled for the October 11th Evangelist. W. S. B.



MY DIARY

Mrs. George Drushal

July 30—Wed. Brother Smith Rose, wife and daughter called for a few minutes this forenoon, enroute to Krypton where their daughter is Crusading. Tried to get them to stay for dinner even though the electricity was off and we couldn't cook anything. But I had in mind something to serve and tried to persuade them, but they thought they had to hasten on. Prayer meeting tonight at the home of Joe Barnett.

July 31—Thurs. Adah, Ada Lu and Cleo Campbell left this morning for Johnstown, Pa., where Adah has been invited to speak in several churches in that area. They do not want to drive fast, so will stop tonight with Anna Engle, a former Riverside girl, in Northern Kentucky, tomorrow night at Garbers then on to Harold Barnetts at Johnstown.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. S.
(MRS.) IDA LINDOWER, Adm. Ass.

THE PATH OF PURPOSE

(Second of a Series)

Marianne Michael

IF I WERE TO NAME another aspect of the Christian's walk in the footsteps of his Master, I would name single-mindedness or purpose or direction.

Amshetu was a girl born into a family where there were many wives and many children; there was no opportunity for education or advancement and little regard for the individual except as it was another mouth to feed. As a young girl she met one of the young men of the Christian school. They later married and built their compound near the Christians.

Upon the death of her mother, one of the early missionaries in our area took her a Bible which, he said, she would need now to be her father and her mother. Although she was unable to read, she remembered the admonition, and when it became possible for her to attend adult literacy classes, she started to read.

Now the mother of seven children and still a young woman, Amshetu puts her tremendous energy behind the program of the church in the same way in which she wholeheartedly set before her the goal of becoming a Christian and becoming literate. Now that she reads sufficiently well to help someone else less able than herself, she has set out to learn to write. After a busy day of heavy work for her family, she has her husband write a line at the top of her exercise book. By the warm glow of lantern light, she painstakingly copies it after him.

Is there church work to be done? Ask Amshetu. To the church she gives all because she feels she owes so much to the Savior who has given her so much, and redeemed her from her lot at such a price. (Reprinted from Gospel Messenger)

UPHELD BY PRAYER

"I will pray daily for our missionaries" was the promise made by many Brethren people in attendance at the Missionary Service on Thursday evening during the General Conference.

The prayers of several hundred people can be felt by our representatives in Argentina and Nigeria and by those who are working in home mission fields. The problems in both world missions and in home missions are numerous. Some of these problems seem insurmountable to those who must face them. The prayers of faithful co-workers will bring strength and courage and ultimately the right solutions.

The work of missions will have but little effect if we fail to be fervent in prayer. Very little can be accomplished for God, if we neglect to seek His guidance and to express our confidence in His power. With His help, through prayer, our possibilities are unlimited.

LET US PRAY

"More things are wrought by prayer than this world dreams of—" Alfred Lord Tennyson.

Pray for capable Argentine workers who can fill vacancies at Gerli and Florencio Varela;

Pray for Kenneth and Jeannette Solomon as they prepare for their departure for Argentina rapidly approaches;

Pray for the Lord's continued direction in the development of a Brethren church at Phoenix, Arizona; pray for Reverend and Mrs. Francis Berkshire as they do this new work;

Pray for the newly baptized Christians in Nigeria and for those who have taken the covenant;

Pray for the many young people who gave themselves to the Lord for missionary service during the General Conference held at Ashland, Ohio.



A PRAYER FOR MISSIONARY WORKERS

O God, who hast called us into the fellowship of service with Thy Son Jesus Christ, bestow Thy heavenly grace upon all missionaries of Thy gospel at home and abroad, that by them Christ may be lifted up in every land and all men be drawn unto Thee.

In times of loneliness and weariness cheer them with Thy presence; in disappointment give them patience; in the press of affairs keep their spirit fresh; in difficulties and dangers uphold and protect them; in success keep them humble in heart; in failure strengthen them to persevere.

Make them joyful in spirit, radiant in life, steadfast in faith, zealous in service, and at all times deepen their dependence upon Thee and give them peace and joy in Thy service, through Jesus Christ our Lord. Amen. (from United Church of Canada bulletin)

GENERAL CONFERENCE ECHOES

(Continued from Page 2)

General Conference, in passing its resolutions on Saturday morning, noted the tragic loss to the Church of the Brethren on August 14 of twenty of their members in the crash of a KLM airliner off the coast of Ireland. There were ninety-nine passengers aboard this plane and all lives were lost. The twenty Church of the Brethren members on the ill-fated plane, were part of the Brethren Heritage Tour of sixty members which had just recently attended the 250th Anniversary celebration of the Brethren faith at Schwarzenau, and had been assigned places on this plane while the others were assigned to other planes. Members of our Ashland Seminary Sponsored Tour to Europe and Schwarzenau for the same occasion had left Europe several days prior to the Church of the Brethren party. Noted also in the resolution passed by our Conference was the automobile accident in Sweden on August

16th, in which Mrs. Amy Zigler was killed, and her husband, Rev. M. R. Zigler, was seriously injured. The Ziglers, who have been very active in Brethren Service work in Europe, had also been in attendance at the Anniversary celebration at Schwarzenau. The following resolution was passed:

"Resolved that our Conference Secretary convey our sympathies to the Church of the Brethren for the loss of a number of their people in the plane tragedy while returning from the Anniversary Program at Schwarzenau, Germany. We suggest that our condolence be addressed to the Editor of the **Gospel Messenger**. The Conference also wishes to express its condolence to the family of Mrs. M. R. Zigler whose sudden death occurred in Europe."

At the Tuesday morning session of Conference, Moderator Delbert B. Flora, asked Conference to stand in silent prayer, after which he led in prayer in behalf of families of those departed in death in these recent accidents. Only God knows the "Why" of these things, but we rest our faith in Him who can bring peace and comfort to hearts so suddenly filled with sorrow and pain. W. S. B.

Attention **OPIIONOCS** ☼

WHEN CAN WE BURN THE MORTGAGE?

We want to burn the mortgage on the Ohio Camp Site in 1958. At the moment when the amount is received a mortgage burning will be announced. At the end of September we will pay \$2,500 on the \$5,500 mortgage, more later as the money comes in. We will then only owe \$3,000 on a \$10,000 farm—this all done in one year.

A few Ohio churches have not yet made their 1958 apportionment; when these come in we will pay more on the mortgage. Look at this record: **every** church in Ohio has responded to one apportionment call, and all but six to the second call. **Ohio people** are backing the new camp site program.

Two lots at Shipshewana, owned by the Ohio District, are now up for sale, when this is completed, the money will be added to the mortgage payment.

Individual gifts are welcomed. Twenties, tens, fives, or ones will be received for a limited time only (until 1999). If you want to help burn the mortgage in 1958 take advantage of this offer.

* * *

WHO WILL HELP—BEFORE WINTER?

We need **painters** for inside and outside work and for the roofs.

We need men to dig ditches.

We need men to fill in the driveway.

We need men to lay tile.

For further information contact Mr. Elmer Frank, Nashville, Ohio. Phone Nashville 2345.

PLEASE plan a work-day before October 15th.

* * *

WHO IS ON THE CAMP BOARD NOW?

Rev. Robert Hoffman, first chairman of the Camp Board, is moving to Virginia. Rev. Hoffman has worked long and hard in bringing the camp site to its present progressive stage. With his moving the Board reorganized with the following results: Chairman, Charles Munson, 616 Park St., Ashland, Ohio; Secretary-Treasurer, Forest Albright, East Buck Road, R. D. 5, Alliance, Ohio; Clarence King, Smithville, Ohio; Rev. John Byler, New Lebanon, Ohio.

* * *

WHO WILL VISIT THE CAMP SITE?

We urge you to visit the camp soon to see what a lovely place it is for camping. To get there go east out of Loudonville on 39 to Nashville, turn south at the stop light in Nashville to Holmes County road 266 (approximately 2½ miles from the light to 266), turn right on 266, go ¼ mile, turn right onto 271, follow this ¼ mile to 272, follow 272 about ½ mile. The camp is on the right of the road located in the valley; white farm buildings will identify it.

*** Ohio People Interested In Our New Ohio Camp Site.**

Visitation Of The

"I was sick and

Rev.

A PASTOR HAS many duties. He is the Shepherd of the flock. How can he do his best and yet neglect no part of his work? The primary purpose of the church is the salvation of souls. Zealous pastors with redemptive passion utilize the Sunday evening service throughout the year as a special evangelistic opportunity. Many thus take Christ as their Lord and Savior. Then again the saying, "a house-going pastor makes a church-going people" is adopted as a maxim by many pastors. The unchurched are personally solicited. The conscientious pastor makes periodic calls in the homes of the members of his flock. The bereaved are consoled. The sick and shut-ins should also be visited. How much more should this include than reading a passage from the Bible and offering of Prayer?

The neglected person has often protested against the preoccupations of the pastor. He has ventured openly to deplore the fact that when he needed the bread of pastoral counsel and aid in his private distress he received none. He too craves the abundant life. He wants guidance in freedom from internal conflicts and fears and hatreds. He desires intelligence, health, enjoyment, power and self-expression. Many times the pastor discovers that the majority of the sick or shut-ins are not spiritually inclined. Their comprehension of what constitutes a spiritual life is tragically feeble.

It is difficult for healthy people who go energetically about their work to realize that right in their midst are many helpless people. Thousands of people in homes and hospitals are lying sick, lonely, discouraged and many times despairing in bed. Some of these are there but a short time. Others may have been there for months. "Some are awaiting operations; some are slowly recovering from these; some are mentally infirm; some are suffering from fractures that will heal; others are awaiting the inevitable end." All of these live in a world that is different from the one of those who have health.

Most people have very little knowledge about these shut-ins. They may have been ill themselves but only for a short time. They may have been patients in a hospital but were there only a few days. They may have visited sick friends but

these visits have been infrequent and brief. Here is a world filled with people who need all our care and sympathy.

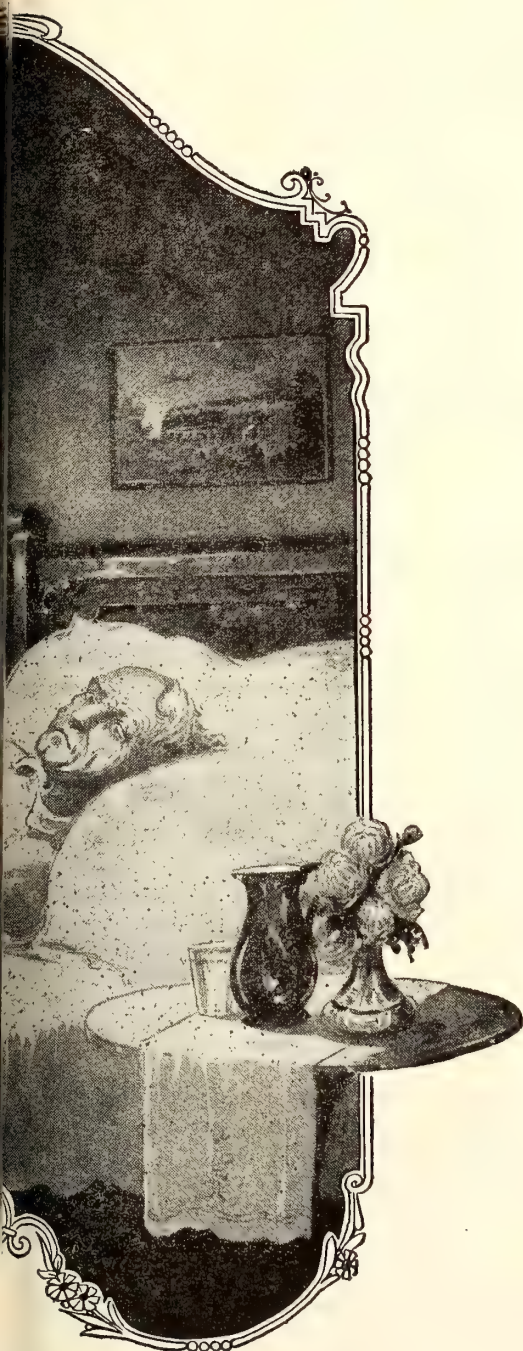
Once a man who had enjoyed health for years had to spend some time in the hospital. He said



Sick And Shut-ins

...e." Matt. 25:36.

Keck



"I never dreamed that such a world existed. When I leave here life will be a different thing for me from what it has been. I shall have a memory of things I had never understood. I shall know a sympathy which I had never felt."

Since this invalid world differentiates itself sharply from the normal life of the healthy and strong, so does visitation to those who inhabit it demand specialized knowledge, skill, care and method.

The minister should come to the sick as one human being would come to another. He will avoid all appearance of professionalism in attitude, voice or manner. Leave a patient better than you find him. Once a minister on leaving a patient met a doctor. Later this doctor said this to the nurse: "I always like to have that man call on my patients. For he always leaves them better than he found them." This is a fine test. A minister who has learned how to visit and care for the sick is able to communicate an inward reinforcement to the hidden spiritual forces of the invalid which makes for increased vitality and strength.

The approach to the sick should always be quiet and gentle. There should be a complete absence of suddenness or abruptness that may be too severe a tax upon the resources of the sufferer. A patient once said that she dreaded the coming of a dear friend for her friend's abruptness overwhelmed and crushed her. One can exhaust the strength of a patient by the very impact of his own unconcealed energy. When you enter a sick room, slacken your speed. The step should be measured and restrained. One should give the impression of quietness. The voice should be gentle.

If the patient is not too ill, pleasantries are suitable. A word or two: "You don't look very sick"; "You had better make the most of this vacation of yours, for soon you will be getting back to hard earth again"; "It must feel good to have nothing to do for a while but to lie still and be taken care of." These words add a sense of brightness and of cheer for a convalescent. It will cause him to look at the silver linings in the clouds.

When a patient is more seriously ill avoid pleasantries. Come at once to grips with the situation. "You are having a hard time are you not? Yet you know that everything is being done for you that skill and care can provide. I am going to help, too. You will lay yourself down in peace

and sleep, knowing that the Lord maketh you to dwell in safety, casting all your care upon him who careth for you."

The pastor should have at his command Bible verses that he can weave into his quiet and calming words. This should be different from formal devotions. "The whole effort is directed to allaying tension, removing mental disturbance, bringing to pass a certain relaxation of both physical and nervous conditions hostile to that repose of mind and body that underlies the processes of recuperation and recovery.

If the visit is in a hospital ward, share your visit with other patients. In passing from bed to bed the minister leaves behind him the benediction of his presence when he goes.

Do not discuss with the patient the nature of his illness nor its probable outcome.

The preparation of a patient for an operation may demand a special skill.

Should the minister pray with the patient? If he asks for it, the case is simple. If not the minister should decide for himself what to do.

Persistent cases of painful illnesses require constant visitation, vigilance and understanding. Mental cases demand special technique.

The minister should never hesitate to visit patients suffering from the most infectious or contagious diseases. It is then that he is the most needed. For him to hesitate to visit the sick because of the risk he will run is to be disloyal to duty. Every necessary precaution should be taken following the direction of hospital attendants.

In extreme cases Communion should be given to the patient.

Then again it might be well to anoint the sick more than we do. The minister cannot heal but our heavenly Father can.

In closing let me suggest that the minister should make the visitation of the sick one of his highest and holiest tasks and that he will receive a great joy from this service.

Jones Mills, Pa.



BIBLE BRIEFS

The Finger-Phono, a small hand-operated phonograph, on which Scripture recordings will be supplied for certain tribes and peoples where the rate of literacy is low, was introduced by the American Bible Society last year. In the United States, on reservations in New Mexico and Arizona, there are more than 1,000 machines being used among the Navaho Indians. Phonographs are now being sent to Liberia with Scripture records in Gio and Kpelle.

Miss Eleanor Wilson, missionary in the Marshall Islands, South Pacific, has written the American Bible Society of her appreciation for the recent shipment of 200 Marshall Islands Scriptures. "I have given away 43 of the new Bibles to people on Jalnit who lost everything in the typhoon" she wrote. "They were given clothing and food, but the thing they wanted most were their Bibles and Hymn Books. You don't know how happy the people were to get them!"

In Iraq, Scriptures are being distributed as a part of a colporteur-training project under the leadership of the American Bible Society's representative. Here Scriptures have been circulated in as many as 97 languages.

Spiritual Meditations

Rev. Dyoll Belote

LEARNING—MEANING—MEANING OF WORDS

(Stewardship)

"I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:35.

IT HAS BEEN SAID that all living is just learning the meaning of words. And that doesn't mean that we have to look up the long ten syllable words in the dictionary, because most of us will not look them up anyway. I can remember when I used to have to consult the dictionary in school when I didn't know the meaning of a word. The really great words for men to master are the short words—work, love, joy, hope, pain, home, child, life, death. "Life is a chance to learn the meaning of great words, and in the school of life Jesus is the supreme teacher. He teaches men the meaning of the word "God" and the word "live."

Too many times men learn the meaning of the wrong words, and that is a tragedy. What a misfortune when a man learns the meaning of the word "me," but not of the word "you"; when he learns to know the meaning of "get" but not the meaning of "give"; when he learns the word "things" but not the import of the word "soul."

WITNESS: "It is more blessed to give than to receive." Shall we not give our all to Him Who gave His life to redeem us from the thralldom and doom of sin? We brought nothing into this world, and it is certain we can take nothing out. Treasures laid up in this world are subject to the ravages of rust and moth, but treasures laid up in heaven are kept in perfect security from pilfering, deterioration, and mistaken or dishonest book-keeping.

THE CENTRAL PLANNING and CO-ORDINATING COMMITTEE REPORTS TO THE DENOMINATION

THE "COUNT UP" on the BRETHREN ROAD SIGN



A few weeks ago you were reading about the "proposed" Brethren Road Sign. This terminology is no longer accurate for General Conference passed a motion accepting this sign as the OFFICIAL ROAD SIGN of the BRETHREN CHURCH.

Therefore, what is needed now is an order for one or more signs from every church. Over two hundred (200) signs must be requested before the initial order can be placed with the commercial artist who is doing the work.

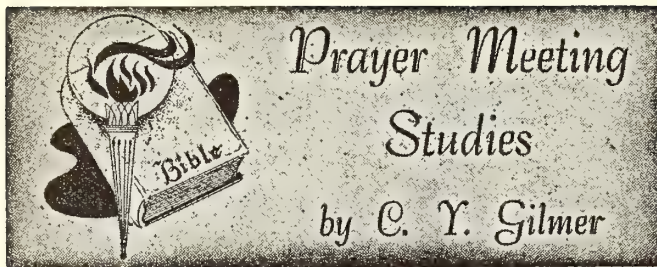
As of September 1st, we have orders for only six signs from six churches. Consequently, work

must be done in each local church before further steps can be taken to fill these 25 orders. By not co-operating immediately, your church is hindering the progress of others in this project.

ACT NOW! Complete the order blanks and send them to:

Rev. Phil Lersch
Ashland College
Ashland, Ohio

If more blanks are needed, make your request known to the above address. **THIS PROJECT WILL ONLY WORK AS WE WORK ON IT.**



GREAT THINGS HAVE COME FROM MOUNTAINS

Great things have come from mountain peaks
By those whose humble eyes have seen
God's greatness there; have gone to seek
His guidance thus in rock and stream.

Though some may scoff at nature's shrine,
And see no beauty; cannot trace
God's writing on these hills of time,
Nor in their presence feel God's grace;

Yet human eras past and now
Declare two mountains holy ground,
And every life is touched somehow
By these two documents profound:
The Tablets high on Sinai written;
The Sermon by the Horns of Hattin!

—Mary McDowell.

LIKE THE PSALMIST we may look up in gratitude unto the hills from which has come our help (Psalm 121:1). Our help from the hills has really come from God (v. 2). Mt. Ararat is 17,750 feet high. It is thought that upon one of its slopes Noah's ark rested (Gen. 8:4). It was here that the human race was spared (Gen. 6:7, 8). At Mt. Sinai the Law was given for the preservation and welfare of mankind (Exod. 20:1). There are moral laws given in the Old Testament that are not repeated in the New Testament, but they certainly are proper for today (Lev. 18:23; Exod. 22:23; Deut. 18:9-12). While we are not under the ceremonial law of the Old Testament (Col. 2:14-17), let us not forget that it pointed always to Christ (Heb. 10:1). Jesus did not take issue with the Old Testament in Matthew 5:43, 44 but with the man-made Talmud. Nowhere does the Old Testament say that it is right to hate one's enemies (Lev. 19:17, 18). Both Testaments alike teach the maintenance of law and order and the proper punishment of crimes (Lev. 24:17; Rom. 13:1-7).

At Mt. Moriah, one of the hills of Jerusalem on which Solomon built the temple, on the spot once occupied by the threshing floor of Ornan, the Jebusite (2 Chron. 3:1). Abraham purposed to offer his son Isaac. Here Isaac, representative of the human race, was spared by the ram, which speaks of the Lamb of God, sacrificed in his stead (Gen. 22:2). Abraham saw Christ that day, and we do well to appreciate the object lesson, too (John 8:56). On Mt. Calvary the Saviour died for all mankind (Luke 23:33; 1 Tim. 2:6). On Mt. Hermon Christ was transfigured, and declared by the Father to be the fulfillment of Moses and the prophets (Mark 9:1-10). In the Sermon on the Mount, Horns of Hattin, Christ went further than others in interpreting the law (Matt. 5:21, 22). From the Mt. of Olives He ascended to Heaven

(Acts 1:10-12). And to the Mt. of Olives He will return (Zech. 14:4).

GOD'S HANDIWORK

We went abroad in this fair land
And everywhere we found Thy hand:
In mighty rivers to the sea,
In rugged mountains' majesty,
In valley, canyon, waterfall,
In clear blue lake of forest tall,
In crested wave or summer storm,
In snow-capped peaks or desert warm,
In orchards, fields where food does grow,
In glorious caverns down below,
In men of every tribe and race,
In baby's tear and mother's face,
In selfless love that leads to goal,
In Thy great gift—a human soul.
Ever through these and written Word
Reveal Thyself to us, O Lord!

Rev. J. J. Weaver.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jim Rowsey

THE NEW WRITER for this column, "Sunday School Suggestions," is JIM ROWSEY, the new Office Secretary of the Sunday School Board of the Brethren Church. Jim is a ministerial student in Ashland Theological Seminary, and is the son of Rev. and Mrs. H. H. Rowsey, of our Church in Milledgeville, Illinois. We are glad to have him as a regular contributor to the pages of the EVANGELIST. W. S. B.



JIM ROWSEY

REPORT TO THE DENOMINATION

THE SUNDAY SCHOOL BOARD office recently called for a report on the "Standard of Excellence for

threen Sunday Schools." This is the official yardstick measuring the efficiency of Sunday schools in the threen Church.

The Standard has ten categories which total 100 points. These ten categories are as follows: home extension, organized classes, leadership training, gradation, missions, citizenship, decisions for Christ, conferences, denominational, and library.

Each of these ten categories is subdivided into two parts with the exception of the library, which is only one division. For example, the two subdivisions of "Home Extension" are (1) An active Cradle Roll, and (2) A Working Home Department.

Most of these subdivisions receive five points apiece. There are, however, two exceptions. A leadership training class registered with the Sunday School Board will give your Sunday school seven points. And six workers' conferences held regularly throughout the year will also give you seven points. (However, at least ten conferences are recommended.) The category of the library will give five points if you during the year purchase a minimum of five new books for each department of your Sunday school.

A number of the churches have sent in their reports of the "Standard of Excellence," and we are happy to announce the results. The top ten churches of the denomination in Sunday school work are these:

1. Milledgeville, Illinois90 points
2. Mt. Olive, Virginia87 points
3. North Manchester, Indiana86 points
4. Washington, D. C.85 points
5. Johnstown Third, Pennsylvania ..84 points
6. Nappanee, Indiana83 points
7. Smithville, Ohio82 points
8. Goshen, Indiana81 points
9. Meyersdale, Pennsylvania80 points
10. Waterloo, Iowa77 points

Lesson

Comments

by

William H. Anderson



Lesson for September 21, 1958

JUSTICE FOR THE NEEDY AND NEGLECTED

Lesson: Isaiah 58:6-8, Luke 4:16-22, Hebrews 13:1-3,

I John 3:17-18

GOD'S BLESSING is pronounced upon the person who regardeth the plight of the poor and needy. Blessed is he that considereth the poor" (Ps. 41:1); "he that hath mercy on the poor, happy is he" (Prov. 21). The Christian dare not disregard the cry of the oppressed and the needy. He must be willing to consider responsibility to the less fortunate.

THERE IS A WORLD IN NEED

Franklin D. Roosevelt, in his second Inaugural Address on January 20, 1937, said to the American people: "I see one-third of a nation ill-housed, ill-clad, and ill-nourished."

Much has transpired during the twenty-one intervening years. Today our nation is the best housed, best clad, and best fed in all the world. Unfortunately, this is not true of the rest of the world. Over half of the world's population is always hungry.

The needy surround us. As in Isaiah's day we hear the continual cry of the oppressed, the hungry, the naked, the destitute. As in Jesus' day we have the down-trodden, the sick, and the brokenhearted. Christian, do you see **THERE IS A WORLD IN NEED?**

THERE IS AN EXAMPLE TO FOLLOW

Jesus Christ was the great Savior of the souls of men. His first concern was the salvation of the lost. He came, according to His own testimony, "to seek and to save that which was lost" (Luke 19:10).

Jesus did more than preach and teach during His ministry. Did He think about hungry folks? He fed five thousand at one time. Was He concerned about lepers, demon-possessed people, the blind, etc.? He provided healing in each category, and many more. Modern Christians must follow His example. (Mrs. Helen Tenney).

In the very beginning of His ministry, our Lord told why He had come, and what He was to do:

1. "To preach the gospel to the poor."
2. "To heal the brokenhearted."
3. "To preach . . . deliverance to the captives."
4. "To preach . . . recovering of sight to the blind."
5. "To set at liberty them that are bruised."
6. "To preach the acceptable year of the Lord."

We who are His FOLLOWERS, are we truly FOLLOWING His example?

THERE IS AN OBLIGATION TO FULFILL

A blessed people are an indebted people! That which motivates Christian people to deeds of kindness is the divine love instilled in the heart by God.

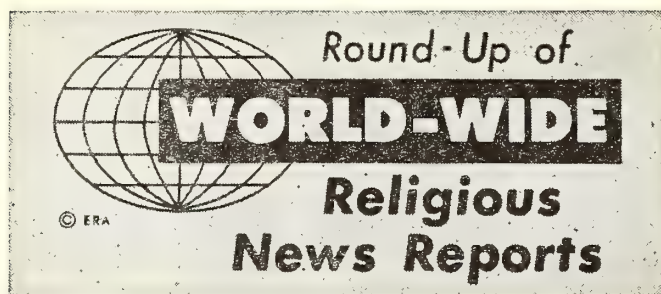
"Let brotherly love continue," urges the writer to the Hebrews. "Be not forgetful to entertain strangers."

Love is not seclusive. It reaches out to strangers also. Entertaining strangers is a practical expression of love . . . When (Abraham) welcomed three men to his tent he little knew the honor being bestowed upon him. The stranger we are liable to forget may be God's opportunity in disguise. (H. M. Freleigh).

What then is our obligation to a needy world? "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18).

Frank S. Mead forces the Christian to this conclusion:

He cannot be content so long as a single man is in chains anywhere. He cannot enjoy a hearty meal so long as he knows that a man on the other side of the world is starving. He can hardly enjoy the sight of a sunset with a blind man at his side. He cannot enjoy the Gospel until he has applied it, sent it out, to those less fortunate than he. **He must do something about it.**



RELIGIOUS NEWS FROM WASHINGTON

by Donald H. Gill

—Special

RELIGIOUS LEGISLATION IN THE 85TH CONGRESS

THE LAST ROUND-UP

In the waning days of August, with the November elections looming bigger and bigger in the minds of many members of Congress, the legislators prepared to close shop, thus bringing to a close enactments of the 85th Congress. Except in the event of some national emergency, for which Congress would be called back to Washington, this means that thousands of bills, many of them representing the deepest hopes of the interested parties, died the death of neglect. But by the same token many legislative proposals which would have been against the best interests of the nation as a whole have likewise come to their natural demise. This being the case, it is a good time to review the fate of those various bills which represented the interests of churches and church-related institutions.

Evangelicals are apt to consider the two anti-obscenity measures which passed Congress as a worthwhile victory. One of them doubles the penalties of second offenders convicted of engaging in the traffic in obscenity through the U. S. mails, and also allows persecution in the jurisdiction where the materials are delivered by the Post Office. The other bill closes the so-called "copyright loophole" by which certain dealers in pornographic materials were evading the law allowing the Post Office to impound their mail.

Another distinct gain was the passage of the bill to put American missionaries and ministers serving overseas on the same basis as government servants and trade corporation employees, in allowing quick naturalization of their spouses or adopted children if the missionary must return to their duties overseas.

The bill to require the meatpackers to use humane methods of slaughter passed Congress with the help of a number of church and interchurch organizations. It was opposed by the Orthodox Jewish rabbis, in spite of the fact that the bill specified Jewish ritual slaughter as being humane. There was some opposition on the grounds that this was not a simple exemption of ritual slaughter, but rather it was in the nature of a Congressional endorsement of a ritual practice. But in spite of such objections it was successful, to the great pleasure of the humane societies and other similar organizations.

Evangelicals were glad to see that the Senate Finance Committee refused to give the green light to either reduction or repeal of the cabaret tax. A measure to reduce it had been passed by the House of Representatives during the previous session.

Congressional treatment of the bills to ban alcohol advertising and to remove it from the airlines is an old story. As in other years, the appropriate committee duly held hearings and then stalled until late in the session. A week or two before adjournment the Senate Interstate Commerce Committee met in supersecret session and exterminated both bills, pleading publicly that there would not be enough time to take action.

In the loss column for liquor legislation it was necessary to chalk up a large tax handout to the liquor industry. The Senate, over objections of the chairman of the Finance Committee, went along with the House in extending the bonding period on whiskey from 8 years to 10 years, thereby extending the period in which the distiller would be forced to pay tax. When news of this action was first circulated the value of stock in one company was reported to have jumped some \$33,000,000.

The only gain in the line of liquor legislation was the reduction of the State Department's representation allowance, which goes largely for the procurement of alcoholic beverages by foreign service officers. It was cut back to \$750,000 which was \$50,000 under the appropriation for the previous year.

In church-state separation, evangelicals tallied a loss in the passage of a bill to exempt parochial and private schools from federal excise taxes on telephone, transportation, etc. The provision which was initiated in the House was taken out by the Senate Finance Committee, but was restored in conference.

The Hill-Burton Act, providing funds for the building of both public and church-related hospitals, was extended and amended. The Act was amended so as to allow hospitals to take loans instead of outright government grants, if they object to the latter on grounds of church-state separation.

A bill which would have set a precedent in the District of Columbia by subsidizing school fares to both public and parochial schools was opposed in the Senate and on the House side as well.

Two bills to acquire land around churches in Philadelphia which have been set aside as historical sites were passed. Another couple of bills for similar purposes failed to see action.

Early in the session, a bill was passed allowing church camps to continue to participate in the milk program administered by the Department of Agriculture, which applies to schools during the regular school year.

A bill was killed which would have made a frozen food held by the government, representing wartime war surplus, of conscientious objectors, available to churches and church-related organizations for their work overseas.

In the gain column we could put passage of a bill to ban the interstate transportation of switchblade knives as a curb on juvenile violence.

Among the bills which failed to pass were those to exempt ministers in the District of Columbia from giving testimony in courts in certain cases; ban certain Sunday sales in the District of Columbia; to assist the state in

iding education on the effects of alcohol and tobacco; exempt the clergy from federal tax on transportation; to allow deduction of tuition to parochial and private schools for purposes of income tax; to allow government funds to assist in building administrative buildings, private and church-related colleges and universities.

A bill was passed to exempt duties from certain religious items being brought into the United States. Another appropriated further funds for the benefit of church-related institutions, most of them Roman Catholic, in the Philippines, so as to cover awards which had already been made by the Foreign Claims Settlement Commission.

Finally, religious institutions fared pretty well in the which increased postage, by retaining the low rates on second class matter and having only a slight raise on first class matter.

HER LATE NEWS

ERUSALEM, Israel—Four gray squirrels, two males and two females, have been contributed to the Bible Zoo in Jerusalem. They were sent by air to the Zoo by Sun-school children in Norristown, Pennsylvania, who heard that the little animal, whose name appears in the Bible, had disappeared from Israel.

ELFAST, Ireland—A vault under the Armagh Roman Catholic Cathedral was being used as a gunman's hide-out, the police of Northern Ireland discovered recently. The building was searched after three armed men were caught in the confessional following a chase. In a 30-foot vault under the building were several bunks, a table, boxes of fuse wire and a copy of an Irish Republican Party manifesto.

COPENHAGEN—Strong opposition has developed throughout the Lutheran Church of Denmark against a government directive that pastors submit their parish registers to Mormons for photographing. The object of the Mormons is to obtain information about the families of deceased persons so that they might be baptized by proxy. (Mormons believe that people who are living may be baptized as substitutes for people who died without knowledge of Mormonism, so that the deceased may be able adherents of that faith.)

SYDNEY, Australia—A survey by Sydney University revealed that at least 90 per cent of Australians claim they are Christians, and yet the same survey disclosed that only 63 per cent have a definite belief in life after death.

VIENNA—A painting of the Prophet Isaiah estimated to be worth \$50,000 has been stolen from the picture gallery at Esztergom, seat of the Hungarian Primate, László Hirlap, Hungarian newspaper, has reported. The newspaper said the picture was stolen last September and no trace of it has been found. The painting was attributed to a master of the early Italian Duccio school, Duccio himself.

NYANZA, Kenya—The year-old Anglican sect known as the Church of Christ in Africa had this startling news to report. The group, which broke away from the Church of England, now allows more than one wife per

man. According to the Rev. Abednego Matthew Ajuoga, head of the new sect, congregations are advised "to be one husband and one wife"—but they will make concessions preserving the tribal customs. This breaks with the centuries-old practice of the Church of England prelates who would never allow more than one wife to one husband. "The people don't admire this system (monogamy)", the new church head concluded, "because more wives mean more tilled lands, and more strength in the family."

LONDON—The first church service ever to be held on a Soviet ship was conducted last week by Canon Harry Thorpe of Bathurst, New South Wales. One of 25 British passengers returning on the 7,500-ton Soviet liner Baltika from a tour of Russia, the Australian Anglican clergyman said permission for holding the service was readily granted.

GLOUCESTER, Mass.—Tolbert F. Cheek, 70, is well regarded in his business, which is organs and pianos. Since 1905, he has been building, designing and repairing some of the finest musical instruments in the Northeast and it's no fly-by-night job. For instance, it took Mr. Cheek six years to construct the \$300,000 organ at Gloucester's Trinity Congregational church. When he finished, officials decided to grant him the honor of playing the first note. Mr. Cheek declined. It seems that during his 53 years in the business, he has never learned to play a note on either organ or piano!

PASTOR DESIRED

The Cumberland, Maryland, Brethren Church will be in need of a pastor after April 1st. Interested persons, please write:

Mrs. F. J. Beachley,
801 Hill Top Drive,
Cumberland, Maryland.

PASTOR NEEDED

The Brethren Church at Burlington, Indiana, will be in need of a Pastor the first of November. Interested persons should write:

Mrs. Laurence Rinehart, Ch. Sec.,
Rt. 1,
Kokomo, Indiana.

Laid to Rest

CRAMER. Mrs. Alice (Vough) Cramer, born at Markleton, Penna., Nov. 11, 1873, passed away, July 14, 1958, at Meyersdale, Penna. Married David Cramer in 1890. Survived by one daughter, five grandchildren and ten great grandchildren. Funeral conducted by the undersigned.

D. C. White.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PENNSYLVANIA YOUTH RETREAT

Laurel Hill State Park

September 12, 13, 14

THEME: "What Doest Thou Here?" (I Kings 19:13)

Friday Evening:

6:00- 7:00 Registration & Make beds
(No meal served)

7:30 FIRESIDE FELLOWSHIP . . .

Rev. Guy Ludwig

"What's Your Problem?"

9:30 Bed-time snack

10:00 Off to Bed

Saturday Morning:

7:30 Breakfast

9:00- 9:15 Youth Sings

9:15-10:00 TRAINING FOR SERVICE

Rev. Virgil Meyer

10:15-11:00 WHAT DOEST THOU HERE?

Rev. William Fells

11:45 Lunch

Saturday Afternoon:

1:00 PROGRAMMING FOR BRETHREN
YOUTH

Rev. Phil Lersch

2:00 Hike led by Bert S. Walker

5:00 Supper

Saturday Evening:

6:30 VESPERS

Rev. David Ramsel

7:15- 8:00 PANEL DISCUSSION

Kay Sarver

Nancy Bowser

Edwin Grumbling

Dave Overdorf

Carol Grove

Wretha Palone

Nina Briggs

Brian Moore

(This group will take questions over the day's discussion)

8:15 SINGSPIRATION & FELLOWSHIP

Lois Howard in charge

8:30 HOLY LAND PICTURES

Rev. Virgil Meyer

9:30 Snack Time

10:00 Off to Bed

Sunday Morning:

8:00 Breakfast

9:30 SUNDAY SCHOOL

Superintendent—Miss Ida Kimmel

Teacher—Charles Berkshire

10:30 MORNING WORSHIP

Pianist—Mrs. Rita Golby

Song Leader—E. J. Walker

Sermon—Rev. Phil Lersch

12:00 Dinner

CONCLUDING THOUGHTS

Rev. Virgil Meyer

(The cost of the Retreat is \$5.00 per person and is open to all Pennsylvania Youth of high school age and their leaders or any adults interested in working with youth in the church.)

ABOUT THE PRECEDING

The entire schedule of the PENNSYLVANIA YOUTH RETREAT was given this week because many have asked from time to time, "Just what is a Retreat?" or "What do you do at a Youth Retreat?" or "Should our district have one?"

This quick run-down will give you an idea of the possible events and program, but you'll have to experience the fellowship and blessings in person to realize the value to both advisors and the young people.

Begin talking now about such an outing for your church, your district or your state. The Southeastern District scheduled their first Retreat for September 5-6. You can read about it in a week or two.

COMING SOON

“ P I C o F T h e W E E K ”

on page 18

TWO ATTEND CONFERENCE

Mr. Jim Rowsey, retiring National Brethren Youth President, and Rev. Phil Lersch were guests of the Church of the Brethren at their 2nd National Youth Conference held August 25-29 at Lake Junaluska, North Carolina. "Our Faith Tremendous," the conference theme, set a mood for serious study of what Christian faith is and how it can be applied to the daily and lifetime decisions of youth.

Valuable addresses were given about different aspects of the theme by Rev. Jesse Ziegler, Rev. Don Snider, Rev. Earle Fike, Rev. Vernard Eller, Rev. J. Henry Lutz, Rev. Wayne Zunkel and Rev. Edward K. Ziegler. Bible Study sessions and discussion groups also played a valuable part in the week's program.

Half of the 2,800 youth at the conference expressed interest in joining the conference choir. Facilities lined up the participants to a selected 200 who, accompanied by a 53 piece-orchestra, brought many fine anthems. Also an antiphonal sing under a full Carolina moon took place across the lake.

A memorial service remembered the 20 Brethren who were among the 99 persons killed in the trans-Atlantic plane crash two weeks earlier. Several of the victims were planning to attend the youth conference.

Youth Director Phil Lersch was asked to bring greetings from the Brethren Church to the conference on the closing night's program. The week's activities and fellowship were both inspiring and challenging to those who attended. Such a conference is held every four years.

The Women's Corner

by Helen Jordan

OUR CIVILIZATION

WE LIKE TO THINK that our civilization rests upon four legs, just like a table.

The first leg is religion, the second is the home, the third is the school, and the fourth is work.

Let us stress the importance of religion, the first leg. Religion provides us with our moral laws. It teaches our dependence upon his fellowmen and his obligation to do and be the best that he can with the talents given by his Creator.

The second leg is the home. Children are, or should be, right in their relations one with another in the home obligations that they must as adults assume towards another.

The third leg is the school, where the child is instructed in many subjects that will assist him in becoming the best sort of man or woman possible.

The fourth leg is our work. Every man and woman should learn to work hard, as hard as he can, in order that he may render to his fellowmen the greatest service of which he is capable.

There can be no reversal in the importance of the legs of the table. Religion must be first.

The home without religion is not fair to the children of the home, who need to know the reason for treating another fairly.

The school is important, for there the child is instructed in the reason why the church and the home are important.

Work is important, for by doing and being the best we can, the child learns how important the church, the home and the school are to his security of life and liberty.

Mrs. J. Jacob Glessner,
Berlin, Pa.

Items of General Interest

AGERSTOWN, MARYLAND. M. Brayden Ridenour, former member of the Brethren Publishing Company and of Directors, has been seriously ill. We urge your prayers in his behalf. His address is: 35 Moller Parkway, Agerstown, Maryland.

ONES MILLS, PENNA. (VALLEY). Recent guest speakers in the Valley Church were: George Gearhart, August 17th, and Hays Stahl, on August 24th.

ANTON, OHIO (TRINITY). Parsonage painting, by Laymen of the Church, is scheduled for September 14th.

SMITHVILLE, OHIO. Brother Donald Rowser will close his work with the North Georgetown, Ohio, Brethren, about the middle of October, and will then assume the pastorate of the Smithville Brethren Church.

NEW LEBANON, OHIO. Laymen, with paint, brushes, ladders, and other necessary equipment, were scheduled to paint exterior woodwork on the parsonage on Labor Day.

NAPPANEE, INDIANA. Brother Virgil Ingraham reports the reception of one new member by letter, on August 16th.

ADRIAN, PENNA. (BRUSH VALLEY). Pastor Paul Tinkel notes that his father, Brother Arthur H. Tinkel, of Oakville, Indiana, was guest speaker in the Brush Valley Church at both services on August 17th.

COMING EVENTS

WARSAW, INDIANA. Revival Services—Sept. 15-28—Rev. J. D. Hamel, Evangelist; Rev. C. Y. Gilmer, Pastor.

JOHNSTOWN, PENNA. Third Brethren. Thirty-fifth Anniversary Celebration—Sept. 19th & 21st—Speaker on Sept. 19th—Rev. David Rambsel; on Sept. 21st, 10:30 A. M.—Rev. D. Richard Wolfe; 7:30—Prof. Charles R. Munson; Dinner—Sun. noon; Rev. Clarence Stogsdill, Pastor.

GATEWOOD, W. VA. Revival Services—Sept. 14-21—Bob Madoski, Evangelist.

ANNOUNCEMENTS

PENNSYLVANIA DISTRICT BRETHREN YOUTH RETREAT

Laurel Hill State Park

September 12-14, 1958.

Total cost is \$5.00, including
Room, meals and Registration.

W. B. Brant.

ATTENTION ALL BRETHREN

The Northern California District Mission Board would like to have the names and addresses of all Brethren people living in California. Please forward such information to Rev. Milton M. Robinson, 708 W. Yosemite Ave., Manteca, California.

AN URGENT NEED AT LOST CREEK

A very real need now exists at Riverside for the following: A primary teacher, no certificate required. A man, younger or older, who can drive a bus, a car, etc. Who will answer for these very real needs? Write, or call:

G. E. Drushal,
Lost Creek, Kentucky.

Stewardship and Evangelism

YOUR BEST INVESTMENT

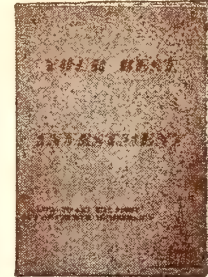
By William Kramer

No. 15T1733

\$.35

This little 72-page booklet will be most helpful to churches wanting to instruct potential members in the duties and responsibilities of church membership. Divided into four sections: Importance of putting God into all thinking and planning; What the church gives to its members; What the member can do for the church; and Answers to excuses given for not uniting with a church. "This splendid little pamphlet . . . will prove a useful guide for presentation to applicants for membership in almost any evangelical Christian denomination." — *Eternity Magazine*. 72 pages, 4×5½. Paper.

(Packaged, 25 — 2 lbs., 1 oz.)



THE APPROACH TO THE UNCHURCHED

By Philip Lange

No. 15T1032

\$.40

How do you answer the unbeliever whom you hope to win for Christ? How do you approach Mr. Agnostic, Mrs. Faultfinder, Mr. Miser, Miss Nomad, unchurched friends for Christ . . . but you are not always certain of the methods and techniques best suited? Here is a book by Philip Lange, with practical pointers and helpful suggestions for personal missionary efforts. 70 pages, 5×7½. Paper.

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THAT I MAY BE HIS OWN

By R. C. Rein

No. 15T1724

\$.60

As Christians we are stewards, or keepers, of God's goods. All that we are, and all that we have, has been given to us by God. This booklet is an organized course of study of Christian stewardship. It is divided into twelve expository lessons, each lesson being followed by questions for discussions and suggested memory selections. Planned and written for the confirmation class, Christian youth organizations, or adult study groups. 79 pages, 5½×8½. Paper cover.

(Packaged, 20 — 4 lbs., 7 oz.)



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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

September 20, 1958

No. 37

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

GENERAL CONFERENCE ECHOES

By the Editor

ONE OF THE HIGHLIGHTS of the 70th General Conference of the Brethren Church, held at Ashland, Ohio, August 18-24, was the special program on Friday evening launching the celebration of the 80th anniversary year of Ashland College. The program featured an address by Dr. J. Garber Drushal, professor of speech at Wooster College, and prominent layman of the Brethren Church.

Dr. Drushal spoke of the past and future of Ashland College. As he spoke of the college and seminary, a small replica of the institution was placed on backboard in full view of the audience. This replica appeared as a small-scale model of the building and campus.

Speaking of the future he stated that the future development of Ashland College depends on an enlarged faculty and more buildings. A new science building is needed in order to give more adequate scientific training. A new library building has been planned for 1960.

Following Dr. Drushal's address, Trustee Board Chairman, Myron Kem paid tribute to Dr. Glenn L. Clayton upon the occasion of his 10th anniversary as President of Ashland College and Seminary. The conference delegates stood in an ovation of applause and singing to Dr. Clayton.

Concluding messages of the Conference were brought by Dr. Oswald J. Smith, pastor of the People's Church, Toronto, Canada, Saturday evening, and Sunday morning.

At the Saturday evening service, sponsored by the Brethren Youth, Dr. Smith told of the struggles accompanying his dedication of his life to missionary service and of the subsequent establishment of his Church as a missionary center. He showed the definite leading of the Lord in his own life and challenged Brethren young people to let God lead their lives. The Church of which Dr. Smith is pastor, supports 369 missionaries on a budget (for 1957) of \$282,000. About 150 young people responded to the call of dedication at the close of the service.

Sunday morning, Dr. Smith brought the Conference to a fitting climax and conclusion with his missionary message delivered at the 10:30 hour. Dr. Smith stated that

the supreme task of the Church is the evangelization of the world. He continued by saying that we need a vision of the people of the world. Too often we believe that a little corner is the world. Our concept of the world is further pointed out by the church budget. He also said that you have done all your work and spent all your money in Ohio or the United States, you are in a spiritual fence corner. No one ever heard of a farmer just farming one corner of one field and yet we find that many who call themselves Christians are willing to only work in one corner of the world; Jesus said, the field is the world. (19:35-38).

Dr. Smith said that there are 2,000 tribes in the world today who have never heard the gospel or have a missionary to tell them. There is only one difference between the heathen of the United States and the heathen of these tribes and that is the heathen of America are heathen by choice but the heathen in Africa have no choice because there are no missionaries to tell them about Christ. Dr. Smith said he would not be pastor of a Church that spends more at home than for missions.

The mission boards of the United States, according to Dr. Smith, are now calling for 1,000 trail-blazers and pioneers and therefore we need men and women who will dedicate themselves to the sole responsibility of the Christian, "the evangelization of the world."

At the conclusion of the service, the Brethren lifted a cash offering of over \$3,000, and pledged over \$2,000 for missions.

This concludes this year's summary of General Conference Echoes, which have been appearing in the Evangelist for several weeks. A more complete report of business transactions, plans and program for the new Church year, will appear in the minutes of General Conference in the forthcoming Annual Conference number of the Evangelist. W. S. B.

**THE
71st General Conference of
The Brethren Church
will be held at Ashland, Ohio,
August 17-24, 1959.**

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Shattered Timbers

IN OUR WORLD NEWS section this week we carry the story of the capitulation of a famous American landmark to the forces of the liquor industry. The famous **Saturday Evening Post**, which traces its beginning back to the days of Benjamin Franklin, has, this fall, reversed its time-honored policy against accepting liquor advertising. Within ten days of its announcement of change of policy, the first issue of **Post** containing liquor advertisements, was in circulation.

Thus **Saturday Evening Post** joins the ranks of national magazines, which, because of rising costs and loss of revenue from other sources, have seemingly found it necessary to bow down to the demon god of drink. Of course they do not say it in so many words, but as you will note in reading the article mentioned above, **Post's** revenue has been dropping, and the intended liquor advertising is expected to increase their revenue by at least \$7,000,000 a year.

Post's directors announced that the change in policy "is deemed to be appropriate at this time and compatible with the viewpoint of the vast majority of its present and potential audience." What they are endeavoring to say is that their present and potential reading family has:

1. No conviction against liquor.
2. No objection against seeing such advertising in their magazine, for themselves or their children to see, and to be influenced by it.
3. Accepted the drinking pattern as normal for American home and social life.

Personally, this scribe is not surprised at the change of policy on the part of the **Post**. While not a regular reader of **Post** in recent years, yet a few years ago when regularly receiving the magazine, we noted that practically all of their fictional stories carried references to drinking. It was revolting to be reading a story only to find the characters resorting to drink, and that in a casual and matter-of-fact way. In most of these references, the drinking episode was not essential to the plot of the story; in fact, we felt the

writers were going out of their way to inject the drinking episodes.

Thus the timbers were being shattered long before the policy was changed. But wait; is the fault with **Post**, or is it with an American society that is more and more becoming a drinking people? **Post's** share of the blame rests with the fact that having been a "non-liquor" advertising medium, they should have remained such in spite of pressures; but also they should have, beginning some years ago, kept their fictional material free from the inference that drinking was an acceptable, normal thing.

The American people are to blame for a thing, of which the **Post's** action is but one in a whole multitude of incidents—the acceptance of drinking as a normal pattern of living. **Post** fell victim to a society morally crumbling at an astonishing rate.

We wonder what this "normal pattern of living" means to a promising young doctor who went berserk a few weeks ago in a tavern and started shooting up the place and the town in which he was considered to be a very fine physician. Or to a "fine, clean-cut young man," who filled himself with drink and became entangled with what society calls a "tramp girl," and now is bound by her asserted claims upon him as the father of her child.

These, and millions of other sad cases caused by the demon which is knocking at your door, Christian, to be let in as acceptable. If liquor in any form is inside your door, you are contributing to the shattering of moral timbers in this nation of ours. The Christian home is to be the example of righteousness, purity and moral uprightness. Liquor has no place in such a home or in the lives of Christians in social or business life. Let's make no mistake about it. W. S. B.



The

Weightier

Matters

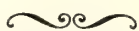
Rev. George W. Solomon

Text—Matt. 23:23



WHAT A GLORIOUS PRIVILEGE and opportunity is ours this week to attend this Conference in this the 250th Anniversary year of the founding of the Brethren Church. I am sure that throughout the year you have been reminded time and again of this Anniversary. I would also suppose that you have heard a number of addresses dealing with our Church History. May God grant that this conference might be a glorious climax to a year of honoring the memory of our fathers and reflecting upon our past history.

We do rejoice in the record of the faith of our founding fathers. We enjoy reading of their victories in the faith. But history does not fill its greatest purpose if it only brings us pleasure. History should teach us many things, among them the errors and failures of our forefathers as well as their victories, that we need not make these same mistakes again and again. If we do not profit in this way by history, then we have failed to find its real value.



Vice-Moderator's Address given at 1958 National Conference.

This often seems to be the true purpose of Biblical history. Many of the events in the Bible were recorded that generations to follow might not fall heir to the same pitfalls as did their predecessors. This is found in a positive fashion as Paul, after discussing the faith of Abraham in Romans 5, says, "Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed . . ." Many times Jesus pointed up for us the errors in the faith of the men of His day, especially those of the leaders of Israel, and I feel that they, too, were written not only for their correction and edification, but for ours as well. Our text is one such instance. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone." Matt. 23:23. I sincerely feel that the truth of this text needs to be retaught to each generation and that until we learn its message we shall continue to make the same mistakes that have plagued the Christian Church throughout its long history.

Near the close of the Theocracy in Israel, when Samson was but a boy, the record tells us that "The word of the Lord was precious in those days; there was no vision." I Sam. 3:1. It was a day of spiritual famine.

A great Spiritual famine was also the condition of the world that helped to bring to pass "the fulness of time" in which Jesus was born. The formalism of the Jewish religion, the etherial quality of the Greek philosophies, the militaristic doctrines of Rome, left the people cold in a state that might have been described by the prophet: "Behold, the days come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing of the words of the Lord: And they shall wonder from sea to sea, and from north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. No prophet had arisen in over 400 years and Judaism, the one religion that had maintained the semblance of monotheistic belief and had challenged the people to high moral living, was practically nil in its influence because it had long since ceased to uphold the spirit of the word of the Lord. Israel had a form of godliness, but denied the power thereof.

The Christian church was established in such a time of Spiritual famine—a time when sincere men and women were hungering and thirsting after righteousness. Those who came in contact with Christianity found in its message the answer to their needs—a soul-satisfying message—a life-giving hope—and peace of heart and mind.

But the Christian church became subject to the same weakness and failings as had Judaism and other religions of the day. As we look at the church some 1500—1700 years later we see the same type of formalism and a great famine of the word of the Lord in the Christian church, known in that day as the Roman Catholic Church. In the preface of the book, "Religious or Christian" by Dr. O. Hallesby, Professor in the Independent Theological Seminary, Oslo, Norway, Dr. Hallesby says: "The great danger threatening Christianity throughout the ages has not been opposition and persecution, but that of blending and confounding Christianity with pagan religion. It was a mixture of this kind that Gnosticism sought to command. And it was as a result of a syncretism of this kind that the great Nestorian church in India and China succumbed to Buddhism in the Middle Ages, leaving scarcely a trace of itself. Toward the close of antiquity Christianity in North Africa was compelled to give way to Mohammedanism for the same reason. Also Roman Catholicism, presenting as it has from the beginning of the Middle Ages and down to our day a world-wide, unevangelical, yea, anti-evangelical type of religiosity, recognized by both culture and politics, is a fruit of the most grandiose mixing of religions known to history. In more recent times, continues Dr. Hallesby, from the age of the Renaissance and down through the period of Socinianism and rationalism, a new syncretism of religion on a grand scale has been and still is in process in Protestant lands. It threatens to completely eradicate Christianity from Europe and to introduce in its stead a rationalistic-gnostic religion fashioned out of elements taken from the religions of all the ages and from every corner of the earth."

It was because of this unspiritual condition in the church—because of the failure of the church to satisfy the hungry souls of men, that a great pietistic movement grew through the years fostered by men and women who felt repulsed as they looked at a church that demanded so much from them and failed to give anything



GEORGE W. SOLOMON

in return; a church that failed to give hope, and joy, and soul-satisfying peace. Luther and Zwingli and others broke away from the church, but these pietists were not receptive to the liturgical and formalistic type of the services held by these men. There were also some great theological questions to which there was found no agreement. And so out of a time of "spiritual famine," much like that of the days in which the Christian Church was born, a small group of people under the influence of this pietistic movement, being of Anabaptist convictions, founded the Brethren Church.

This however, is only one of the similarities between the early Christian Church and the Brethren movement. There were many others. One of the basic reasons being that the founders of the Brethren Church looked to the early church for its example. As they did this they found some very basic things that they incorporated into their new faith.

THE EARLY BRETHREN FOUND THAT THE EARLY CHRISTIANS WERE ADVOCATES OF SCRIPTURAL TRUTH!

They read in Acts 8 that Philip found the Eunuch reading from the book of Isaiah and that "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." (Acts 8:35). Philip could have probably related much about Jesus from Personal experience, but he turned to the Scriptures and taught the eunuch. They read in Acts 17:2, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them OUT OF THE SCRIPTURES. And in the 11th verse: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, AND SEARCHED THE SCRIPTURES DAILY, whether these things were so." They also read in Acts 18 how Apollos was a man "mighty in the scriptures" and that "He mightily convinced the Jews, and that publicly, showing BY THE SCRIPTURES that Jesus was Christ." (v. 28). These Brethren read in II Timothy 3:16,

"All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

This evidence must have impressed Alexander Mack and his followers for we read in history: "He became dissatisfied with the formalism of the state church. With others who felt as he did, he began a serious STUDY OF THE SCRIPTURES to find a way that would satisfy their spiritual longings." These people did not go to a priest to get his patent answers; nor did they seek out the witch of Endor or some other soothe-sayer who would mix up a potent potion to soothe the gnawing hunger in their souls. They began a serious study of the Scriptures! God says, "My word is truth!" "Ye shall know the truth, and the truth shall make you free!" Oh, Brethren, there is a poverty of the knowledge of Scriptural truth in our world and in our church today. Millions of men and women, professing Christians, have little or no idea what the Scriptures have to say about many of the fundamental doctrines of the Church! Scriptural truth is one foundation upon which the church must stand! No individual Christian can hope to long endure who starves his soul—who fails to feed on the Word! And no Church can grow strong and prosper whose pulpit does not have a man who preaches the Word!

THESE BRETHREN FOUND THAT THE EARLY CHRISTIANS WERE BELIEVERS IN PRAYER!

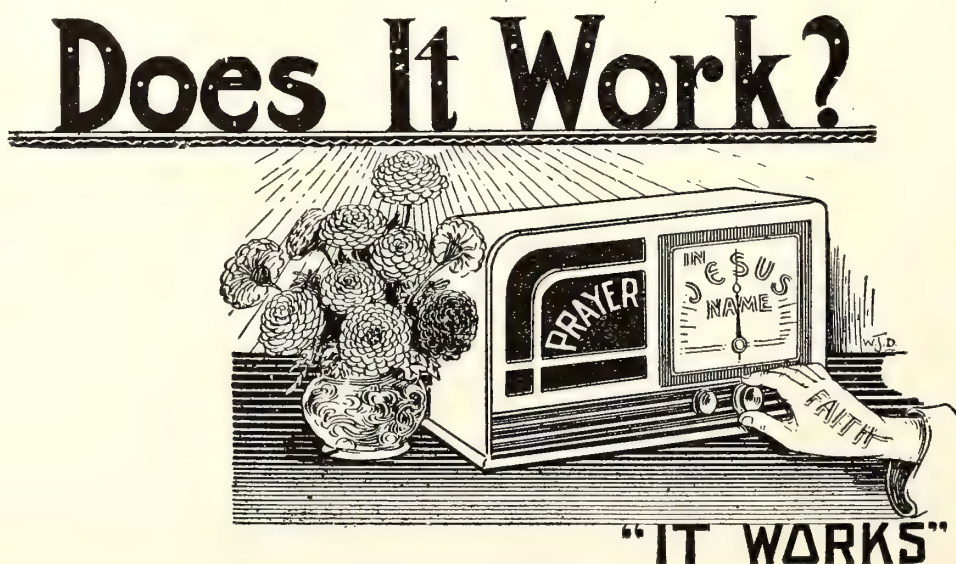
As they turned to Acts 1:14 they found that the church was born in an atmosphere of prayer. As they read Acts 12:5 they read about the early church accomplishing almost impossible feats through prayer—"Prayer made without ceasing"; in Acts 13:3 they found a church laboring for the expansion of the Gospel being guided by the Spirit and in the will of God through prayer. And we likewise read of the little group of believers in Schwarzenau—"They had fasted and prayed and sang and prayerfully read the word of God." The early history of our people is a history of praying people. The prayer meeting was considered a necessary part of the church's program. However, through the years our people have come to shun the prayer meeting. Someone has said we offer

the church's program in a cafeteria style, and our people go down the line like little children, passing up the nourishing foods for the desserts and fattening things. People today are looking for spiritual health without the vitamin-giving foods of prayer and Bible Study—without a close communion with God! Most people don't like to come to a prayer meeting because they have never learned to enjoy prayer. It is not a sweet hour for them but rather something that is annoying and boring. They have never learned to enjoy prayer for they seldom indulge in those things which we do, which become habitual with us, are the things we enjoy doing because we do them well. Oh, that Brethren people might recognize their need as did the disciples of our Lord and cry out, "Lord, teach us to pray!"

ALEXANDER MACK FOUND THROUGH STUDY THAT THE EARLY CHRISTIAN CHURCH WAS SPIRIT-FILLED AND SPIRIT-POWERED CHURCH

As he perused Acts 2:4 he found that "they were filled with the Holy Ghost." And in Acts 13:2 and 4 he saw the record of the Holy Spirit guiding the lives of the leaders and the work in the church. The history of the Brethren would indicate that they too were led by the Spirit—that they waited upon the Lord. It was the Spirit of the Lord they waited upon as they prayed and searched the Scriptures, for well they knew that spiritual things are spiritually discerned. And they were not searching for man's wisdom, but for the wisdom which the Holy Spirit teacheth—comparing spiritual things with spiritual. The power of the Holy Spirit is seen working in and through them as they witnessed, for a large congregation was formed at Schwarzenau between 1708-1710. And many members were also scattered throughout many parts of the Palatinate.

In a day when we find man-power dwarfed by the Mechanistic age it is surprising how many people still expect a church to be mobilized and operated on man-power and mighty few hours of that. Or many of them try to make the church go on preacher-power—the force of personality. We need both laymen and the preaching power, but a layman or a preacher without the power of the Spirit of God isn't going to push the church very far.



AS THE BRETHREN SEARCHED THE SCRIPTURES THEY FOUND THAT THE EARLY CHRISTIAN CHURCH WAS AN OBEDIENT CHURCH.

The early church didn't ask "Why?" or "Is it necessary?" Christ said, "This do . . . " and they did it! Jesus said, "Go preach . . . teach . . . baptize . . . " and they did it! In like manner Mack and his followers didn't pick out the things that suited their fancy and discard what they disliked. They read, "He that loveth me keepeth my commandments." They read that Jesus said to baptize . . . and they did! They read that Jesus said, "This do in remembrance of me" . . . and they did! They read, "if I your Lord and Master have washed your feet, ye also ought to wash one another's feet" . . . and they did! How upset we get at a small child when he must ask "why" when he is told to do something. How many times we say "because I am your father and I told you to do it." You have a reason but he's too young to understand and you are so busy—you just expect obedience. Then we turn around and must always have an answer to why God asks us to do certain things. It is good to explore the scriptures for reasons; but if we do not know what we might consider a good reason to us, we must not take the license to ignore God's instructions!

THESE PEOPLE DISCOVERED THAT THE BIBLE TELLS OUT THE CRITERION FOR DISCIPLESHIP LOVE!

Love toward God—love toward men. "By this shall all men know that ye are my disciples, if ye have love one to another." John 13:35. We find great examples of this love in action as we read such passages as Acts 4:34, 35 where we find that the early Christians had "all things common." Or in Acts 6 where the widows were a great concern of the church.

Alexander Mack was a living example of this deep love and concern for his Brethren. His entire fortune was assumed in buying freedom for the many early brethren who were arrested during the days of persecution in Germany. Without concern for his own material possessions, he redeemed one after another. "Greater love hath no man than this, that a man lay down his life for his friends."

Mack found a great symbol of this brotherly love in the Love Feast, or the Lord's Supper and to this day the Love Feast is practiced in the Brethren Church as a symbol of brotherly love and fellowship. I fear that many times the symbol is not a true one. Jesus said the greatest commandment is "Love." Paul, in listing three great virtues, faith, hope, and love, cries, "but the greatest of these is love!" Nero is reported to have said, "Behold, how these Christians love one another!" Would anyone ever have an occasion to say, "Behold, how these Brethren love one another!"

Brethren, we do have a great heritage! Our church is founded upon the Rock! But history will prove that we did not always stand firmly on that Rock! As the Progressive Unit of the Church in 1883 our fathers felt that the Brethren Church had fallen into the same pitfall of formalism and emphasis upon outward observances as had Judaism and early Christianity. And so they moved toward what they felt was the real stream of Scriptural teachings, emphasizing the spiritual state of

a man's heart and soul and discarding the outward symbols of personal dress, the wearing of beards, etc. We have maintained many of the outward symbols of the faith which we feel have a Scriptural basis for existence and use—Baptism, Communion, Washing of the Saints' Feet, Anointing with oil, Laying on of hands. To the Pharisees Jesus said, "Ye pay tithe of mint, anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done, and not to have left the other undone." They were remarkably scrupulous in the performance of all the rites and ceremonies of religion, but totally neglected the soul, spirit, and practice of godliness. Our Lord did not object to them performing these rites and ceremonies, in fact, he said they should be observed; but while they did this, to the utter neglect of judgment, mercy and faith, they showed that they had no religion, and knew nothing of its nature. The scribes and Pharisees neither began nor ended their works with God, nor had they any respect to His name in doing them.

Brethren, let's not kid ourselves. We too can fall into the same trap as did the Jew and the early Roman Church. We can become so unduly concerned with the outward symbols of our faith that we lose the faith. We must be grounded in the same spiritual foundation stones as was the early church which grew at such a tremendous pace, "turning the world upside down." Certainly the foundation stones which we have considered—Scripture, Prayer, Spirit-Power, Obedience, Lost—need emphasizing today. The Brethren have many times faltered and we must profit by their mistakes if we are to profit by reflecting upon the past. How many times the rash acts of self-seeking men in the Brethren Church have brought about disunion and tragedy! Certainly, at times when these things transpired, we could not say that they were following the Spirit and leading of God.

May God grant that as we observe this 250th Anniversary; as we recall and renew the faith of our fathers, and as we contemplate the future in relation to this past, that we shall indeed rejoice in the great victories of our church. But may He also grant that we may be found wise enough to profit by the errors of previous generations, as recorded in history, that we may never be found sacrificing the weightier matters for a powerless form of Godliness. It is our prayer that we may always be found rooted and grounded firmly in the Gospel of Jesus Christ, and permitting these "other things" to find their rightful place.

Hagerstown, Maryland.



Pray for your clergy; don't pray at them, pray for them. You have a right to expect moral and spiritual leadership from them, but has it ever occurred to you that they are human, often lonely, often defeated, often overworked, sometimes over their depth? They don't need criticism as much as they need understanding and support and prayer. I don't believe that any minister who is truly prayed for by even one small dedicated group in his parish will either fail his people or fail his Lord.

Helen Smith Shoemaker, POWER THROUGH PRAYER GROUPS (The Fleming H. Revell Co.).

MISSIONARY DEPARTMENT

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530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec.
(MRS.) IDA LINDOWER, Adm. Asst.

GLENN and JEAN SHANK—

Returning on Furlough

ON OCTOBER 4 the Shank family is scheduled to leave Kano, Nigeria, by air, arriving in New York on October 6, where they will be met by Reverend and Mrs. Robert Keplinger and brought the last lap of their journey home.

The Shanks have been in Nigeria three years—the length of time scheduled for a first tour of service. They have served at Waka in the Teacher Training Center; here they both taught and Jean served as head mistress of the girls' school. Later they were located on a one-family station at Wandali.

There were only three Shanks in the family when they left the States in 1955—Glenn, Jean and Dennis; however, their ranks have increased with the arrival of Donna in their midst in August of 1956; hence there are four of them now. The Shanks will be visiting with friends and relatives for a period after their return. The Missionary Board encourages its missionaries to rest sufficiently after returning home; then after about November 10, itineraries will be set up for deputation work by these missionaries.

If you would like to have them visit your church, write the Missionary Board office suggesting approximate time, but please leave your program flexible enough that the office may fit your request in with others in your area. Those making the first requests will naturally receive the preference as to time.

Churches requesting appointments with these people should be prepared to provide meals and lodging for their entertainment as well as an offering for travel expenses.

RECEIPTS FOR MISSION GIVING

At its August meeting the Missionary Board discussed the practice of mailing individual receipts for mission gifts and came to the following conclusion: When churches send in their offerings for home and world missions, rather lengthy lists of givers to those offerings are often included and the Missionary Board office has been mailing receipts to each of these givers. In many cases the church has already given receipts to these people; hence receipts from the Missionary Board office constitute a duplication. Also, if offerings have been made by check, the individual has his cancelled check to serve as a receipt.

This situation, in addition to the recent increase in postage rates and the fact that many persons have commented, "Don't bother to send us receipts," resulted in this action by the Board:

Because of increased postage rates and the possibility of duplication, when mission offerings are re-

ceived from churches, individual receipts shall be sent only upon request. (Receipts shall continue to be mailed to persons sending individual offerings directly to the office.)

The Board hopes Brethren people will understand that this action was designed to save mission funds—involve in postage expense and time, for something that generally finds its way into the waste basket. Remember, you may have a receipt, if you request it!

SOLOMONS PREPARING TO LEAVE

Documents are being processed and cleared as rapidly as possible for the Solomons to leave for Argentina. Visas have been secured in Buenos Aires and are on file in this country; now additional documents are being prepared under the direction of the Argentine Consulate in this country. Medical clearance from AMMO (Associate Mission Medical Office) in New York has also come through; hence the Solomons should soon be enroute Argentina.

Passage is to be secured on Aero Vias Real (Brazilian Air Lines) as quickly as all papers have been processed—possibly by October 1.

Remember the Solomons—Kenneth, Jeannette, Timothy and Rebecca—in your prayers and with your gifts as they begin this new venture of faith.

MAILING TO NIGERIA

Recently, on this page attention was called to the manner in which bandages and squares should be mailed to Nigeria. This is a reminder on the same subject so that our missionaries may not be caught "in the middle" of our well-intentioned giving to the work.

Please address your bandages and squares to the hospital or dispensary—using the missionary's name, if necessary, on the **second line** of address. In listing the contents of the package, you are urged to call the squares "bandages," as the British terminology sometimes classifies our word "squares" as diapers, and duty is charged on them.

Do not send items about which you are not certain the missionary has need; for example: sometimes things are sent which the missionary can buy on the field for the price of the duty he may be charged to receive your package, and if he does not need what you are sending, the expense to him is a real hardship.

Our missionaries do appreciate the help being given them in hospital supplies, but let's be sure we are sending them properly addressed and classified.

LET THE NATIONAL GOALS PROGRAM

HELP YOUR CHURCH

FOR A NUMBER OF YEARS the Brethren Church has had a National Goals Program dictated by the National Goals Program Committee appointed each year at our General Conference. The purpose of this Goal's Program is to help each local church grow in strength, in denominational interest, in its teaching and preaching effectiveness, and in its impact upon the lives of the members.

Last year's response to the Goals Program was encouraging to the committee—but we would like to see more of our churches actively striving to attain these goals. The purpose of the Goals Program is to help **your church**!

The National Goals Program can help **your church** only to the degree that **your church** enters into the program. Therefore, the National Goals Program Committee would offer a couple of suggestions.

(1) We would urge every member of the Brethren Church to read carefully the goals as they are printed on pages 10 and 11 in this **Evangelist**.

(2) We would especially urge every pastor and church secretary to clip the pages containing these goals and keep them in a place where they may be constantly referred to.

(3) If possible have large copies of these goals made and place them in strategic places in your Sunday School and church buildings. (This might be a project for a youth group.)

(4) At least once a month the Official Board, or some other group within the church, should

make it a point to ascertain how their church is doing in relation to this Goals Program. Keep the program constantly before the people.

Several important changes and additions have been made in the Goals Program for the year 1958-1959. A number of these changes are closely related to the expanding program of the Brethren Church through the Missionary Board, the Central Planning and Coordinating Committee, and others. Thus, active participation in the Goals Program will bring about a more active participation in the overall program of the Brethren Church.

To help the local churches put the Goals Program to work, each member of the Goals Program Committee has been asked to write an article for publication in the **Brethren Evangelist** dealing with the major phases of the program. These articles will appear on the pages of our church paper as they are received by the committee chairman and as the Editor of the **Evangelist** is able to use them. We urge that you read each of these articles over thoughtfully and carefully, and that you take any ideas contained therein and try putting them to work in your own church.

Brethren, the Goals Program is here to help you, therefore we encourage you to put it to work in your own church and let it help to bring new life and enthusiasm to your local program.

Henry Bates—Chairman

National Goals Program Committee

Goals listed on pages 10 and 11

National Goals Program

of The Brethren Church

(See special article on previous page concerning the Goals Program)

Revision of 1958

Report of The Brethren Church
for the Year ending June 30, 1959.

Value

Score

I. DENOMINATIONAL MEMBERSHIP GOALS

- | | | |
|--|---|-------|
| 1. One new member added to church for each ten members now on roll..... | 4 | _____ |
| 2. Every member an active member | 4 | _____ |
| 3. Every member paying a TITHE of his income into and through the church | 4 | _____ |
| 4. Promote and subscribe to the suggested budget of the Central Planning and Coordinating Committee. (\$1.00 per member) | 3 | _____ |
| 5. Full quota of delegates to District Conference | 1 | _____ |
| 6. Full quota of delegates to General Conference | 1 | _____ |
| 7. Semi-Annual Communion with 100% of resident members present | 4 | _____ |

II. MISSIONARY GOALS

- | | | |
|---|---|-------|
| 1. Regular missionary instruction for all age groups | 2 | _____ |
| 2. A Missionary Prayer Group (other than W. M. S.) in the church | 2 | _____ |
| 3. Definite support of New churches, projects, or personnel—in addition to regular missionary offerings. | 3 | _____ |
| 4. 25% of church families members of the Ten Dollar Club | 3 | _____ |
| 5. Annual Missionary Offerings exceeding previous year's offerings by an average of at least \$1.00 per member | 2 | _____ |
| 6. Missionary offerings from the church amounting to not less than the equivalent of \$3.00 per member per year | 2 | _____ |

III. CHRISTIAN EDUCATION GOALS

- | | | |
|---|---|-------|
| 1. Sunday School represented in District Camp | 1 | _____ |
| 2. Sunday School following the "Standard of Excellence" | 3 | _____ |
| 3. A Leadership Training and/or Teacher Training Class | 3 | _____ |
| 4. Sponsoring, or participating in, a Vacation Bible School | 2 | _____ |
| 5. Lifting of a White Gift Offering | 1 | _____ |
| 6. White Gift Offering showing an increase over previous year | 1 | _____ |

IV. PUBLICATION GOALS

- | | | |
|--|---|-------|
| 1. The Brethren Evangelist in every Home | 3 | _____ |
| 2. All available Brethren Sunday School literature used in Sunday School | 3 | _____ |
| 3. Promotion of Brethren Emphasis program | 2 | _____ |
| 4. Lifting of Publication Day Offering | 1 | _____ |
| 5. Publication Day Offering showing an increase over previous year | 2 | _____ |

V. ASHLAND COLLEGE AND SEMINARY GOALS

A member of the local church enrolled in Ashland College or Seminary	2	_____
One new recruit or more for the Brethren ministry enrolling in Ashland College under the auspices of Ashland Theological Seminary	3	_____
Support of the Expansion Program for Ashland College and Seminary	3	_____
Lifting of Educational Day Offering	1	_____
Educational Day Offering showing increase over previous year	2	_____

VI. BENEVOLENT BOARD GOALS

Participation in Retirement Fund and/or Social Security	2	_____
Lifting of Benevolent Day Offering	1	_____
Benevolent Day Offering showing increase over previous year	2	_____
Participation in the "Food for the Faithful" project	2	_____

VII. ACTIVE AUXILIARY ORGANIZATIONS IN LOCAL CHURCH

Woman's Missionary Society	2	_____
Sisterhood of Mary and Martha	2	_____
Laymen's Organization	1	_____
50% of men registered with local and National Laymen's Organization	2	_____
Boys' Brotherhood	2	_____
B. Y. C. or C. E. (Sunday Evening youth group)	2	_____
Signal Lights and/or Junior Church	2	_____

VIII. CHURCH PROMOTION GOALS

An Every Member Visitation Evangelism program	3	_____
Mid-Week Prayer Service	3	_____
Average morning worship service attendance for the year at least 80% of Sunday School enrollment	3	_____
Regular (monthly or more frequently) stewardship instruction in both Sunday School and Church	2	_____
At least one sign directing visitors and strangers to church, or, a sign or bulletin board outside church. (As regulations permit)	1	_____

Total score for this local Church 100

_____ Your Score

All Goals must be evaluated percentagewise, where your Church does not meet its full requirements. Your Goals Committee will be happy to help explain or interpret any questions you may have. Please keep and use this form as guide throughout the year. Yours for a Better Goals Program,

The National Goals Committee

Henry Bates, Chairman
E. J. Black
Edgar Berkshire
Edwin Boardman
Ralph Mills
Dorman Ronk
Robert Holsinger

The Brethren Evangelist for August 30th, reported the names and scores of the twelve highest churches in the Brotherhood on the Goals Achievement Report. We would encourage all of our churches to participate in the 1958-59 Goals Program so that there might be a greater total of churches reported and points attained at next Conference time.

W. S. B.

Milledgeville, Illinois

10:00	Sunday School	Milledgeville Superintendent
		Adult Classes, Nat'l S. S. Bd., Delegates
11:00	Sermon: "The Brethren Church—An Open Door"	President, Dr. Glenn Clayton
12:15	Dinner	

Spiritual Meditations

Rev. Dyoll Belote

HEAVEN AND ETERNAL LIFE

"In my Father's house are many mansions; I go to prepare a place for you; I will come again and receive you unto myself, that where I am there ye may be also; if it were not so I would have told you." John 14.

THE QUESTION as to where heaven is, whether it is real, what we shall do in heaven, and above all how sure we may be as to the reality of our belief, are questions that arise in the human mind frequently and inevitably. There is no detailed description of life after death, but there is comfort in what we do know, and in the definite assurance that Jesus gives us that there is no cause for worry or troubled concern. Of one thing we may rest assured, whatever life after death is like, it is good.

Jesus warns against troubled concern about heaven, "Let not your heart be troubled"; our faith is to be in God and Jesus Christ as His Son. And we are not to be heirs of hovels or cottages, but of "mansions," and there are **many** of them. And that they may be "prepared" Jesus has undertaken their readiness (I go to prepare a **place for you**). And that there be no "slip" in the arrangements (and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also.)

The person of the One who gave these promises is adequate to bring about their fulfillment. It is He who declared that “all power is given unto me, in heaven and earth,” and so His power is endless, and any pledge He makes He is able to fulfill.

As for plotting heaven, giving it physical location, that is impossible, but there is a more glorious and wondrous way of locating heaven. Jesus said, "I go to prepare a place for you, that where I am there ye may be also." It would seem that the Lord would have us with Him where He is, and if that be true, then "Where Jesus is, 'tis heaven there."

A Christian physician sat at the bedside of one of his patients in his last illness. They were talking about leaving this life, and the patient asked his doctor what he thought the future life would be like. The doctor looked toward the door where his faithful dog was scratching at the door and begging to come in. "That dog," said the doctor does not know what is going on in this room. What he wants is to be near his master. I do not know what eternal life will be like, but it will be spending eternity with the Master of life and that will be joy enough for any soul."

**Read your
Brethren Evangelist
every week.**

SHANHOLTZ-MINNICK. Miss Diana Marie Minnick, daughter of Mr. and Mrs. Russell Green, Boonsboro, R. 2, Maryland, and Kenneth Lyle Shanholtz, son of Rev. and Mrs. Bruce C. Shanholtz, Linwood, Maryland, were married Sunday July 27th, at four thirty o'clock in the Beaver Creek Church of the Brethren, near Hagerstown, Maryland. Mr. George Kunz, Superintendent of Fahrney-Keedy Memorial Home, was soloist, and Mrs. Harold Layman, assistant Matron, played at the piano. The bridegroom's father, the undersigned, officiated at the doubling ceremony, assisted by Rev. Harold Green, uncle of the bride, and Rev. Clayton Gehman, pastor of Beaver Creek Church. Reception for approximately 200 guests was held at Fahrney-Keedy Memorial Home.

Bruce C. Shanholtz.

* * *

BLACKSTEN-STAHl. Miss Louise Stahl, daughter of Mr. and Mrs. Charles Stahl, Jones Mills, Penna., and Ralph T. Blacksten, son of the late Mr. and Mrs. Ernest Blacksten, Linwood, Maryland, were married Sunday August 17th at two o'clock in The Brethren Church of Linwood, Maryland. Mrs. Adelaide Englar played appropriate hymns at the organ. The undersigned officiated at the double-ring ceremony assisted by Rev. Elmer M. Beck, of Jones Mills, Penna. A reception for the family guests was held in the church dining room.

Bruce C. Shanholtz.

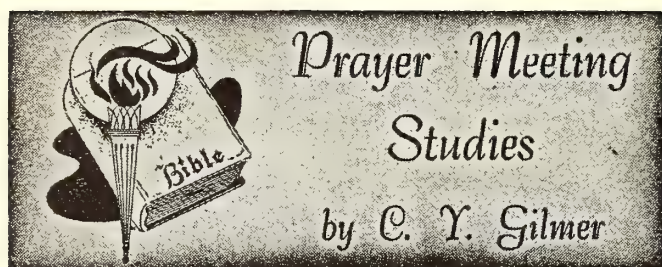
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**BRETHREN
ROAD
SIGN
"COUNT-UP"
Ordered:
27
Needed:
173**



**FIRST BRETHREN
CHURCH**
2 Blocks
619 Park Street

[illegible]



COME CLEAN

When the game is on and your friends about,
And you could put your rival out
By a trick's that mean but wouldn't be seen,
Come clean, my lad, come clean!

When exams are called and you want to pass,
And you know how you could lead your class,
But the plan's not square, you know it's mean;
Come clean, my lad, come clean!

With the boss away, you've a chance to shirk,
Not lose your pay—not have to work,
He'll neither fire you nor vent his spleen;
Come clean, my lad, come clean!

When you're all alone and no one about,
And not a soul could find you out,
And you're tempted to do a thing that's obscene;
Come clean, my lad, come clean!

For a home awaits, and a girl that's true,
And a church and state have need of you,
They must have your best—on you they lean,
Come clean, my lad, come clean!

—Selected.

JOB WAS A MAN who avoided anything hurtful (Job 1:1). He was much concerned about the spiritual welfare of his children (Job 1:4, 5). When Job lost his wealth, his children, and his health he did not say, "If that's the way God is dealing with me I am through with Him" (1:20-22)! Satan thought Job had his price (2:4). But even his wife could not persuade him to forsake his integrity (2:9, 10). Job was determined to come clean with God (Job 13:15). And so, today, we are to let nothing come between us and our fealty to God (Matt. 10:37, 38).

In another way Satan made it as difficult as he could for the three Hebrew youths, Shadrach, Meshach, and Abednego (Dan. 3:16-18). Daniel is another example of

one who "came clean as a hound's tooth" (Dan. 1:8). Satan made it as difficult as possible for Joseph to maintain his purity (Gen. 39:9). Because he maintained his integrity he was lied about and sent to prison (Gen. 39:19, 20). At no time did Joseph feel that the Lord had forsaken him (Gen. 39:21-23). Joseph was a "good tree" (Luke 6:43). He was wise enough to know that to live a corrupt life is to come to a bad end (Rev. 21:8).

Today one of Satan's most deceptive traps is pleasure (1 Tim. 5:6). A life of pleasure will make a youth a spiritual pauper (Prov. 21:17). In fact, it will choke out his spiritual life (Luke 8:14). At best the pleasures of sin can be only "for a season" and then comes the harvest of wild oats (Heb. 11:25; Luke 15:14). Friends, even parents and preachers may not tell youth the truth about sin and the merits of clean living (Isaiah 58:1). But the Bible is honest on these matters (Psalm 119:11). It teaches us to love God and to hate evil (Psalm 97:10; Prov. 8:13). We either hate evil and love the good (Amos 5:15) or we love evil and hate the good (Micah 3:2). Those who love God will not be deprived of any good thing (Matt. 6:33).

Moses had a deep sense of right and wrong (Heb. 11:24, 25). The Devil can make it very trying for God's people (Rev. 1:9). He thinks that by taking them to the limit of embarrassments, indignities, and hardships that they will compromise or forsake the Christian cause (Acts 16:20-24). To intimidating magistrates and high religious officials Peter and the other apostles had an answer (Acts 5:29). Stephen gave the lie to Satan in Job 2:4 by giving his life (Acts 7:59).

God wants all mankind to come clean (Ezek. 18:23; 33:11; Isaiah 1:18). Let all confess sin and forsake it (Isaiah 55:7); and pursue the right way (Psalm 34:14).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jim Rowsey

NATIONAL SUNDAY SCHOOL WEEK

SEPTEMBER 28 - OCTOBER 5, 1958

MILLIONS FOR CHRIST . . . NOW! This is the theme of National Sunday School Week in 1958. If the present generation is to be reached with the gospel the

National Sunday School Week

September 28 -- October 5

church must think in terms of millions of people reached for Christ . . . NOW.

Any successful effort to do this must begin by churches reaching their own constituency and their own community effectively. National Sunday School Week is designed to help give churches the push they need to do this. The following are some suggestions which may be helpful in planning a vigorous program during National Sunday School Week.

Promotion Day. Plan carefully each detail of the promotion ceremonies. Give special recognition to Sunday School graduates in the church service. Emphasize Sunday School Week in Brethren Youth meetings and in the midweek meetings.

Appreciation Banquet. Have a special banquet or pot-luck supper. At the banquet recognize the Sunday School teachers and other workers who have contributed so much to the success of the Sunday School in the past year.

Visitation. During National Sunday School Week emphasize Sunday School enrollment and church membership through visitation.

Parent-teachers' Night. During this week set aside a night for fellowship whereby the Sunday School teacher may meet and come to know the parents of her pupils. Much can be done with this idea, not only during National Sunday School Week but throughout the whole year.

Sunday School prayer service. Emphasize Sunday School at the mid-week service.

Rally Day. Opening assemblies in each department should be well planned to encourage visitors to become regular class members.

Dedication Service. At some time on Promotion Day or Rally Day conduct a dedication service for Sunday School workers.

Especially during National Sunday School Week the value of the Sunday School should be re-emphasized. No other agency of the Christian church is better qualified to meet the needs of mankind than the Sunday School. It has the most correct **philosophy**—the transforming influences of evangelism plus the creative influence of directing growth through education. It has the best **method**—the logical introduction of Christ in a reasoned, unhurried, unpressured manner. It has the best **potential**—boys and girls in their formative and impressionable period, and men and women who desire religious education. It has the best **record** of producing and maintaining results.

The Sunday School is in a strategic position to influence the nation and the world through the church and the home. Millions in our nation today need the transforming influence of the saving grace of Christ. The Sunday School is the means by which these millions may be reached for Christ NOW.


"Adapted from material made available by National Sunday School Association."

Lesson

Comments

by

William H. Anderson



Lesson for September 28, 1958

JUSTICE AND JUDGMENT

Lesson: Matthew 25:31-46

"I dreamed that the great judgment morning
Had dawned and the trumpet had blown;
I dreamed that the nations had gathered
To judgment before the white throne;

From the throne came a bright shining angel
And stood on the land and the sea,
And swore with his hand raised to heaven,
That time was no longer to be.

"And oh, what a weeping and wailing,
As the lost were told of their fate;
They cried for the rocks and the mountains,
They prayed, but their prayer was too late."

WHAT WILL the Day of Judgment be like? Most people talk and dream of heaven, but few ever stop to consider the Judgment Day.

The lesson before us gives a vivid description of what will happen when the nations of the world are brought before God's bar of justice.

THE JUDGMENT

God's Word states there is coming a day "when the Son of man shall come in His glory, and all the holy angels with Him . . . And before Him shall be gathered all nations."

The last judgment of the nations is for those who do not know Christ as their Friend or do not consciously serve Him as their Master. To the Jews of Jesus' day, this would mean the Gentiles. To Christians it represents the judging of the heathen as a whole, with those also who live in so-called Christian lands, but who do not accept any claims of Christ for themselves. (Helen Tenney)

THE SEPARATION

"And He shall separate them one from another, as a shepherd divideth his sheep from the goats." The most dreadful fact about the final judgment will be the separation involved. First of all, the ungodly will be separated forever from God. Secondly, they will be separated forever from any opportunity to receive Life Eternal. Thirdly, they will be separated forever from the godly and upright.

The just, having been separated from the unjust, will then be commended and rewarded. They will hear these words from their Lord and Master: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

(Continued on Next Page)

On the other hand, the wicked will be condemned and justly punished. "And these shall go away into everlasting punishment."

Into which classification will you fall in that day?

THE CRITERIA

Upon what basis will this judgment take place? To the blessed the King says: "For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me."

Christian charity is not just a matter of giving a dollar to a hungry man—and keeping ten dollars for ourselves. It is not a matter of building a church so that we can have our names carved on the cornerstone. It is in giving the needy more than we can afford to give, because in love we cannot give them less. It is giving in complete unselfishness. It is the stimulus of the act, not the act itself, that interests the Judge. (Frank S. Mead)

Does this Scripture passage mean to infer that good works will gain entrance into the Kingdom of God? No! at all. Here the much needed emphasis is upon moral deeds. As D. J. Kenyon says: "It cuts across the idle dream of apostate philosophy that our works have no bearing on our destiny."

The Judgment of God, however, will not be based upon moral deeds alone. Moral deeds must spring from moral character. We cannot do right, until first of all we are right. That's why the Bible is clear in its teaching that good deeds are the result of the regenerating work of God in the heart. For it is "not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

In all these things may we ever keep in mind and heart the words of our Golden Text: "For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (Ps. 1:6).



"POST" BLAMES AUDIENCE ATTITUDE FOR SWITCH TO LIQUOR ADVERTISING

The Saturday Evening Post, America's oldest magazine, discarded an advertising taboo which had been in effect since 1897 when it threw out a ban against liquor advertising. The new policy, announced 25 years after the end of national prohibition, was blamed on a changing audience attitude and "deemed to be appropriate at this time and compatible with the viewpoint of the vast majority of its (the magazine's) present and potential audience."

First effect of the newly announced policy: First liquor ad to appear in the Post was published and distributed nationally within 10 days.

The announcement was made by Robert E. MacNeal, president of the Curtis Publishing Company. In a statement, Mr. MacNeal explained that the "board of directors has periodically considered the subject of alcoholic beverage advertising and has formulated its policies with due regard to evaluation of the customs of the times in general and of the audiences of our magazines in particular. The change in the advertising policy of The Saturday Evening Post is deemed to be appropriate at this time and compatible with the viewpoint of the vast majority of its present and potential audience."

The Post traces its founding to Benjamin Franklin in 1728. Its circulation, second only to Life magazine among the nation's full-size weeklies, reached a record of 5,902,000 with the issue of last February 15. Curtis also publishes Holiday, which accepted liquor and beer advertisements since its founding in 1947; the Ladies Home Journal, which accepts no alcoholic beverage ads, and Jack and Jill, which accepts no advertising at all.

A number of the nation's major magazines do not accept ads for alcoholic beverages. They include: Reader's Digest, National Geographic, American Home, Good Housekeeping, Better Homes and Gardens, Ladies Home Journal, Woman's Day and Household. Now that the Post has recapitulated, these periodicals may relax their standards, too.

Among the nation's leading newspapers there are still a few leading publications that refuse such advertising. They include: The Los Angeles Times, Christian Science Monitor, Philadelphia Bulletin, Denver Post, Minneapolis Star and Tribune, and Kansas City Star and Times. In January, 1957, The Washington Star joined the ranks of newspapers that permit liquor advertising. Currently 1,066 newspapers accept liquor advertising, 697 do not.

Despite the fact that the Post publishers blamed the changing audience attitude for the new policy, there appeared to be a more potent force at work. The Post "lost" an estimated 1,100 pages of advertising between 1955 and 1957 and, even more significant, for the first eight months of 1958 it was behind its 1957 performance by 255 pages. (Post black and white rates per page \$19,780. The newly announced policy is expected to increase Post revenue by at least \$7,000,000 a year. (Total liquor advertising spending for advertising and promotion is no more than \$110,000,000 annually.)

REDS PUSH "WORLD LIBERATION" BY ROBBING GRAVES FOR WEALTH

A sordid account of desecration of graves in Communist China has been reported by a newspaper correspondent in Hong Kong. In desperation and haste to obtain all resources to hasten a build-up of heavy industries the communist regime in Peiping has resorted to opening up graves and taking wealth out of coffins buried years ago. These buried treasures have proved a boon to the cause of Communism and its objectives of "world liberation."

When a rich man died, it was customary for his son and widow to put some pearls in his mouth and place

er jewelry beside him in the coffin. A female corpse is adorned with gold bracelets and jade rings. Now the dead are deprived of these valuables which will go to the cause of socialist construction." Breaking open the graves and exhuming the dead would certainly anger the spirits affected, but the Communists are exhorting grave diggers and others to overcome such superstitious beliefs.

After the valuables are taken from the dead, the coffins are broken up into their original planks which serve as wooden bridges over brooks or other useful purposes in view of the shortage of lumber. The grave stones and slabs fit very well into the building of highways, cement bridges, viaducts and buildings in general.

Rifling the graves of the poor is also done because the bones can be turned into ashes which become first class fertilizers to meet a much felt want. The cheaper coffins may be used as fire wood or other purposes.

The most extensive shakeup of the dead is in the rich old cultured provinces of Kiangsu and Chekiang with the great city of Shanghai as its hub. Notwithstanding the anti-superstition movement, peasants believe the communists have stirred up the hatred of hundreds of thousands of spirits. Excavation of graves was also done during the years of Japanese occupation, but the damage was comparatively slight as the enemy then occupied only the coastal provinces and key points in the country. The communists, however, are in full control of the land.

The communists are also turning their attention to "raw" coffins and burial robes which have to be sold to raise money for "socialist construction." Such goods are ordered well in advance of death by rich persons. These owners are asked to sell their property because in the present "back to farm movement" for manual work, people are expected to live longer and do not need such burial paraphernalia so soon.

CHURCH MEMBERSHIP STILL GROWS, INCREASED BY MILLION LAST YEAR

The American church family continues to grow. Membership now stands at 104,189,678 for all faiths—a gain for the year of 964,724. Of the nation's estimated 170,000,000 population, 61 per cent are reported members of churches or synagogues. This is the second highest on record—nearly twice as high as that for the turn of the century.

For the first time since World War II, however, the percentage of membership increase was lower than the estimated population increase. Church membership rose only nine-tenths of one per cent; the estimated population increase was 1.7 per cent. Last year when 62 out of every 100 Americans were reported to have church affiliation, the membership rise was 3 per cent or nearly twice that of the estimated population rise.

The latest annual compilation of church statistics, covering 255 church bodies in 48 states and the District of Columbia, appeared in detail in the *Yearbook of the American Churches*, published September 2nd.

Other new figures, covering mainly the church statistical year of 1957 include: (1) Sunday School enrollment up 1.1 per cent for a new total of 40,359,772. Students number 37,127,732; 3,232,040 are teachers and other religious workers. Of the total, 92.2 per cent are Protestant.

(2) Per Member Contributions—\$56.74 annually, an increase of 7.3 per cent. Fifty-two major Protestant and Eastern Orthodox church bodies report contributions of \$2,043,741,555. Other bodies do not report on gifts. Comparable totals for the past two years show 9.9 per cent increase in contributions for all purposes. For benevolences, the gain was 7.5 per cent; for congregational expenses, 10.4 per cent. Seventh Day Adventists appear to give the most generously, on the average—\$202.02 per annum. (3) New Church Construction—at a new all-time high of \$868,000,000, up \$93 million over the previous year, and more than double 1950's \$409 million.

The figures are compiled by the National Council's Bureau of Research and Survey from reports by the churches themselves. The Yearbook lists a total of 267 church bodies, with 255 reporting on membership. Sunday school statistics were furnished by 230 bodies; contributions by 52 Protestant and Eastern Orthodox church groups; and construction figures were based on reports by the U. S. Department of Commerce.

A membership breakdown by major faiths show that in the United States there are 59,823,777 Protestants, 35,846,477 Roman Catholics, 5,500,000 members of Jewish congregations and 2,540,446 Eastern Orthodox. Omitted was the Church of Christ Scientist, whose regulations forbid the numbering and reporting of such statistics. In 1936 when the Federal Government took the last census of religious bodies, Christian Scientists numbered 270,000.

The Yearbook emphasizes that membership comparisons between the different faiths—and even among Protestant denominations—are difficult to make because the churches use different methods of counting.

KEN TAYLOR URGES PRAYER "BATH" FOR MISSIONARY LITERATURE NEEDS

A widespread call to prayer for the ministry of literature evangelism is being given for World Missionary Literature Sunday to be observed, Sunday, October 12, according to Kenneth N. Taylor, director of Moody Literature Mission. "The literature ministry," said Taylor, "must be bathed in prayer if it is to be used of God as a means of rapid evangelism and spiritual growth of young converts. Tracts, gospels and Christian books published without the backing of prayer will fall short of the effectiveness God intended for them. However, with much prayer behind them, they will be effective."

Much in the way of Christian literature is being done, reports Taylor, but present efforts are only the beginning of what should be done in many parts of the world. Big current needs are the establishment of new bookstores, more tract clubs, production of Christian magazines as well as writers and editors to staff them.

"With God's help Moody Literature Mission has been able to have a share in this ministry," says Taylor. "Last year we were able to help over 60 organizations distribute more than 10 million pieces of literature in 58 languages and 157 countries of the world. As we are enabled we will expand this ministry for God."

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

BRETHREN YOUTH GOALS—1958-59

1. Send in one Sunday evening Brethren Youth Crusader offering to National Brethren Youth each month as your part in the budget.
2. A Brethren Youth delegate to National B.Y. Conference and district conference.
3. One member attending summer camp for each 10 members of your B. Y. Crusaders.
4. Eight executive meetings and four social meetings during the year.
5. At least one public service (preferably on Youth Sunday in May.)
6. A lesson on each of the following:
 - A. Stewardship
 - B. Crusader Summer Workers Study
 - C. Peace Stand and Alternative Service
 - D. How to Win Others to Christ
 - E. Study Denominational Offerings
 Group participation in these projects:
 - A. Joint Meetings with Other BYC Groups
 - B. B.Y.C. Visitation Program
7. Group participation in the National Brethren Youth Project. (\$5050.50 for the Phoenix church)
8. A report of your activities sent to the National B. Office in Ashland at least two times a year (include pictures if possible).
9. The Brethren Youth Magazine in the homes of 75 of your membership.
10. Every Brethren Youth in your church carrying Brethren Youth Membership Card and working to enlarge the Brethren Youth Booster Club.
11. Each B.Y. group should get one new member for every ten members they already have.
12. Learn the Brethren Youth Covenant by having your BYC read it together at every meeting.

Banner Society — Meet 10 out of 12 Goals.

Honor Society — Meet all 12 Goals.

IT'S STILL COMING!

"PIC of the WEEK"

on Page 18

MORE ABOUT GOALS

GOAL 6 states that five specific subjects are to be covered during your meetings next year. Since some of the areas of study might be new to you, PROGRAM MATERIAL WILL BE SUGGESTED AND SUPPLIED FOR THEM IN THE FALL SUPPLEMENT OF THE "BRETHREN YOUTH HANDBOOK." Look for it about the first of November.

PROJECT ROUNDUP

As was previously announced, Brethren Youth went over its \$4,000 goal to EXPAND SUMMER CRUSAD-

ING as the National Project for the last year. Here is breakdown of the giving by districts and churches. your church listed as having done its part?

SOUTHEASTERN					
DISTRICT:	\$ 317.30	Miami Valley District	476.31	Dutchtown	15.
St. James, Maryland	32.33	Newark	5.00	Elkhart	210.
Mt. Olive, Virginia	10.00	North Georgetown	18.00	County Line	120.
		Park Street, Ashland	185.75	Goshen	232.
		Pleasant Hill	7.00	Nappanee	150.
PENNSYLVANIA		Smithville	157.29	North Liberty	30.
DISTRICT:		Williamstown	15.00	New Paris	100.
Berlin	196.00			South Bend	219.
Brush Valley	64.29	SOUTHERN INDIANA		Teegarden	10.
Highland	20.00	DISTRICT:			
Johnstown II	66.05	Burlington	10.00	CENTRAL DISTRICT:	
Johnstown III	150.00	College Corner	10.00	Lanark	175.
Masontown	112.00	Flora	25.00	Milledgeville	42.
Vinco	305.00	Loree	50.00		
Wayne Heights	39.00	Muncie	40.00	MID-WEST DISTRICT:	
		N. Manchester	195.18	Morrill, Kansas	5.
OHIO DISTRICT:		Oakville	13.00	Mulvane, Kansas	25.
Akron	5.35	Peru	15.00		
Dayton	100.00	District offering	9.57	OTHERS:	
Fremont	25.00			C. L. Anspach	25.
Garber Memorial, Ashland	35.00	NORTHERN INDIANA		Tucson, Arizona	25.
Gretna	21.62	DISTRICT:		Miscellaneous	20.
Louisville	137.00	Ardmore	100.00		
Mansfield	23.25	Bryan, Ohio	73.00	Grand Total	\$4,468.

The Women's Corner

by Helen Jordan

GOD'S PLAN FOR EACH

AS WE LOOK into God's Word we may wonder, does God have a plan for my life and what is it? Do I do all that I should? Am I all that God expects of me? Do others see Christ in me?

Today we are living in a day when it seems so few have taken time to give in service. So many are not willing to accept responsibilities. Yet we are led to wonder if God calls us to do a task if He won't show us how to do it. Can we continue to say "no" when we are asked to do the tasks in the church and in our community? Are we letting God have His way in our lives? Are we quenching the spirit? Not all can teach a Sunday School class, lead in Youth work and take part in a public way. But are these the only ways to be of service? Do we make wrong choices or overlook golden opportunities?

Many are living or trying to live a self planned life. But I believe God has a definite blueprint for every life that has been dedicated to Jesus our Savior. We cannot just think of our present life but of the life to come. Truly we must make the most of our possibilities. God promises to give us the desires of our hearts if we meet the simple conditions given in these words: "Delight thyself in the Lord; and He shall give thee the desires of thine heart" (Psa. 37:4). As we look back over the lives of those we have known who have been of service to God we see there has been a definite plan for their life. Every joy, trial, joy, disappointment has had its definite part in altering the course of that life.

How can we find what God wants of us? I believe prayer is God's answer to the Christian's life. Many do not come to God in prayer until they meet with a crisis in their lives. Are you that kind? God forbid. Prayer is not a meaningless ritual but a very definite and precious part of the Christian's life. We are to commit our way unto the Lord and He has promised to bring it to pass. Whatever we ask in prayer we must have a continuous trust. We must keep on trusting even though the promised response may seem long in coming. God never forsakes His own.

Mrs. Aleda Keck,
Jones Mills, Pa.

Items of General Interest

HAGERSTOWN, MARYLAND. Ashland Seminary Professor, Edwin Boardman, presented pictures of his travels with the Ashland Seminary tour of Europe in the Hagerstown Church the evening of August 31st.

JOHNSTOWN, PENNA. (SECOND). The new baby girl born recently to Brother and Sister Harold Barnett,

has been named Barbara Faye. Congratulations to the Barnetts, and to older sister and brother, Beth and Stephen, are in order.

DAYTON, OHIO (HILLCREST). Eight were baptized and received into the fellowship of the Church, on the evening of August 24th.

NAPPANEE, INDIANA. Missionary Board General Secretary, W. Clayton Berkshire, was guest speaker in the Nappanee Church on September 14th, the occasion being "Missionary Sunday."

NEW PARIS, INDIANA. Brother E. M. Riddle writes: "Satisfactory progress is being made on the new building under the direction of the contractor, Mr. Walter Eldridge, of New Paris."

NORTH MANCHESTER, INDIANA. John Svaan was the scheduled speaker in the North Manchester Church on September 14th.

SOUTH BEND, INDIANA (ARDMORE). Brother C. W. Cole brought a devotional message at the Goodwill Rest Home in South Bend on August 26th.

MANTECA, CALIF. The Manteca bulletin reports the reception of three new members recently.

COMING EVENTS

NEW PARIS, INDIANA. Corner Stone Laying for the new auditorium—Sept. 28th, 11:30 A. M.—Dr. E. M. Riddle, Pastor.

QUIET DELL, PENNA. Homecoming—Sept. 28th—65th anniversary of the church; basket lunch at noon; Service at 1:30 P. M., with Rev. Virgil E. Meyer, speaker; Rev. Cecil Bolton, Jr., Pastor.

LINWOOD, MARYLAND. Homecoming—Oct. 12th—Rev. Freeman Ankrum, afternoon speaker; Honorable Governor Theodore R. McKeldin, of Maryland, evening speaker; Rev. Bruce C. Shanholtz, Pastor.

CORINTH, INDIANA. Homecoming—Oct. 5th—Rev. C. A. Stewart, speaker; Rev. William E. Boyer, Pastor.

JOHNSTOWN, PENNA. Third Brethren, Evangelistic Services—Oct. 6-19—Rev. George W. Solomon, Evangelist; Rev. Clarence A. Stogsdill, Pastor.

PASTOR NEEDED

The County Line Brethren Church, Lakeville, Indiana, will need a pastor the first of December. Interested persons please write to:

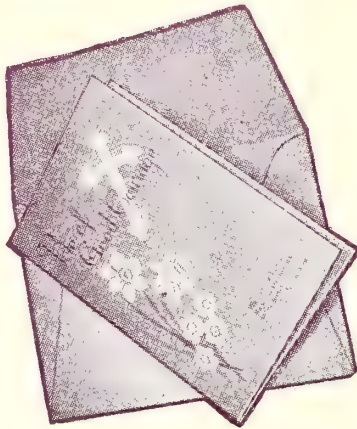
Mrs. Everett Gillis, Church Sec.,
R. R. 1,
Lakeville, Indiana.

PASTOR DESIRED

The Cumberland, Maryland, Brethren Church will be in need of a pastor after April 1st. Interested persons, please write:

Mrs. F. J. Beachley,
801 Hill Top Drive,
Cumberland, Maryland.

Comfort for the Bereaved



BE OF GOOD COURAGE

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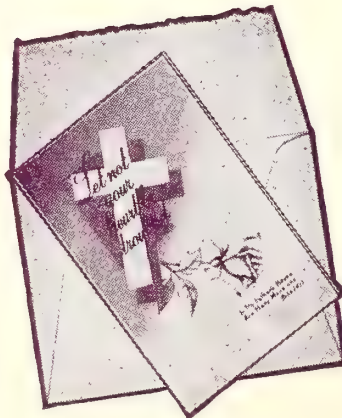
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By R. C. Rein

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The Brethren EVANGELIST

Official Organ of The Brethren Church



Prospecting for Gold

Bible, book divine,
Ous treasure, thou art mine;
to tell me whence I came;
to tell me what I am;

to comfort in distress,
ring in this wilderness;
to show by living faith,
can triumph over death.



Vol. LXXX

September 27, 1958

No. 38

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz notes that the Linwood Laymen presented their public service at the morning hour on the first Sunday in August.

WASHINGTON, D. C. National Brethren Youth Director, Phil Lersch, was guest speaker in the Washington Church on September 7th.

PITTSBURGH, PENNA. Brother Guy F. Ludwig notes that the sanctuary of the Pittsburgh Church has recently been redecorated.

ADRIAN, PENNA., BRUSH VALLEY. The service on the evening of September 14th was sponsored by the Laymen, with National Laymen's Organization President, John Golby, as speaker. A Men's Quartet from the Vinco Church furnished special music.

JOHNSTOWN, PENNA., SECOND. From the Second Brethren bulletin we quote: "Praise the Lord for a wonderful week of Revival. The inspired messages of Rev. Clarence Stogsdill benefited all greatly. The attendance was very good, the highest being 173."

NORTH GEORGETOWN, OHIO. We note that the meeting of the Northeastern Ohio District Laymen was a scheduled event of the North Georgetown Church the evening of September 22nd.

SMITHVILLE, OHIO. A farewell party for Brother Robert Hoffman and family was held at the Smithville Church on September 10th. Brother Hoffman, who has served the Smithville Church for some years, has now moved, with his family, to Maurertown, Virginia, where he will pastor the Brethren Church there.

LOUISVILLE, OHIO. Brother L. V. King was guest speaker at the Miller Rest Home the afternoon of September 7th.

NEW LEBANON, OHIO. The following we quote from the New Lebanon bulletin: "The Parsonage painting is nearly completed—thanks to a faithful effort on the part of nine members of our Laymen's Organization."

SOUTH BEND, INDIANA. Pastor J. D. Hamel was guest speaker on WNDU radio and WNDU-TV devotional programs the week of September 8th.

(Continued on Page 7)

COMING EVENTS

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JOHNSTOWN, PENNA. Third Brethren. Evangelistic Services—Oct. 6-19—Rev. George W. Solomon, Evangelist; Rev. Clarence A. Stogsdill, Pastor.

NORTH GEORGETOWN, OHIO. Revival Meetings—Sept. 28-Oct. 5—Rev. Harold Barnett, Evangelist; Rev. Donald Rowser, Pastor.

JONES MILLS, PENNA. Valley Brethren—Fall Revival—Oct. 6-17—Rev. W. E. Thomas, Evangelist; Rev. Elmer M. Keck, Pastor.

BRYAN, OHIO. Rally Day and Homecoming—Oct. 13—Rev. W. S. Benshoff, Afternoon Speaker; Rev. S. F. Rose, Pastor.

WABASH, INDIANA. College Corner Brethren. Evangelistic Services—Oct. 13-26—Rev. Percy C. Miller, Evangelist; Rev. G. Bright Hanna, Pastor.

ROANOKE, INDIANA. Homecoming—Oct. 12th—Rev. W. S. Benshoff, Afternoon Speaker; Rev. Roland Hawk, Pastor.

PENNSYLVANIA DISTRICT

W. M. S. RALLY

Thursday, October 2, 1958

Johnstown, Second Brethren Church

Reservations to: Mrs. Orval Boyer, Rt. 5, Box 301, Johnstown, Pa.

Mrs. George A. Leidy, President
Penna. District W. M. S.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

A Renewed Commitment

HOW MANY TIMES we have stood thrilled and happy as our national anthem, "The Star Spangled Banner," has been played or sung. How often our hearts have filled with pride as we have seen "Old Glory" waving in the breeze. When we see and hear, in this way, our hearts are brought to a new commitment of ourselves to loyalty to our country. The Pledge of Allegiance to our flag and country is a part of school activities. Patriotic speakers continue to remind us of our duty to our country.

We could say that we once said the pledge to our flag, we once sang the national anthem, we once saluted the flag. We could say that that's enough for us. But no, it is not enough. We must constantly remind ourselves and be reminded of what we have as a nation, and that it does not come to us without a price.

Being necessary to a temporal blessing such as a nation, how much more necessary is a renewed commitment to our Church, to the Church which is eternal. Yet, we fear, many have taken the attitude that "once we pledged our loyalty, that's enough." But is it? Do we not need to have constantly before us the vows we made when we stood at the front of the Church for reception into its membership? With the constant cry for workers and supporters, and a more definite commitment on the part of all members, is it expedient that we regularly renew our church vows.

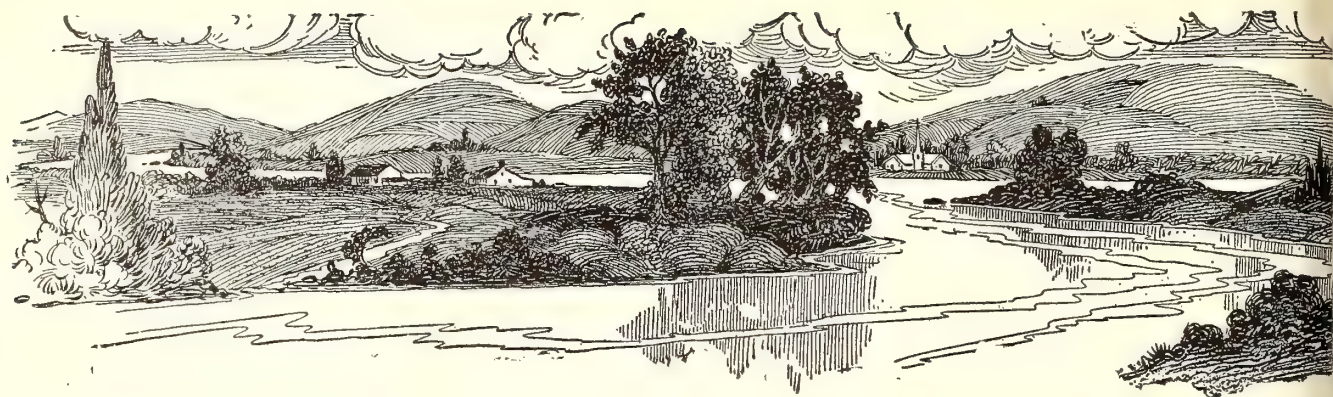
What did you promise when you became a member of your Church? The words and the questions may have varied somewhat but here, essentially, is what you promised, after having accepted Christ as your Lord and Savior from sin:

- 1. To be obedient unto Christ in all the commandments.
- 2. To forsake the way of "the world, sin and devil."
- 3. To walk in His way of righteousness, changing where necessary, your pattern of home, social and business life to conform to the way which Christ wants you to live.



- 4. To read your Bible and pray.
- 5. To attend the services of your Church at all times unless hindered by reasons acceptable with God.
- 6. To support your Church financially, to the best of your ability.
- 7. To make yourself available for service in the Church as your God-given talents make you capable.
- 8. To work for the upbuilding of your Church on the local, district, national and world-wide levels.
- 9. To witness to those about you of Christ as the only Savior from sin.

At this, the start of another fall and winter season of your Church's program, you have from your Lord and your Church a renewed call to "Remember your Church Vows." May the fruit of your service be great as you abide in Him who, being the Vine, is also the Way, the Truth, and the Life. W. S. B.



THE TRUE SOURCE of PEACE AND SAFETY

"I will both lay me down in peace, and sleep: for thou, Lord, only makest me to dwell in safety." Psalm 4:8.



THESE WORDS from one of David's Psalms seem to speak of a time of peace and serenity. But the record shows that the Third and Fourth Psalms were written on the occasion of the rebellion of one of David's sons.

Absalom was a great favorite of his father among the people. His manner was charming and he had a way of captivating the hearts of the people. Though exiled for a time from the holy city and from the presence of the king, he returned to favor. He began a stealthy campaign to undermine the right of his father, David, to choose a successor to the throne.

On the pretext of going to Hebron to pay a vow, Absalom received permission from the king. He took two hundred men with him. In Hebron he called for loyal followers who had been recruited throughout the land by his spies. Great numbers of people responded, along with some of David's closest advisors.

David fled to Gilead for safety, for he knew that Absalom would return to Jerusalem intent on wresting the kingdom forcibly from him. While David knew it was necessary for him to leave his palace in Jerusalem, he did not lose faith in God. Well aware of the gravity of his situation he still found it in his heart to say, "I laid me down and slept; I awaked; for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about." (Psalm 3:5-6). This was no statement of exaggeration. No fewer than twenty thousand men of the rebel army were killed in their attempt to overtake and defeat the forces of King David. Absalom's rebellion was unsuccessful and he himself was killed.

David had learned early in life as a shepherd that there was safety in the presence of the Lord. These lessons remained with him throughout life with all of its resulting dangers and conflicts.

True faith is strongest in the times when human help seems the most insufficient. In this time of great turmoil in our world there are many whose hearts are failing them for fear. They have not placed their faith in the Heavenly Father and in His Son, Jesus Christ. We are more aware than ever before that all of the human preparations for our protection are of little avail. At best, they can give but temporary human protection here, but they are of no value in the hereafter.

David's faith was strong because he trusted in God who was able to meet his needs in this life and in that which was to come. For this reason he was not afraid to go to sleep at night, even

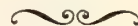


though he knew that there were those who sought his very life. He was assured that there was protection for him. So he was able to say confidently, "I will both lay me down in peace, and sleep." (Psalm 4:8a)

Before there can be any real meaning to such an experience in our lives, we must find peace with God. This comes by trusting ourselves completely into His care through the sacrifice of His Son on our behalf. With this peace in our hearts there is no need any longer for sleep-robbing worry which is just another form of unbelief. The person who lies awake for fear of what the night may bring will be no better able to cope with the problem than before. The one who rests in the peace of God is physically and mentally more alert to meet the problems which every new day brings.

Another thing we tend to forget is that unless the Lord does watch over us and grant us His protection there is no safety! It is not within the power of man, even though he uses the strongest means at his disposal, to protect the one from whom God has withdrawn His protection. We need to remember also, "thou, Lord, only makest me to dwell in safety." (Psalm 4:8b)

Bryan, Ohio



A sermonette for the Bryan Times, July 26, 1958.

by Rev. Smith F. Rose



**Clate A. Risley, Executive Secretary,
National Sunday School Association**

Evangelical Sunday School leaders stand in agreement that the genius of the Sunday School has ever been the individual contact the teacher

"While recognizing the trends toward organization of larger class units, we as denominational secretaries favor maintaining the principle of smaller class units, understanding, of course, that likewise we favor the importance of the departmental program. In pre-school ages from two to five we favor departmental units with teachers and superintendents. Primary, Junior and Junior High we favor the small class unit with an average of eight to ten in a class; keeping in mind, the departmental joint worship service. In senior high and college, classes may be increased up to approximately twenty. In adult divisions, classes may again be increased up to approximately thirty.

[illegible]

September 28 -- October 5

Young Men's and Boys' Brotherhood Program

Topic Editor: **STAN McKIM**

NEW TOPIC EDITOR

WE ARE PLEASED to introduce to you the new writer of the Boys' Brotherhood topics and programs for the new year. He is STAN McKIM, who is the son of Mr. and Mrs. Ernest McKim, of the Morrill, Kansas, Brethren Church. Stan is, this fall, a Junior in Ashland College, and a Pre-Seminary student, with plans to enter missionary service as a mission teacher upon completion of his schooling. This past year he served as student pastor of the Carleton, Nebraska, Brethren Church. We welcome him to the family of Evangelist writers, and pray God's richest blessings upon him as he presents his material each month. W. S. B.

Topic for October

A NEW YEAR is at hand. The Boys' Brotherhood must go forward! The Brotherhood will only grow with the aid of the Brotherhood leader, pastor, fathers, and the boys of each church. This coming year, two books have been chosen as your books of study.

"The Stories of Thomas"

"The Stories Of Thomas" is for the Junior Brotherhood, but will be enjoyed by all the boys. When you read "The Stories of Thomas" you feel that you have suddenly been transported back to the days of Jesus. You will watch Him as He catches fish. You will see Him open the eyes of the blind and cast out demons. You will stand by His side as He summons Lazarus from the dead. And when He feeds the five thousand, walks on the sea, and calms the storm, your soul will be stirred within.

This story is mainly for young people, but parents will enjoy reading this book about Thomas, a servant of Jesus Christ. The book will only cost \$1.25. Certainly any one can spend this amount for a good book. This book is written by Dr. Oswald J. Smith, a well-known minister of the People's Church of Toronto, Canada. Dr. Smith delivered the Saturday evening and Sunday morning messages of the 1958 National Conference. His challenging and inspiring messages were well received by the Conference delegation.

"The Christ Of The Four Gospels"

"The Christ Of The Four Gospels" is for the Senior Brotherhood. This is an excellent book for an older group of boys. The lessons follow the life and works of Christ in chronological order. It is a different way to study the works of Christ, than is usually used. This book is written by C. J. Sharp. If you haven't ordered this book yet, do so at once, for it only costs \$1.00.

(Both books may be ordered through the Brethren Publishing Co., 524 College Avenue, Ashland, Ohio. Send now for your copies, because it will take at least two weeks to receive the books.)

BIBLE STUDY BOOK

Our book from the Bible will be the study of Luke. Read the chapters each month and follow the Life of our Lord, Jesus Christ.

1. **Who was Luke?** Luke was a traveling missionary, a companion of Paul. He was a Gentile. Paul calls him "the beloved Physician" (Col. 4:14). Luke portrays Christ as the Son of Man, by tracing the lineage of Jesus back through David to Adam, but not by way of the Kings of Judah. Luke emphasizes the wide human sympathy of our Lord throughout the Gospel. He loves to display Christ's interest in humble and underprivileged people—women, Samaritans, and the poor. Luke wrote his Gospel to meet a practical need. Many missionaries in various Mediterranean lands were at work. Conversion and instruction went together in Gospel history, though unfortunately, the teachings did not always agree.

2. **Why write the Gospel?** Luke wrote this Gospel to acquaint the people of that time with the certainty of the instructions pertaining to the exact teachings. Luke intended that others should be instructed by this Gospel. The Gospel of Luke was written about 60 A. D.

3. **A main characteristic** of this Gospel is its historical purpose. Luke was a New Testament writer who saw the need for dating his narratives. He fixed the date of Jesus' birth by the Augustan enrollment under Cyrenius and the appearance of John the Baptist is placed in the fifteenth year of Tiberius (Luke 2:1-7; 3:1-2).

4. **Prayer thought.** Pray for our mission project. Our 1958-1959 Brotherhood project is to help missionary, Bob Bischof, with the new station at Mbororo, Nigeria. Our goal is \$600. Pray that our Brotherhood will realize the need to train the Nigerian people, and help the Mbororians to move forward in their Christian training.

INTERESTING ITEMS

(Continued from Page 2)

CERRO GORDO, ILLINOIS. Brother Duane Sholly writes: "Five members have joined the Church; two by baptism and three by letter.

"On the evening of September 7th, a community-wide singspiration was held in the Brethren Church. It was well attended. Special music was supplied by various Churches. A filmstrip was shown. The Brethren W. M. S. served refreshments afterwards."

LANARK, ILLINOIS. Guest minister in the Lanark Church on September 7th was Rev. Merle Hawbecker, of Lanark.

The Lanark Church and parsonage are being redecorated. Also the Church is getting a new roof and is being painted on the outside.

MILLEDGEVILLE, ILLINOIS. Brother Rowsey has challenged his congregation to increased Sunday evening attendance by using the slogan, "Double our average attendance for the past year," for the first Sunday evening service this fall, and, "Double Tonight's Attendance," for the second weekly service.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

REMEMBER YOUR PLEDGE

ALL BRETHREN PEOPLE who attended general conference this year were thrilled with the splendid offering for world missions (\$3,051.40 cash and \$2,653.75 pledges). This ingathering indicated real spiritual progress and an increased zeal for missions on the part of our churches—perhaps largely due to the appeal and example furnished by our speaker, Dr. Oswald Smith. (Incidentally, anyone who would like to increase his gift to this offering may yet add to it; or if you were not at conference or did not give to the offering, you may send yours to the Missionary Board office.)

Many of those who made pledges began paying them promptly—even the day following general conference. There are yet a number of payments to come in. Since the appeal was made for their payment by September 10, we hope most of them will be taken care of by that time. Several were promised for a later date. Whatever the date promised, please send your check for the amount pledged as near as possible the date indicated.

Brethren people are noted for honoring their promises. We feel sure they will all be honored, thus blessing the giver and promoting our great program.

PATH OF FELLOWSHIP

(Third of a Series)

Marianne Michael

NEXT I WOULD NAME the path of communion and fellowship with the Father—as Jesus walked hand in hand with him in constant communion and even when that way was rough, maintained that fellowship to the end. I would like you to meet a living “stone,” not living in the flesh, but living in that witness by which a truly consecrated life lives on after death.

Yakwapci was born in a hamlet some miles from Garkida and betrothed at birth to a friend of her father, a grown man. Skipping to meet him as a toddler, she knew he would always have a tiny gift of beads or food when he came to call. When she grew up a bit and realized just exactly what her future was, she grew to dread his calls and to hide in the compound when he came near.

Living in a society of arranged marriages, she attended one day the wedding feast of a cousin who was being unwillingly married to an older man. As the bride sat in her house with a number of her young friends about her, they noticed strange beads of perspiration coming out on the forehead of the bride and later a peculiar tenseness until the bride fell forward on the mat where she was sitting and they discovered that while the festivities were going on in other parts of the compound,

she had plunged a poisoned arrow head into her thigh. Within minutes her parents' marriage arrangements were in vain.

Cautioned by friends that she should use reason, Yakwapci saw her father continue to turn a deaf ear to her entreaties. In time she ran away with a neighbor boy who had joined the army in a city far away. After they had traveled hundreds of miles on foot, because motors had not yet penetrated to our part of Africa, the husband deserted her and their baby girl in a city far from home. She found work to support herself and her child, and she came under the influence of the Church Missionary Society (Church of England) and became a Christian. Hoping to see her home town once more, she followed a camel caravan to her home village. There she learned that a Christian mission had been started in Garkida. She was taken into its fellowship. Later she married a young man with whom she built a Christian home whose influence has widened for miles beyond our village. Constantly looked to as a spiritual leader of the women's work until cancer kept her bedfast, she was counselor for scores of women in the days when she could no longer go to them, but they would come to her.

And so she died as she lived. She praised God daily and hourly with every word spoken, even though for two years she was in extreme pain with no relief of any kind. If we say we abide in him, we ought to walk in the same way in which he walked.—(Reprinted from Gospel Messenger.)

From PHOENIX—

A brief Report

(Reverend Francis Berkshire, who is now located in Phoenix, writes the following)

... We have made several calls on the Brethren families here already and have found them very receptive to the idea of a new Brethren Church in the Phoenix area. There appears to be a good potential of Brethren people here. Some of them have already given us names of other families who have no home church here in this area. We intend to follow up soon on this matter.

We have been thinking of a communion service on World Communion Sunday, October 5. This will likely be in our new home after we occupy it, in about four to six weeks. This service should be a good time to open the work formally in this area. The effect of the communion service too would be to bind the families close together for the work of establishing the church.

(Any Brethren people who have friends or acquaintances in the Phoenix area not identified with any church or of Brethren background, please send their names to Reverend Francis Berkshire, 1916 N. 72nd Place, Scottsdale, Arizona.)

OHIO BRETHREN CAMP OFFER EXTENDED

TENDING

n a recent Evangelist the Ohio Brethren Camp Board de an offer which would allow anyone to send in twen- s, tens, fives or ones (in any amount) to pay off the rtgage. This offer was originally to close in 1999—it s been extended to 2000.

Honestly we don't want to wait that long—we want to y the mortgage on the Ohio Camp this year. We can it if all will help. We only need \$3000.

True, your Sunday School has probably sent in its ap- rtionment (all but 6 have) but if you want to do the le extra giving to pay off the mortgage, this is your ance. Why don't you do the little extra and take ad- ntage of this offer? Forest Albright, R. D. 5 East ck Road, Alliance, Ohio will receive your gift.

ORKING

Plan a work-day before October 15. Painting inside d outside, digging, ditching, general repair work needed. ing your own tools and brushes. For information write ner Frank, Nashville, Ohio, or phone Nashville 2345 m 6 P. M. to 7 A. M. or from 11 A. M. to 1 P. M. ny people have helped; won't you?

SITING

To get to the camp site go to Nashville turn south on 4 to 226 (approximately 2½ miles) right on 226 to 1, right on 271 to 272; camp lies in a valley and can identified by the white farm buildings. Camp signs e located at 226, 271 and at the camp.

Several hundred people have visited, if you haven't en there yet "come before winter."

OHIO BRETHREN CAMP BOARD.

Spiritual Meditations

Rev. Dyoll Belote

HOW THEY LIVED

"Give thyself wholly . . . that thy profiting may ap- ar to all." I Timothy 4:15.

HERE IS AN OBITUARY in an English church-yard that reads like this:

"Here lies a miser, who lived for himself,
And cared for nothing but gathering pelf.
Now where he is, or how he fares,
Nobody knows, and nobody cares."

Rather a poor remembrance of the man whose body s interred beneath the stone which bears the record

of his life. Usually the record of a man's life is more indelibly written in the hearts of his contemporaries, and has more to do with HOW he spent his life than how he acquired his competency. We gather the distinction in the two kinds of life from the well-known Bible quata- tion: For the life is more than meat, and the body than raiment."

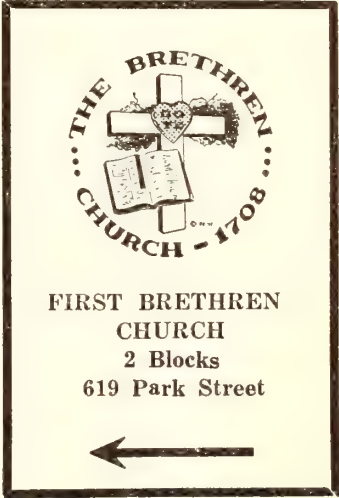
There is another obituary in England also, this one in St. Paul's Cathedral, in London, on a tablet; and this one with a different sentiment. It reads thus: "Sacred to the memory of Charles George Gordon, who at all times and everywhere gave his strength to the weak, his substance to the poor, his sympathy to the suffering, and his heart to God."

I need draw no comparisons between these two lives, nor yet to even suggest which of the two lived life at its best. A good life, a life to be at its best must be a giving life. If one would live life at its best, then give the best things you have—your strength, your substance, your sympathy to your fellow men, and your heart to the gra- cious keeping of the loving Heavenly Father.



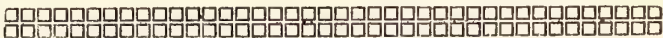
BRETHREN ROAD SIGN "COUNT-UP"

Ordered:
35
Needed:
165



The following churches have ordered:

- Dutchtown, Indiana
- Johnstown III, Pennsylvania
- New Lebanon, Ohio
- Mt. Olivet, Delaware
- Canton, Ohio
- North Georgetown, Ohio
- Vinco, Pennsylvania
- Teegarden, Indiana
- Hagerstown, Maryland
- Bryan, Ohio
- Masontown, Pennsylvania



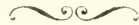
MID-WEST DISTRICT CONFERENCE PROGRAM

Ft. Scott, Kansas

October 9-12, 1958

Conference Theme: "Christ the Center of All Things"

CONFERENCE OFFICERS



PROGRAM

Thursday evening, October 9

- 7:30 Song Service
 7:45 DevotionsFt. Scott Delegate
 8:00 Address of WelcomeSteadman Aldis
 Roll Call of the Churches and response by a Delegate from each Church
 Appointment of Committees
 SermonRev. Robert G. Holsinger
 "Christ the Center of the Home"

Friday morning, October 10

- 9:00 Song Service
 9:15 DevotionsCarleton Delegate
 9:25 Business Session:
 Report of Credential Committee
 Election of Officers
 Report of Ministerial Examining Board
 Other Business
 Announcements
 11:15 Special MusicFt. Scott
 Short Recess
 11:30 SermonRev. Robert Blaine

Friday afternoon

- 1:30 Song Service
 1:45 DevotionsMulvane Delegate
 1:55 Ashland College and Seminary
 Ashland College Representative
 2:30 Recess
 2:35 Special MusicMulvane
 2:40 SermonRev. D. G. Lemon
 3:00 SermonRev. Steadman Aldis
 3:30 Group Sessions:
 W. M. S., Ministers, Youth, Laymen, etc.

Friday evening

- 7:30 Song Service
 7:45 DevotionsFalls City Delegate
 7:55 Special MusicFalls City
 8:00 Moderator's AddressRev. Frank W. Garber

Saturday morning, October 11

- 9:00 Song Service
 9:15 DevotionsMorrill Delegate

- ModeratorFrank W. Garber
 Vice-ModeratorRobert G. Holsinger
 SecretaryMrs. Lucille Davis
 TreasurerMrs. Doris McKir
 StatisticianDwight Bishar
 Conference Song DirectorDick Trefre
 Conference PianistMrs. Lucille Davis

- Guest Speakers: Ashland College.....
 Mission Board.....
 Brethren Youth.....
 Publication Board..... H. D. Hunter

9:30 Business Session:

- Woman's Missionary Report
 Mrs. Jennie Lietsch, District President
 Layman Report
 Camp WyandotteMrs. Raymond Land
 StatisticianDwight Bishar
 District EvangelistRobert Holsinger
 College TrusteeJohn Lich
 Unfinished Business
 New Business
 Recess (5 minutes)
 11:25 Song
 11:30 SermonSamuel Garber, Pastor
 Church of the Brethren, Cushing, Okla.
 "Christ is the Answer"

Saturday afternoon

- 1:30 Song Service
 1:45 DevotionsCheyenne
 1:50 Special MusicCarleton
 2:00 Special Reports:
 Brethren Youth
 Sunday School Board
 Publishing CompanyH. D. Hunter
 Missionary Board
 Benevolent Board
 Treasurer's Report
 Secretary's Report
 Resolution Committee Report
 Committee on Moderator's Address
 3:45 SermonRev. A. O. Curtrig

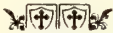
Saturday Evening

- 7:30 Song Service
 7:45 DevotionsMcLoughlin

7:55 Special Music
8:00 SermonRev. John Bower

Sunday morning, October 12

9:45 Sunday SchoolFt. Scott
0:45 DevotionsModerator
1:00 Song Service
Sermon
1:45Installation New Officers
1958 Conference Closes



WOMAN'S MISSIONARY SOCIETY

Theme: "Trails to Service"

Theme Hymn: "Where Cross the Crowded Ways of Life"

PianistMrs. Olin Davis

Friday morning—8:30

Piano Prelude
Hymn
DevotionsMulvane W. M. S.
WelcomePresident of Ft. Scott W. M. S.
Business:
Secretary-Treasurer's Report
President's Report
W. M. S. Benediction

Friday Afternoon

Piano Prelude
Hymn
DevotionsMcLouth W. M. S.
Special MusicFalls City W. M. S.
Inspirational MessageMrs. Robert Holsinger
Hymn
Benediction

Saturday morning, 8:30

Piano Prelude
Hymn
DevotionsMorrill W. M. S.
Business:
Election of Officers
Adoptions of Goals and Projects
Benediction

Saturday afternoon

Piano Prelude
DevotionsCarleton W. M. S.
Memorial ServiceCheyenne W. M. S.
Special MusicFt. Scott W. M. S.
Installation of Officers.
Inspirational MessageMrs. Mona Ratley
Final Points of Business and Reading of 1958 minutes
Benediction

• • •

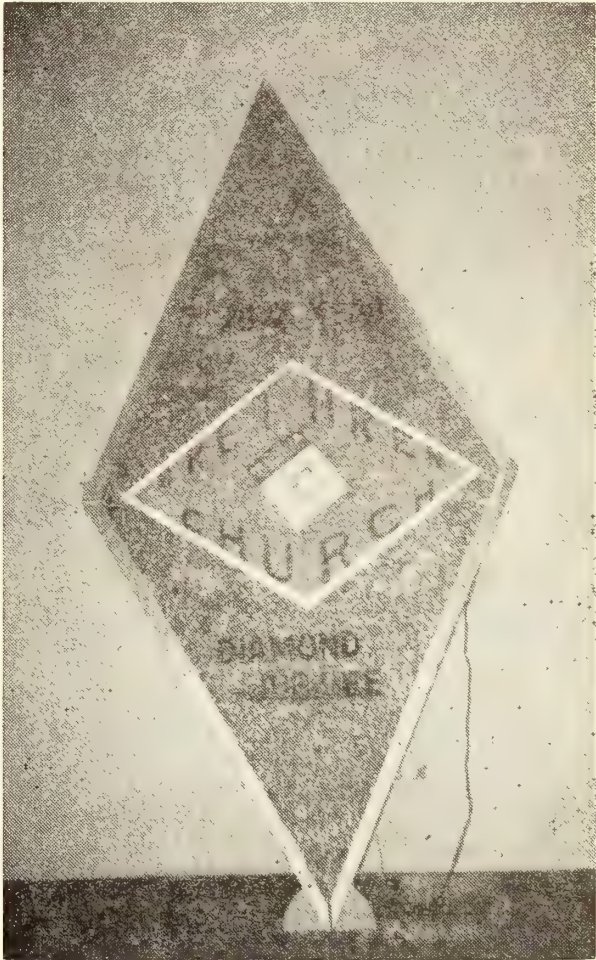
W. M. S. District Officers

PresidentMrs. Lauren Lietsch, Carleton, Nebr.
Vice-PresidentMrs. Edith Culp, Ft. Scott, Kans.
Secretary-Treasurer..Mrs. Lee Howard, Mulvane, Kansas
S. M. M. Patroness—Laura J. Wissinger, Falls City, Nebr.



BRETHREN
DIAMOND JUBILEE
CELEBRATED

THE BRETHREN CHURCH was organized at the General Conference held in Dayton, Ohio on June 6th and 7th of 1883. Therefore, it was rather fitting that the Ohio District Conference of the Brethren Church should be held in the Hillcrest Brethren Church, Dayton, Ohio, this year; the 75th year, or our DIAMOND JUBILEE. The Conference of 1883 was held in what was then the Victoria Opera House. Twenty-six ministers attended this conference of 1883; among those being Elder H. R. Holsinger, the founder of our church. The diamond-shaped picture accompanying this article was a fitting



one for the occasion of the 75th Conference; adapted with 40 lights surrounding the figure. Clair Miller, son of the pastor of the church, did the printing and arranging of the central diamond-shaped figure, with the wording "Brethren Church." Eva Warner, a member of the Hillcrest Brethren Church, took the picture that is here seen.

Rev. Percy C. Miller, Pastor of Hillcrest Brethren Church.



CHURCH METHODS DEPT.

by Rev. H. Francis Berkshire

A SEVEN-STEP PLAN FOR A GROWING STEWARDSHIP CHURCH

(Numerous references to the Cooperative Program are made in this article. This is a Southern Baptist program for the churches. This program, in part, is similar to that which the Central Planning and Co-ordinating Committee of our General Conference is attempting to formulate for The Brethren Church. HFB)

I. TEACH BIBLE STEWARDSHIP

(1) Teach Bible Stewardship, which includes tithing and full Christian living . . . Teach Stewardship as it is clearly set forth in the Bible in both Old and New Testaments. (Psalm 24:1, Haggai 2:8, Leviticus 27:30, Malachi 3:8-10, Matthew 23:23, Matthew 5:17). Christian Stewardship includes all of life and begins with the tithe as a minimum for Christian giving.

(2) Teach Bible Stewardship, missions, and the Cooperative Program . . . Teach missions and the principles of a cooperative program as found in the New Testament. (Matthew 28:19, 20, Acts 1:8, James 1:27, James 2:15, 16, Galatians 2:9-10) Show how Stewardship is the basis of kingdom work in the local program of the church, and in all missionary, educational and benevolent work. The Great Commission is God's plan of missions. The Cooperative Program is the channel of missions. Christian Stewardship is the support of missions.

(3) Teach Bible Stewardship through the pulpit and church agencies . . . Preach Stewardship. Use every church agency to teach it through their programs and through study courses. Magnify Christian Stewardship Week. Jesus said, "Make disciples," but he also said, "Teaching them to observe . . . whatsoever I have commanded you . . ." (Matthew 28:19, 20)

II. ENLIST TITHERS

(1) In worship services . . . Have a Dedication Day. Following messages on Stewardship and tithing, give the members an opportunity to commit themselves to God's

plan of Christian Stewardship and to sign a pledge to tithe. Many churches use Stewardship revivals.

(2) In church organizations . . . Give opportunities for committal in all church organizations at any time during the year and especially when the church budget is being subscribed.

(3) Through Tither's Enlistment Visitation . . . Utilize personal witnessing in Stewardship as in evangelism. This plan uses the scriptural methods of visiting personally, showing what the Bible teaches, giving one's personal testimony, and asking for decision. It is a simple plan which any church, large or small, can use effectively. It produces results in greatly increased giving and spiritually enriched living.

III. PLAN CHURCH FINANCES

(1) Prepare a budget . . . Jesus had a plan for all his work of world redemption. In Luke 14:28-30, He indicated that a man is unwise who undertakes a task without having planned adequately for it. In the financial affairs of a church a plan is necessary. Have the church in a business meeting name a representative budget committee. Instruct it to study the needs and possibilities of the church and recommend a budget.

(2) Adopt a budget . . . Study the proposed budget in a church business meeting which is announced in advance. Are the provisions for each item proportionate and sufficient? Is everything included which should be included? Are the anticipated expenditures held within the amount of the anticipated income? Is the total objective worthy of a church with the possibilities of the one? Make any changes which wisdom indicates. Then adopt the budget.

(3) Follow the budget . . . Use the budget throughout the year as the authorized financial guide. Spend on that which is approved in the budget or by subsequent action, except in the case of designated gifts. Use the budget to keep the church "out of the red," function efficiently, and serving worthily.

IV. INCREASE CO-OPERATIVE PROGRAM

(1) Incorporate the Co-operative Program in the church's plan . . . The Co-operative Program is missions. That is given through it is used for missions, education, and benevolences, for the furtherance of the cause of Christ. Every area of work supported through it is studied and funds divided proportionately to meet these needs. The share which each cause receives is determined by a democratic vote of a scriptural and democratic Church. The Brethren church* gives to missions through the (missionary program of the Brethren church). Include the Co-operative Program in the financial plan of your church, and offer every member an opportunity to give regularly to all the work of the kingdom.

(2) Include the Co-operative Program on the basis of a definite percentage of the budget . . . Give proportionately. The Scriptures claim a definite percentage of the individual's income. The proportionate plan is also best for the finances of a church. Many churches are now including the Co-operative Program on the basis of a definite percentage of budget rather than for a specified number of dollars, because they feel that the percentage basis is fairer to all causes, local and world-wide, under all conditions. Make the percentage a worthy one.

(3) Increase the percentage each year . . . When has one given enough for salvation of a lost world? One might ask, "Has my church done all that it can and all that it should do for Jesus' sake?" If not, can it do a little better each year? A tremendous task is easy when one takes one step at a time. More and more churches are following the plan of increasing the percentage given to world missions through the Co-operative Program each year.

V. ASK EVERY MEMBER TO GIVE

(1) Emphasize individual responsibility . . . Christianity is an every-member religion. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him" (I Cor. 16:2). If it is right for one member to give to the support of the Lord's work, it is right for everyone to give. Teach the importance of every member responsibility.

(2) Tell every member about the church and its budget program . . . Interpret what the church is doing in its local work and for missions, education, and benevolences. Use letters, bulletins, budget folders, tracts, posters, testimonies, and informative programs in Sunday School and elsewhere, show the value of the church's work and why it needs and deserves the support of every member.

(3) Conduct an Every Member Canvass . . . A canvass is a plan for offering every member an opportunity to carry his Christian responsibility and to share in the work which Jesus commanded him to do. Should one ever apologize for undertaking such a plan or be hesitant about having a part in it? Ought we not rather to apologize for failing to do so? Set a day, secure the workers, instruct them, send them out, report results, and rejoice in the victory. Finish the job. One who is not reached in the canvass will be missing something in his Christian experience. Enlist every member, for his own sake, as well as for Jesus' sake.

VI. MAKE OFFERINGS WEEKLY

(1) For local expenses . . . The New Testament, as

we have seen, teaches weekly giving. "Upon the first day of the week let everyone of you lay by him in store as God hath prospered him." (I Cor. 16:2)

(2) For the Co-operative Program . . . Few Christians will give to missions in proportion to their abilities unless they give to missions regularly. When Paul wrote the passage above, he was talking about giving weekly to a missionary and benevolent cause. The missionary spirit is thus increased. More missionary money is given.

(3) Through the Sunday School and worship services . . . Receive offerings for the church budget in every worship service. Many churches receive them also in the Sunday School, plus putting the financial plan on an every-Sunday basis.

VII. HANDLE FUNDS WELL

(1) Keep accounts carefully . . . Furnish assistance to your treasurer or financial secretary in counting funds. Keep all mission funds separate. Keep the people fully informed. Make detailed reports to the church monthly and annually. Many churches make reports quarterly to each individual on his own gifts. The individual's record should be kept in confidence.

(2) Send mission funds promptly . . . Give priority in payment of your mission funds. All missionary expenses must be paid month by month, just as the pastor's salary and other expenses of your church. If mission funds are not sent regularly, the mission boards are forced to borrow to meet their regular expenses. We want to assist in maintaining the healthy regularity of the entire mission program. At least once each month send all Co-operative Program and other missionary funds to your mission office. All funds will be credited in the office as you indicate.

by Merrill Moore, Director
of Promotion, Southern Baptist
Convention.

(Used by permission of THE BAPTIST PROGRAM.)

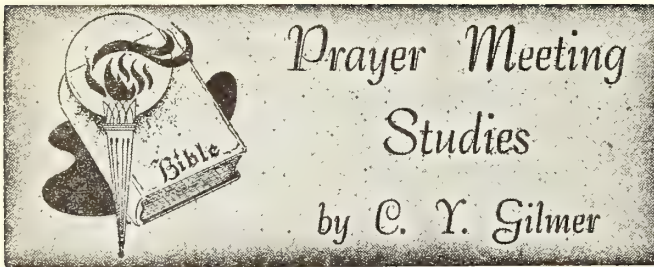


Editor's Note: Readers should keep in mind that the above article, an excellent one on Stewardship, was prepared specifically for the Baptists, where all funds for denominational work are forwarded to their mission offices.

Offerings for the Brethren Denomination go to the Board for which they are intended. Addresses of said Treasurers appear in the EVANGELIST from time to time, and in the Brethren Annual. W. S. B.

If you want to stay alive you must have a faith to live by. G. K. Chesterton used to tell of a landlady who put only one question to prospective boarders. It was this: "What is your view of the universe?" She did not inquire about a man's personal habits, or the kind of company he kept. She asked what he believed. She was right. She knew that you know a person when you know what he believes. Belief shapes the pattern of a life.

Denson N. Franklin, FAITH FOR THESE
TROUBLED TIMES
(The Fleming H. Revell Company).



LOVING HIM WHO FIRST LOVED ME

Savior! teach me day by day,
Love's sweet lessons to obey;
Sweeter lessons cannot be,
Loving Him Who first loved me.

With a child-like heart of love,
At Thy bidding may I move;
Prompt to serve and follow Thee,
Loving Him Who first loved me.

Teach me all Thy steps to trace,
Strong to follow in Thy grace;
Learning how to love from Thee,
Loving Him Who first loved me.

Love in loving finds employ—
In obedience all her joy;
Ever new that joy will be,
Loving Him Who first loved me.

Thus may I rejoice to show
That I feel the love I owe;
Singing, till Thy face I see,
Of His love Who first loved me.

—Unknown.

HE FIRST LOVED US (1 John 4:19). "And this is (our) love, that we walk after His commandments" (2 John 6). A truthful obedience to Christ's commands is a practical profession of our love for Him (John 14:15). Some profess love in spite of their disobedience (1 Sam. 13:14; Acts 13:22), and even profess obedience in the face of plain disobedience (1 Sam. 15:11, 13). King Saul received a clear command (v. 3), but committed a partial obedience which amounted to a definite disobedience (vs. 8, 9). He thought the solution to the problem of his disobedience was to cover-up (vs. 14, 15). But the divine lesson is that there is no substitute for disobedience (v. 22).

Jesus declared that love for Him would keep His commandments (John 14:21). He declared that love and obedience go hand in hand (v. 23). We cannot serve Him with a divided affection or a compromising love (Matt. 6:24). Love is adverse to evil (Psalm 97:10), but rejoices in the truth (1 Cor. 13:6). Love also speaks the truth (Eph. 4:15). Love contends for the truth of the Gospel (2 Tim. 1:15). Love adheres to the correct form of doctrine (Rom. 6:17). Paul's prayer for believers is that they have a discerning love based upon accurate knowledge (Phil. 1:9). If physical blemishes barred a man from the Levitical priesthood (Lev. 21:18) certainly partial obedience incapacitates and disqualifies anyone to pose as a teacher of righteousness (Eph. 4:29). Because

of His love God rebukes the erring (Prov. 3:12). Such a rebuke we are expected to profit by most manfully (Heb. 12:5, 6). Thus Paul rebuked the erroneous Peter (Gal. 2:11). And evidently Peter was big enough to take it like a valiant man will (2 Peter 3:15).

The Brethren Church has always contended that careful obedience to Jesus is necessary in order to properly manifest God's love to men (1 John 5:2, 3). Disobedience is certainly a hindrance to the proper working of the Lord (Mark 1:44, 45). The Savior promises happiness to those who properly observed the things that pertain to the washing of the saints' feet (John 13:17). On the strength of implicit obedience we have the promised companionship of both the Father and the Son (John 14:23). Disobedience is just as deadly in consequence in this dispensation as it was in the Old Testament (Prov. 13:13; 1 Pet. 2:7, 8). Disobedience incurs vengeance and not blessings (2 Thess. 2:8, 9). But "blessed are they that do His commandments" (Rev. 22:14). "They shall receive a crown of bright glory,
That fadeth not away."



Lesson for October 5, 1958

INTRODUCING THE GOSPEL

Lesson: Luke 1:1-4, 3:1-6

"A YOUNG MINISTER in a college town was embarrassed by the thought of criticism in his cultured congregation. Seeking counsel from his father, an old and wise minister, he said, 'Dad, I'm hampered in my ministry here. If I cite something from geology, there is professor of that science right before me. If I use an illustration from Roman mythology, another professor is ready to trip me up for my little inaccuracy. If I mention something in English literature that pleases me, I'm cowed by the presence of the learned man who teaches that subject. What shall I do?' The sagacious old man replied, 'Don't be discouraged, Son. Preach the Gospel. They probably know little of that.'"

Our world knows little of the Gospel of Jesus Christ. Yet this Gospel has literally changed the world through the men it has changed.

During the next six months we will be studying the life of our Lord Jesus Christ, and the Gospel which He manifested and proclaimed to lost men.

The writer, Luke, introduces the Gospel to us in our lesson this week. "The beloved physician," as Luke was called, wrote about the life and saving work of our Lord. According to Dr. Charles R. Erdman, Luke "paints a picture of the ideal Man, the Savior of the world."

In writing his Gospel, Luke attempted these things:

1. To trace the Gospel history back to its beginning. He claimed to have had "perfect understanding of

ings from the very first." Another translation states "Having traced the course of all things accurately in the first."

2. To reproduce, as accurately and completely as possible, "all things" which pertained to the Gospel.

3. To reproduce the actual course of events ("to write order"), with the purpose of strengthening the faith of Theophilus and his readers concerning the reality of the Gospel. Plummer says: "Theophilus shall know that the faith which he has embraced has an impregnable biblical foundation."

We may be assured, in spite of the attacks of the critics, that the Gospel narratives are accurate and reliable. They have passed the test of time and usage. Furthermore, they have been instrumental in the salvation of countless souls who have read therein the account of the life and work of Jesus Christ!

One who had much to do with introducing the Gospel to Jesus Christ, was John the Baptist. He came, as Isaiah and Malachi had prophesied, as the forerunner of Christ. "Prepare ye the way of the Lord, make his paths straight."

The image is taken from an oriental custom, according to which the visit of a sovereign was preceded by the arrival of a courier, who called on all the people to make ready the road by which the monarch was to enter. (Lowth, as quoted by F. Godet).

This was the ministry of John. What was his message? "He came into all the country about Jordan, preaching the baptism of repentance for the remission of sins."

Baptism was a humiliating rite for the Jews. It represented a complete purification; it . . . implied in him who accepted it not a few isolated faults so much as a radical defilement. So Jesus calls it (John 3:5) "a birth of water." (F. Godet).

By his ministry of uplifting Christ as "the Lamb of God" John prepared men's hearts for the acceptance of the Gospel and for the message of reconciliation.

Association of Chicago, Illinois, will be held in Des Moines, Iowa, October 8-10, 1958. This convention will draw Sunday school workers from all over the United States for inspiration, instruction, and fellowship.

The list of key speakers is most outstanding: Dr. Clate A. Risley, executive secretary of the NSSA; Dr. Edward Simpson, President of the NSSA; Mr. Mark Hatfield, presently the secretary of state of Oregon; Rev. Howard G. Hendricks, head of the Christian Education Department at Dallas Theological Seminary; Rev. Bert Webb, Vice-president of the NSSA; and Dr. Stewart Boehmer, former pastor of the Calvary Baptist Church, Toronto, Canada. These are just a few of the one hundred Sunday school specialists who will be headlining this great convention.

In addition to the speakers there will be seventy workshops for instruction purposes. Here are some of the workshop titles: The Pastor and the Sunday School; How to Departmentalize; Starting Branch Sunday Schools; Teaching Techniques with Chalk; How to Motivate Youth and Adults to Study; Vacation Bible School; Remodeling Church Facilities; and many, many more.

Institutes were a new feature last year. These are three workshop periods spent on one subject. Twenty such institutes are planned for this convention. They cover such subjects as Camping, Song Leading, Youth Program, Graded Choirs, How to Study the Bible, and many others.

Other features of the convention will be visual demonstrations which include two chalk and black light presentations by Rev. Ding Teuling; a skit demonstration entitled, "Train Up a Child"; and a question and answer panel with roving reporters seeking questions from the audience. More than fifty exhibitors will show their wares and make available information regarding a multitude of Sunday school helps.

Since one person can only attend eight workshop sessions in the three-day period, all the workshop outlines will be sold in book form as the Sunday School Encyclopedia, Volume 9—a treasurehouse of information.

This is the opportunity of a lifetime, and surely no Brethren Sunday school worker will want to bypass it. The few dollars you spend to attend one of these conventions is an investment in eternity, for you'll come home inspired, challenged, and ready to go to work for Jesus Christ through your Sunday school.

If you would like more information, just write to the Sunday School Board office at Ashland College, or to the National Sunday School Association, 542 South Dearborn, Chicago 5, Illinois.

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

SUNDAY SCHOOL CONVENTIONS

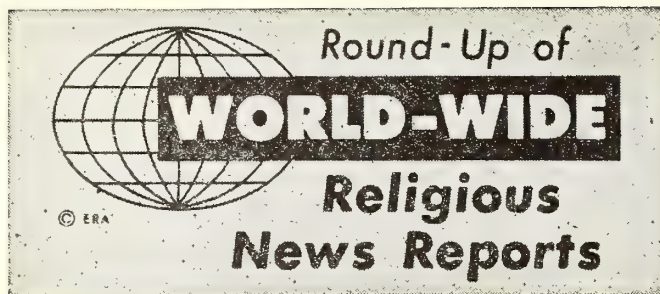
THE ANNUAL NATIONAL SUNDAY SCHOOL CONVENTION sponsored by the National Sunday School

NATIONAL SUNDAY SCHOOL CONVENTION

October 8, 9, and 10

Des Moines, Iowa

Sponsored by the National Sunday School Association
of Chicago, Illinois



LUTHER FILM HAS 17-DAY RUN IN URUGUAY, "FAVORABLE" RECEPTION BY NEWSPAPERS

Government leaders were among those who attended the first showing of "Martin Luther" in Montevideo, Uruguay, according to a report received in New York by Lutheran Church Productions, Inc. The Rev. H. D. Hammer, Lutheran representative in the South American city, said that President Carlos Fischer of Uruguay and Senate President Ledo Arroyo Torres joined the crowds at the Cine Capri, situated near downtown Montevideo. Scheduled to be shown for a week, the movie enjoyed a 17-day engagement which Mr. Hammer described as "an excellent reception." He said it is expected that the film will be shown in other cities in the interior of Uruguay.

Newspaper editorial comment was generally favorable, Mr. Hammer reported. Most reviewers lauded the acting of Niall MacGinnis as Luther, the authenticity of the costumes and the setting, although some charged the producers with a "partisan" point of view in telling the story of the Reformer. *El Pais*, a morning paper following a pro-Roman Catholic editorial policy, said that the Luther film "deserved a better fate than to have had an opening that was almost clandestine." This was an apparent reference to a lack of advance notice of the premiere. "The film has been persecuted by Catholics in other places—and maybe here, too," the *El Pais* reviewer wrote, "but it certainly does less harm to Catholicism than some overly-sentimental miracle movies which ecclesiastical authorities seem ready to sponsor." *Accion*, an evening paper politically identified with the incumbent government in Uruguay, stated that "the movie has faced a fascinating problem with honesty and seriousness." It added that "Martin Lutero" treats the religious theme more successfully than "those famous film producers who, although preoccupied with religion, confuse it with accumulated multitudes of extras and with a succession of old tricks . . . We have no doubt whatsoever that the film will promote extended discussions in our country as it already has in other places."

Special mention as the "actor of the week" was given to Niall MacGinnis for his role as Martin Luther by the weekly, *Marcha*. The accompanying review said that "there are not many precedents in movies for treating theological issues through visual means. The magnitude of the theme seems to have been realized by all who had something to do with the making of the film. The demands of a serious film on religion are met, and yet the

point of view of the North American Protestant church is intensely sectarian."

Preparations are under way for a similar premiere in Argentina within a few weeks.

PRESIDENTIAL AIDE EXPLAINS CHURCH-STATE RELATIONSHIP

The Rev. Frederic Fox, since July, 1956, has been an aide on the President's White House staff. Recently there have been complaints that his presence violates the U. S. concept of the separation of church and state. Fox denies the charge, explaining that even though he is a Congregational minister, he is not serving the president as a clergyman but as a special assistant, helping the President answer letters, writing speeches and researching background material. Nevertheless, Mr. Fox is convinced that there "must be a healthy traffic of ideas between church and state. To separate one from the other would be like separating a tree from the ground."

In a recent magazine feature article ("There's a Minister in the White House," by Willmar Thorkelson, *The Lutheran*, August 6) Fox explained his conception of the unique relationship of church and state. He drew on the imagery of the book of Ezekiel.

"The work of the state and church might be described as if it were 'a wheel in the middle of a wheel,'" he explained. "This is not to say that one wheel is smaller than the other. Perhaps I could find a better image—the gyroscope. The church is the rotating wheel, and the state is the frame."

"This gyroscope, this wheel within a wheel—hardly touches the frame but, when rotating, exerts great power over the frame. This suggests one function of the church within the state. The church can help to give the state both direction and stability—as the rotating wheel. The modern gyroscope gives both direction and stability to great ships and rockets."

In America, observed the article writer, "the state and church enjoy a unique relationship. Neither is dominant over the other. The head of the state cannot expel the prophet and the chief priest cannot force the temporal ruler to fall on his knees."

AUSTRALIAN NATIVE MISSIONARIES FORCED TO ACCEPT BAHAI LODGING

A team of native evangelists, trying to hold meetings among their own people in the Eastern States of Australia, were forced to find shelter in the home of aggressive members of the false Bahai cult because of the differences of Christians. The leader of the team, J. Braeside, a graduate of Perth Bible Institute, also reported that he found it difficult to secure openings for meetings in some of the principal cities, even though he did have contacts among Christians there. The team's purpose is to promote the development of indigenous churches among aborigines in Western Australia and they were on tour to enlist support for their work.

While still enroute, Mr. Braeside wrote: "On this trip we find Christians generally are unsympathetic to an indigenous venture such as ours. As in Melbourne, we found it hard to get accommodation in Adelaide. Non-Christians came to our aid. At present we are staying with people of the Bahai faith."

"This home is a center of contact for overseas visitors from Asia, Africa, Malaya, Pacific Isles, who come to Melbourne as visitors and students. Here they come in contact with Bahai teachings; they in turn carry it back to their respective countries.

"We were in the city looking for a place, and we were directed to this home. We are given day and night a message of Bahai teaching. Christians are indirectly driving overseas visitors and aborigines to seek hospitality and friendship with false cults. While we are sending out white missionaries overseas and out on the home fields, this center is contacting Asiatics, converting them, and they, in turn, return home as missionaries to their respective countries, without expense to the Bahai cult.

On this trip I find the secular organizations prepared to do more for the aborigines than the churches. Aborigines are being educated in the secular fields. Many of them will be opposed to missionary work. We must recognize the urgent need for Christian work of an indigenous nature amongst the aborigines."

OTHER LATE NEWS

KITCHENER, Ontario—Recently members of St. John's Lutheran church watched the waters of the St. Lawrence River creep up to and over their historic church and churchyard cemetery as a great new lake was formed as part of the Seaway project. Previously their parish hall—originally the parsonage—had been carefully moved to a provincial park a few miles east. It is to become a museum, depicting a pastor's home in the days of the United Empire Loyalists (circa. 1780). The St. John's Church was organized in 1784 and is the second oldest Protestant congregation in Ontario.

CHICAGO, Illinois—Fifty-nine churches and settlement houses serve as newcomer centers under the impetus of the Church Federation of Greater Chicago, which has set up a Newcomer Commission to give arrivals in Chicago help in employment, housing and personal problems. Working together, the churches give three kinds of aid: money, low-interest loans, food and clothing to needy people. This is especially needed in this recession period, according to the commission's director, Joseph B. Mow, who estimates that many hundreds of people are undernourished to the point of "near starvation."

LONDON—Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, dedicated an organ presented by the bishops of the Protestant Episcopal Church in the United States during the recent Lambeth Conference. The or-

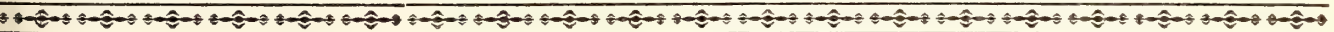
gan, installed in the chapel of Lambeth Palace in London, replaces one destroyed by bombing during World War II.

VIENNA, Austria—The world famous Hungarian composer, Zoltan Kodaly, defied the communist controlled government of Hungary recently. Although under orders of the government to speak to a meeting of factory workers about the "peace campaign of the Socialist camp," he read to them from the Bible instead. During the Bible reading, a dead silence fell over the Budapest factory hall. According to a report of the Vienna Catholic news agency, "Kathpress," the workers expected Kodaly to be arrested immediately. He finished the reading unmolested however and simply left the room.

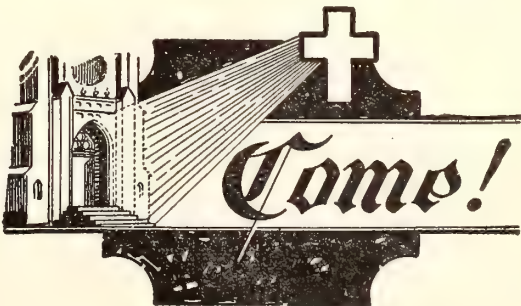
TORONTO, Canada—The congregation of The Peoples Church recently held their annual missionary convention which lasted three and one-half weeks. They exceeded their annual goal of \$275,000 by giving (in cash and pledges) a total of \$300,500. It is the largest amount ever given to missions in a single year by this church which is noted the world around for its missionary spirit. Oswald J. Smith is the pastor and his son, Paul B. Smith, is associate pastor.

NASHVILLE—Governor Frank Clement granted a full pardon to a Baptist minister who was cited for contempt of court after refusing to divulge what he considered private information received from a married couple prior to a divorce case. The governor declared that any recognized minister, priest, or rabbi should be allowed to "counsel in confidence without fear of being forced to disclose what has been communicated to him." (The Governor, a Methodist Sunday school teacher, and one of the backers of the Billy Graham Evangelistic Crusade when it held a crusade in Nashville, said, "A minister deserves as much recognition and protection as a lawyer.")

WASHINGTON—Senator H. Alexander Smith of New Jersey told his colleagues that only a return to God can restore America's "moral leadership" in these distressing times. Speaking on the floor of the U. S. Senate, Mr. Smith declared that "the times call for a renewal of our faith and a new dedication to re-establish the moral leadership of a free America in the world." He said the "distressing world problems of today remind me that throughout our history, in times of national crises, America has affirmed through its leaders that 'God governs in the affairs of men.'"



Attend Church
regularly
every Sunday of
the year



NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

SOUTHEASTERN DISTRICT TEEN-AGE RETREAT

THIS FIRST "RETREAT" in the Southeastern District was considered by all as a huge success. Forty-three (43) young people and a few advisors participated in the day-and-a-half program on September 5 and 6. The "retreat" was held at Camp Peniel (outside Hagerstown, Maryland) and followed the theme, "The Christian Orbit." Some of the sessions were:

Count Down

Blast Off

Buzz Sessions

Monitoring

In Orbit

Feel yourself flying through space just thinking about it, I'll bet! Several served as leaders in the following capacities:

Rev. George Solomon—Bible Study, Hog caller, chief organizer, mimeographer

Rev. Joe Shultz—Buzz Sessions, Night Watch-women, Hub-Cap Hunter

Charles Huff—Song Leader, Recreationist, Hiker

Rev. Phil. Lersch—Count Downer, Blast Offer, and In Orbiter

Hagerstown, Washington, Maurertown, St. James and Linwood were represented. Plans call for a longer period of time to "RETREAT" next year, perhaps over Labor Day. The fellowship, food, and discussions were most valuable to everyone as we talked about life-work, dating, marriage between religions and other personal problems. COME NEXT YEAR!

JUST ABOUT HERE PIC OF THE WEEK

on Page 18

GARBER WINS BANNER

A LATE ARRIVAL, but still deserving of recognition as a BANNER SOCIETY, is the Senior B. Y. C. from Garber Memorial Church in Ashland. Garber met 10 out of last year's 12 goals to achieve this recognition. Congratulations! to the young people and Pastor William Fells.

COMING RALLIES

NORTHERN INDIANA—Bryan, Ohio—October 19.

JUNIOR N. E. OHIO—Garber Memorial (Ashland) October 25.

PENNSYLVANIA—Johnstown II—November 1.

SOUTHEASTERN—Washington, D. C.—November 22.

45 ATTEND PENNSYLVANIA RETREAT

LAST WEEK Page 18 carried the full program for the Third Annual Pennsylvania Youth Retreat. It's all over now but the shouting . . . shouting about the keen discussions, good food, four square, cold nights, inspirational messages, and hard springs.

Rev. Virgil Meyer and Rev. William Fells from Ashland were on hand to bring inspiring messages and valuable suggestions in the discussions. Horatio "Horn-Blower" Lersch was chief dinner caller, etc. The attendance and participation of several youth advisors was also appreciated. Their interest is noteworthy. Charles Berkshire taught the Sunday School Lesson on Sunday and others assisted often.

The Discussions were particularly interesting and here are some of the questions asked by the young people because they wanted to know the answers. Attempting to reach these answers is one of the greatest values of "retreating" and thinking about our problems with God in mind.

"What do you think we should do to win other people to Christ?"

"My girl-friend drinks on holidays when I go to her house. Her 7 and 9 year old sisters drink too. What do you think of this?"

"How do you get the young people to co-operate in Church meetings?"

"I think American boys and girls are too sexually minded. All you hear is dirty jokes and smutty talk. Personally, I'm sick of it. It seems in order to be popular you have to indulge in sexual relations. What's the reason?"

"Segregation: Why do the white people shun Negroes so much?"

"Why is it that young people cannot seem to be able to take their personal problems to their parents (Example: boy-girl relations, religious and personal questions?) How can you remedy this situation?"

"Why can't we dance in the Brethren Church? Why do preachers condemn it?"

"Is it wrong for a Brethren girl just to date a Catholic? Should we date a non-believer? Why do Christian young people many times choose others than the Protestant youth for steady dates?"

IS OUR BRETHREN CHURCH TODAY MEETING THE NEEDS OF OUR YOUTH WITH PROBLEMS LIKE THESE? There is definitely work to be done. Right? Back Brethren Youth in your Church!

DR. SMITH PRESCRIBES . . .

Following are just three of the many statements the conference speaker, Dr. Oswald J. Smith, offered to cure some of our "church ills." If you can read these in twelve (12) seconds, you've read them too fast and without thought. Try it again!

"Why should anybody hear the Gospel twice before every one has heard it once?"

"The 'heathen' in America are heathen through their own choice—the heathen in benighted regions are heathen by compulsion."

"You cannot be a Christian and not be a missionary with a world vision. Either go yourself or send a substitute."

The Women's Corner

by Helen Jordan

FEED MY SHEEP

Jesus saith unto him, Feed my sheep. John 21:17.

WE REMEMBER the story of Peter's denial of Jesus during the trial. We can understand the situation in which Peter found himself, after having been so emphatic in his statement, "I would lay down my life for thy sake."

The load upon his conscience was heavy. Even the joy and happiness of the resurrection day did not remove this burden.

Jesus saw the situation. Peter must be made to speak. Jesus proceeded to bring this out by the question, not asked once but three times, "Lovest thou Me?"

Peter professed his love for Jesus three times and by his confession he resumed his loyalty and his service to Christ.

Jesus said, "Feed My sheep." This command to service was a morale builder for Peter. Jesus was willing to trust Peter. When Peter was willing to be used, Christ was ready to use him abundantly.

Jesus today says to us, "Feed My sheep." He also says, "As ye have done it unto one of the least of these, ye have done it unto Me."

In this little poem, Whitney Montgomery has given us something for meditation.

"I knelt to pray when day was done,
And prayed, 'O Lord, bless everyone.
Lift from each saddened heart the pain,
And let the sick be well again.'
And then I woke another day
And careless went about my way.
The whole day long I did not try
To wipe the tear from any eye.

"I did not try to share the load
Of any brother on my road;
I did not even go to see
The sick man just next door to me.

"Yet once again when day was done,
I prayed, 'O Lord, bless everyone.'
But as I prayed, into my ear
There came a voice that sounded clear;
'Pause, hypocrite, before you pray,
Who have you tried to bless today?
God's sweetest blessings always go
By hands that serve Him here below.'

"And then I hid my face in shame;
'Forgive me, God, I am to blame,
Let me but see another day
And I will live the way I pray.'

Mrs. Arthur Hoatson,
Carleton, Nebraska.



GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

LIFE'S PRIME VIEWING

THE LAD WAS ASKED of his teacher what he knew of the English Channel. He promptly replied, "We can't get that on our television set."

Only a joke? Yet there is the pointing up of a pertinent fact which has been underscored by a prominent leader: "Television is without doubt the most powerful force in the life of America today; it enters into every area and quarter." Little doubt of that for at present two out of three families in the U. S. have television sets, and of that number a large percentage have two sets. Over 427 TV stations beam programs which may be picked up by 36 million receivers which are tuned on and off to various channels at least 100 million times between the hours of eight in the morning and midnight.

Here is a communication with A-1 impact! One trembles to think of far too much that is far too bad and spun forth far too often. Recall Thoreau's remark when upon observing the telegraph wires strung across the railroad right-of-way, he was told that it was part of a wonderful new system extending from Maine to Texas—"but suppose Maine has nothing of importance to say to Texas?" Sharp questions with revealing answers!

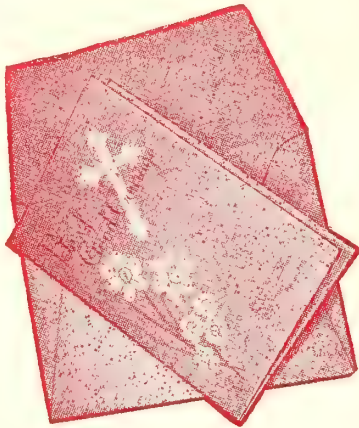
But from time's dawn, the Almighty has stretched vital lines of communication to touch men at spiritual point. "I have even sent unto you all my servants . . . daily rising up early and sending them" (Jeremiah 7:25): "God spake by the prophets . . ." (Hebrews 1:1) underscores the urgency of the heavenly entreaties. Sad to say, the shoddy wares of a sinful world hold greater attraction than heaven's holy soundings; the passing seems more pertinent than the permanent.

There is no softness to the divine sounding and sin will not surrender quietly; eternal verities are stamped to the accompaniment of soul storm. But there can be no other way, and the cry of Calvary's Forsaken is proof of that. What is vital can never be transmitted in a vacuum. Also remember, the greatest "color spectacular" of all time is the crimson flow from the smitten Lamb on the accursed gibbet, and this must come into life's prime viewing. Are you claimed by the channel of His communication?

(Copr. ERA, 1958)



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BE OF GOOD COURAGE

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These pages bring precious Bible promises, cheering hymns, and comforting prayers to the sorrowing heart. 16 pages, $4\frac{1}{8} \times 6\frac{1}{4}$. Paper.

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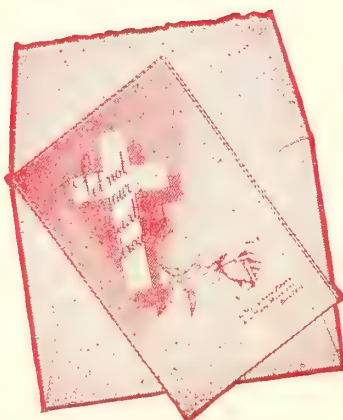
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By R. C. Rein

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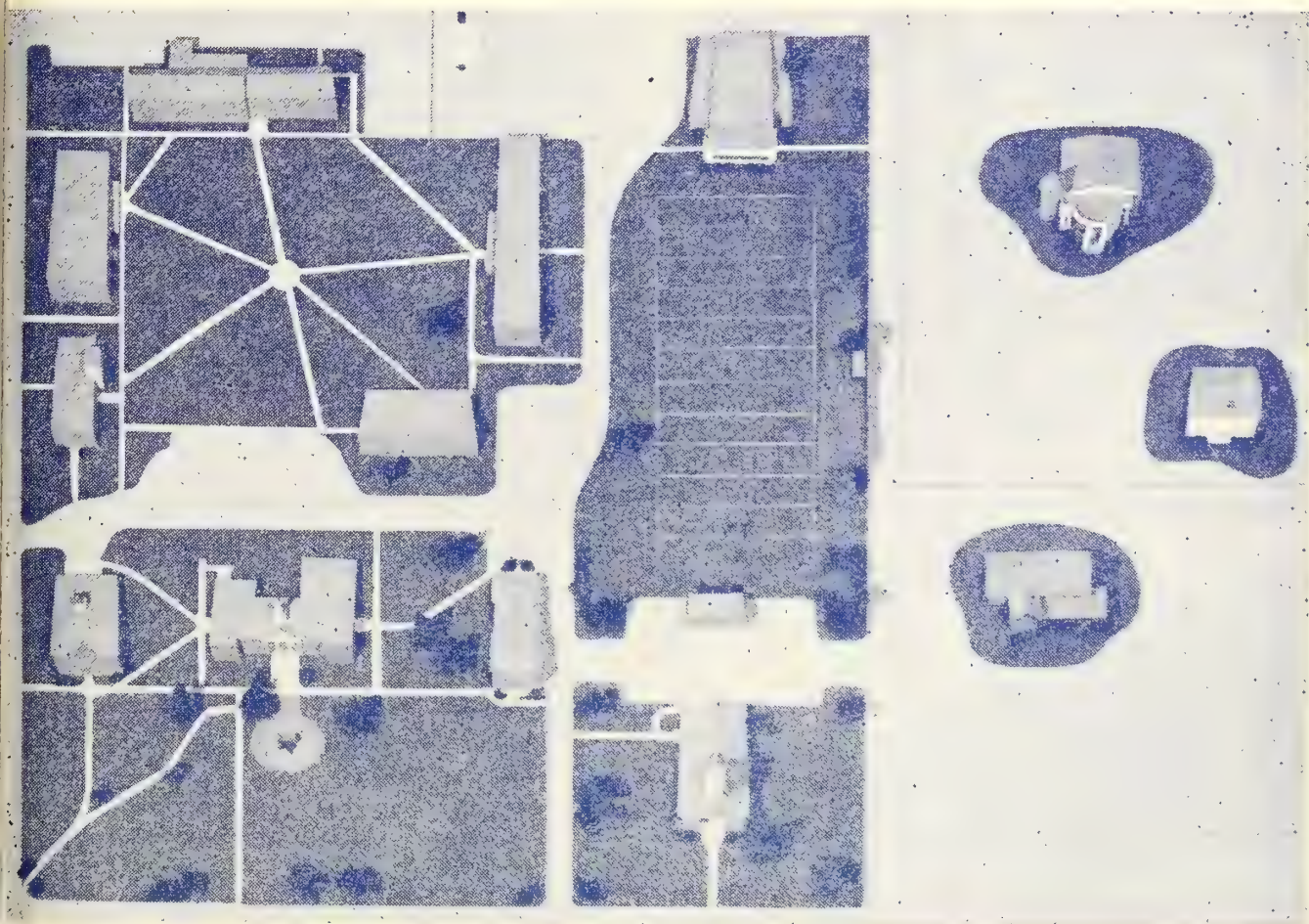
The Brethren EVANGELIST



Official Organ of The Brethren Church

THE ASHLAND COLLEGE CAMPUS

(see center pages)



ASHLAND COLLEGE AND SEMINARY
ISSUE

Vol. LXXX

October 4, 1958

No. 39

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MAURERTOWN, VIRGINIA. Word has been received of the passing of Mrs. Glenn Locke, of Maurertown, on September 17th, following an illness of some months. She is the mother of Dr. John F. Locke, Pastor of the Mt. Olive and Bethlehem Brethren Churches in Virginia, and the writer of the Lesson Application comments in the Brethren Bible Class Quarterly. She is the mother also of Dr. Louis Glenn Locke, of Harrisonburg, Virginia. Memorial services were held on September 19th, with Dr. Warren Bowman, of Bridgewater, Virginia, in charge. Burial was in Maurertown Cemetery. May the Lord bring comfort and assurance to the loved ones who survive in the sure and certain hope of life everlasting in Christ Jesus our Lord, beyond this life.

SARASOTA, FLORIDA. Two new members were received by letter recently.

WASHINGTON, D. C. We note that Brother Joseph R. Shultz was a workshop leader in the Fifth Annual Greater Washington Sunday School Convention held in the Grace Baptist Church, September 25th through 27th.

BERLIN, PENNA. Scheduled for September 28th, was the All Day Rally and Homecoming. In addition to special speakers, there was a historical tour, plus Anniversary Pageant pictures in the evening.

BELLEFONTAINE, OHIO (GRETNA). Brother Charles Lowmaster reports the reception of two new members recently.

WILLIAMSTOWN, OHIO. Ronald Miatke, Ministerial student at Ashland College, was guest speaker in the Williamstown Church on September 21st. At the evening service he showed motion pictures of his work while serving as Chaplain's Assistant in the U. S. Air Force Base on Greenland.

NORTH GEORGETOWN, OHIO. The Northeastern Ohio Laymen held their fall Rally at the North Georgetown Church the evening of September 22nd. There were 62 men present, all of whom enjoyed a bountiful ham dinner prepared by the ladies of the Church. The much appreciated program of the evening included travel pictures of Europe and Egypt by Brother Charles Munson, of Ashland. The next Rally is scheduled for January in the Garber Memorial Brethren Church, in Ashland.

WARSAW, INDIANA. Prayers of the brotherhood are asked for Mrs. C. Y. Gilmer, who is seriously ill in the Lutheran Hospital, Ft. Wayne, Indiana. Sister Gilmer suffered a coronary occlusion at home while preparing to go to the hospital for an operation. Let us remember at the throne of Grace, the Gilmers in their hour of need. Home address, 1603 E. Center St., Warsaw, Indiana.

ELKHART, INDIANA. Brother J. Milton Bowman reports the baptism of three the evening of September 7th.

ROANN, INDIANA. Brother C. C. Grisso, of North Manchester, is serving as supply pastor for the Roan Church until the arrival of their new pastor, Brother Herbert Gilmer, of County Line, later this fall.

LOREE, INDIANA. Recent speakers in the Loree Church were Don Mike Cagley and Gary Bargerhuff, on August 31st and September 7th respectively, and Rev. Frank Lopes, on September 28th.

OAKVILLE, INDIANA. Brother Arthur H. Tinkel reports the baptism and reception of two new members recently.

SOUTH BEND, INDIANA. The Editor of Publication reports a very fine day with the South Bend Brethren on September 21st, at which time he brought the morning and evening messages.

LANARK, ILLINOIS. The Lanark Church has announced that they have secured the services of a retired Church of the Brethren minister in Lanark, Rev. Mer Hawbecker, to minister to them until such a time as they are able to arrange for a full-time minister.

SPECIAL: Well known to many Brethren was B. I. Ackley of Winona Lake, Indiana, who passed away on September 3rd. He was the tune writer of hundreds of gospel songs, many of which are used in our church today. He traveled for some time as pianist for the late Homer Rodeheaver.

COMING EVENTS

ADRIAN, PENNA. Brush Valley Brethren. Rally Day Harvest Home, Homecoming Day—Oct. 5th—Rev. Paul D. Tinkel, Pastor.

OAKVILLE, INDIANA. Homecoming—Oct. 5th—Rev. Charles Munson, Speaker; Rev. Arthur H. Tinkel, Pastor.

(Continued on Page 6)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

What Kind of Education?

IT IS JUST ONE YEAR since Russia launched her first satellite into the skies above us. Few events in history have so changed the thinking, the planning and the fears of men, as has this so-called prestige launching. The year since has, of course, seen the proving of our own ability to orbit baby moons.

The cry which arose when Russia "beat us to the punch" on orbiting a satellite, was loud and long. Everybody here wanted to know why our country—always first with the best—came out second best. First the scientists were blamed, and then, of all things, the educators and the school system were stuck with the blame. "We have not been turning out enough scientists," was the cry. "Education is not training youth properly to meet the demands of the atomic and satellite age," was the continued cry. The summary thought seemed to be as time passed by that we must improve our schools, insist on more scientific training, and train our youth so that the scientific mind might be developed to the place where we would be second to none in the field.

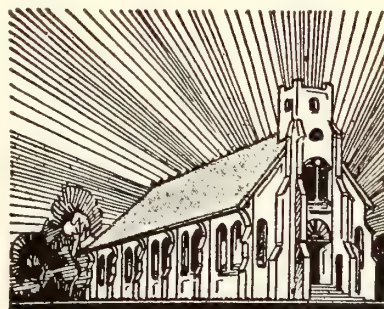
The cry is still being heard. Man's materialism is already the god of the mass of our people. We are living in an age where it is easy for this to be. All of the mechanical marvels, with more to come, are truly designed that they could easily be made gods in our homes, business or social life. The scientific mind has produced and produced until we have a mechanical age far surpassing even the most fantastic dreamers of a few decades ago. And yet the cry seems to center on producing more and more of these mechanical marvels. The cry is two-fold—to top Russia and to better our own way of material life. To this end, education is to be dedicated.

But aren't we in danger of missing something? Is this be the primary motive of education? Is there not the danger that in producing a mechanical civilization which in a few years would completely outmode the present day "marvels," we will lose the ability to live together in peace and liberty? Cannot we envision a society complete

with mechanical marvels controlled with push buttons, yet so lost on principles of morals, law, order and respect that the whole system would break down? One can only imagine what a society like ours would be like if it were strangled by the confusion resulting from the moral fiber of the people breaking down. We need only to read the fine print on today's police blotters to get an idea of what it would be like.

Yes, scientific education is a wonderful thing. It is really essential to today's complex mechanical life. But far more essential is the moral integrity of the people, itself a special type of education. Good morals, basic for society, do not just happen. We do not pick up our ideals, our morals, automatically. They must be taught. In our haste to be best scientifically, let us not lose sight of the fact that moral honesty is the cement by which a scientific age must be held together.

Christian higher education, as exemplified in our own Ashland College and Seminary, is the moral and spiritual answer to today's complex mechanical age. Beginning at home, continuing through the church, grade school and high school, Christian training can carry into college. Then the scientific mind, for which the demand is great today, can be a far superior development because the scientific facet is blessed and guided by the spiritual. When we speak of the need for education let us be grateful for the opportunity to correlate it all with a good Christian education. W. S. B.



What Doth the Lord Require

of Thee ?

Rev. H. William Fells

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

IN THE BACKGROUND of our lesson today, we see God dealing with Israel at a time when she had drifted far from Him. The lesson is good for us today as we hear people on every hand pleading for wisdom that they might live this life aright. One of the songs that we hear many times these days actually is the prayer of many a heart. Listen to the words:

"I am weak but Thou art strong,
Jesus keep me from all wrong.
I'll be satisfied as long, as I walk,
Let me walk, close with Thee.

"Just a closer walk with Thee;
Grant it, Jesus, if you please,
Daily walking close with Thee,
Let it be, dear Lord, let it be.

A radio message delivered over WATG, Ashland, by Brother Fells.

"Through this world of toils and snares,
If I falter, Lord, who cares,
Who with me my burden share?
None but Thee, dear Lord, none but Thee.

"When my feeble life is o'er,
Time for me won't be no more,
Guide me gently, safely o'er,
To Thy kingdom shore, to Thy shore.

"When life's sun sets in the west,
Lord, may I have done my best;
May I find sweet peace and rest,
In that home, happy home of the blest.

"Just a closer walk with Thee,
Grant it, Jesus, is my plea;
Daily walking close to Thee,
Let it be, dear Lord, let it be."

People everywhere in this great land of ours seem somehow to be searching for a more abundant life. It is true that they do not all search in the same places. Perhaps many are far from the places that we would point them to. But the search goes on. And yet we have the feeling as



at there is ingratitude among us. We are not grateful to God for His bountiful blessings as we should be. Can you estimate just now the number of people that sit down to their table day after day without uttering a word of thanks? Imagine, for just a moment, the teeming millions of strong, healthy men and women who use and misuse their bodies every day without a word of thanks to the great Creator for the health and strength that has been granted unto them.

"He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." God has showed us through the Lord that became flesh and dwelt among us. And yet what are we doing about showing others what the Lord requires of them. The poem from the hand of Annie Flint entitled, "Christ—And we," should show us our duty in this matter:

"Christ has no hands but our hands,
To do His work today;
He has no feet but our feet,
To lead men in His way;

"He has no tongue but our tongues
To tell men how He died;

He has no help but our help,
To bring them to His side.

"We are the only Bible,
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;

"We are the Lord's last message
Given in deed and word—
What if the line is crooked,
What if the type be blurred?

"What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?

"What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?"

And what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? As you consider the

thoughts presented, that Christ has no one but you and I to tell this wonderful experience that God would have come to every man, for the Scriptures tell us that God is not willing that any should perish, but that all should come to repentance; let me ask, are you meeting the requirements of the Lord? Someone may be watching the sermon that we are preaching today. Someone may be reading the Scripture through your life or mine today.

Are we doing justly? Are we providing ALL things honest in the sight of all men? Are we duly aware of the laws of God and of our land, and are we obeying all of them, doing justly, or do we believe that laws were made to be broken and are we using them for just that? We have built up some strange logic regarding justice in our day. But our God is a just and righteous God. He requires us to do justly. Those who do justly will be rewarded, but what of those who do not do so? Only one thing remains; they must be punished.

And that brings us to the next thought—To love mercy. One day we shall plead for mercy before the mercy seat of God, and yet today we pray forgive us our debts as we forgive our debtors. If God is as merciful with us as we are with our fellowman, how merciful can we expect Him to be? If we are living up to the last of these three expectations of God, it follows that the first two will be taken care of. How often do we approach the throne of God as the Pharisee who prayed? "O God, I thank Thee that I am not as that other man is." We list the things we have accomplished by our strength and our might and power. On the opposite side, how often do we pray the prayer of the sinner? "God be merciful to me a sinner."

The answer to the problems of the world lies within each and every one of us, and such Scripture verses as have been used today. "He hath showed thee, O man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Ashland, Ohio.

COMING EVENTS

(Continued from Page 2)

WABASH, INDIANA. College Corner Brethren. Homecoming—Oct. 12th—Rev. Arthur H. Tinkel, Afternoon Speaker; Rev. G. Bright Hanna, Pastor.

BELLEFONTAINE, OHIO. Gretna Brethren—Homecoming—Oct. 12th—Rev. Charles Munson, Speaker; Rev. Charles Lowmaster, Pastor.

CERRO GORDO, ILLINOIS. Evangelistic Meetings—Oct. 8-19th—Rev. William E. Boyer, Evangelist; Rev. Duane Sholly, Pastor.

GOSHEN, INDIANA. Harvest Home Sunday—Oct. 12th—Rev. W. C. Berkshire, Speaker; Rev. Spencer Gentle Pastor.

WILLIAMSTOWN, OHIO. Homecoming—Oct. 19th—Dr. Joseph Shultz, Former Pastor, morning and afternoon speaker; Basket dinner at noon; Rev. W. S. Benshoff, Pastor.

LINWOOD, MARYLAND. Homecoming—Oct. 12th—Rev. Freeman Ankrum, afternoon speaker; Honorable Governor Theodore R. McKeldin, of Maryland, evening speaker; Rev. Bruce C. Shanholtz, Pastor.

CORINTH, INDIANA. Homecoming—Oct. 5th—Rev. C. A. Stewart, speaker; Rev. William E. Boyer, Pastor.

JOHNSTOWN, PENNA. Third Brethren. Evangelistic Services—Oct. 6-19—Rev. George W. Solomon, Evangelist; Rev. Clarence A. Stogsdill, Pastor.

NORTH GEORGETOWN, OHIO. Revival Meetings—Sept. 28-Oct. 5—Rev. Harold Barnett, Evangelist; Rev. Donald Rowser, Pastor.

JONES MILLS, PENNA. Valley Brethren—Fall Revival—Oct. 6-17—Rev. W. E. Thomas, Evangelist; Rev. Elmer M. Keck, Pastor.

BRYAN, OHIO. Rally Day and Homecoming—Oct. 5th—Rev. W. S. Benshoff, Afternoon Speaker; Rev. Smith F. Rose, Pastor.

WABASH, INDIANA. College Corner Brethren. Evangelistic Services—Oct. 13-26—Rev. Percy C. Miller, Evangelist; Rev. G. Bright Hanna, Pastor.

ROANOKE, INDIANA. Homecoming—Oct. 12th—Rev. W. S. Benshoff, Afternoon Speaker; Rev. Robert Hawk, Pastor.

SOUTHEASTERN DISTRICT

LAYMEN'S RALLY

October 18, 1958

The Brethren Church—Linwood, Maryland

Business session—5:00 P. M.

Banquet meal—6:00 P. M.

Inspirational hour following will have I. Glenn L. Clayton, President, Ashland College, speaker.

Attention: All Churches of the District please send the number of Laymen coming from your Church by Saturday, October 11th, to the undersigned.

Walter L. Brandenburg,
President of Linwood Laymen,
Linwood, Maryland.

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

TEN DOLLAR CLUB

to issue another call

Another Ten Dollar Club call is being sent to all members. This is the second call for Phoenix, since proceeds from the first one were not adequate for the purchase of lots.

The need in Phoenix is great, and a minister has moved to the field to launch the work. Please respond to this appeal promptly so that the work may proceed rapidly.

Pastors, please remind your members to pay; they may do so in the remittances directly to the Missionary Board office or through church treasurers—being sure their names are included to insure credit on their membership dues.

Ten Dollar Club solicitors, will you, too, keep the members reminded of this obligation? Also, keep trying to enlist new members. Remember—our goal is two thousand members!

Enthusiastic support of the TEN DOLLAR CLUB will result in a fine new church at Phoenix.

Let's keep the Ten Dollar Club growing!

BRETHREN—in far away places

Do you know of Brethren people in the Phoenix area, area who are not yet aware of or identified with the group there working to establish a Brethren church? If you do, please send their names and addresses

Reverend Francis Berkshire,
1916 N. 72nd Place (Apt. 3),
Scottsdale, Arizona.

He is there to begin such a work and will get in touch with them promptly.

Also, in the Levittown, Pennsylvania, area, work is being done to begin a Brethren Church. If you know members of our faith there, send them to:

Mr. Phil Nolte,
139 Kenwood Drive,
Levittown, Pennsylvania.

He too will make contact with them. This work is being done by the Pennsylvania District Mission Board, and they will appreciate all the help possible in directing interested people to this undertaking. Let's all be "church-extension conscious," and do what we can to promote this cause of our Christian ministry.

Reminder

The Shanks will be home on furlough about October 15; they will be ready for deputation work after November 1. Send your requests for their services to the Missionary Board office, please. A schedule will be made for them from your requests.

SPEAKING OF THE TEN DOLLAR CLUB

(We were, you know)

Are you a member? If not, here is your opportunity to join. The club has been operating since 1951 to assist in new church projects. It has helped Tucson, Arizona; Waynesboro, Pennsylvania; Sarasota, Florida (2 calls); one call has already been issued for Phoenix, Arizona, and another is just about to go out.

The card on which you sign to join the Ten Dollar Club states that you will **not** be called upon more than **twice** a year; but actually we have never yet issued more than one call a year—since we can make a call **only** for a new church project. (In seven years only five calls have been issued.)

Here is a great opportunity to have a part in extending the Brethren Church's ministry. Join the Ten Dollar Club to help spread the Gospel and to extend the message of the Brethren Church.

If you have not yet joined and are willing to do so, please clip the following membership blank and send it—with your ten dollars, or more—to our office:

The Missionary Board of the Brethren Church
530 College Avenue
Ashland, Ohio.

My Share

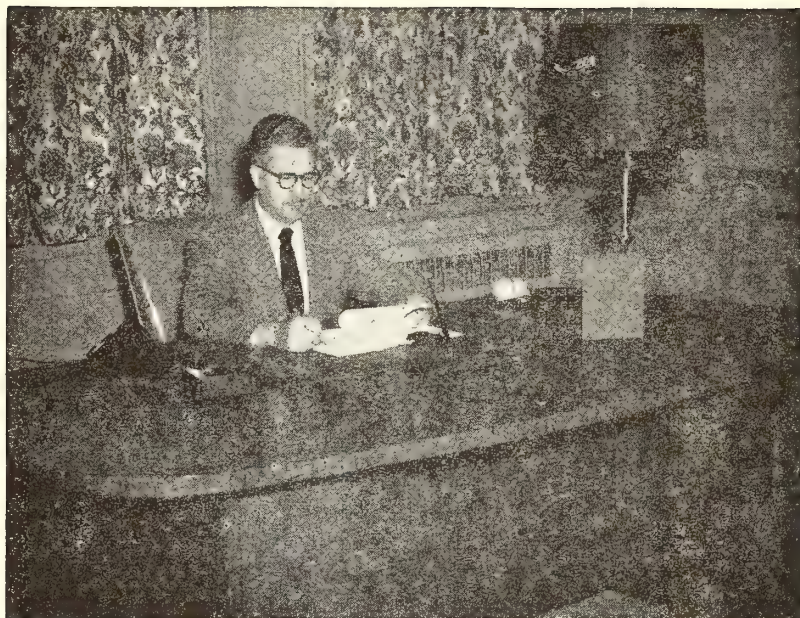
I Promise to assist in the building of new Brethren churches by giving \$10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.

Signed

Address

Church

Remember: you are not limited to \$10.00. You may pay more—much more, if you want to see our church-extension program develop more rapidly. Your membership card will be credited whenever you send in payments—but we will issue calls **only** when the board authorizes them for a new church project.



A National Challenge

DR. GLENN L. CLAYTON,
President, Ashland College

THE RIGHT TO WORSHIP according to the dictates of one's conscience is a priceless heritage reserved to Americans. It is a right dearly bought with the blood and sacrifice and faith of thousands who came to these shores from Europe centuries ago. It is still cherished by all believers today.

Among the thousands who came was a small but significant group originally from Schwarzenau. They came with the same purpose in mind and soon they began building their churches and moving westward into new areas. The Brethren were then as now a thrifty, faithful and practical people. To them religion was, as it is today, life itself. It was spiritual depth, business, government, social obligation, civic duty, all bound in one package. Their religion spelled freedom of conscience and governed all they did.

Thus it was easy for them to become interested in education. How otherwise could the church hope to maintain its rightful place and to exercise proper influence over the whole life? A number of academies and liberal arts colleges were founded with this thought in mind and with the desire in mind, too, to be of service to the community where the college was located. Usually, as in the case of Ashland College, the college was made possible by the additional financial support furnished by the community.

Always, the church has looked upon the college as her effort in liberal arts education, her opportunity for the training of leaders for both church

and state. Always the church has extended herself to the point of sacrifice to help provide funds to keep the college strong.

Now we are in the midst of a great national trend with state and national governments concerned about college education and adequate space to care for the host of young people soon to be of college age. Men are determined that there shall be funds and buildings for larger colleges and even new ones if need be to accomplish this task. They are demanding tax money and will probably get it in large amounts from both state and nation.

Ashland College, along with other church related schools in Ohio, has indicated that she is not interested in such funds. We cherish our church relationship and our independence from tax support. We feel that our friends in the Brethren Church as well as those in corporate business want us to remain that way.

This is, however, only possible if financial support is available in sufficient amount to permit the operation of a high quality school and to provide badly needed buildings and equipment.

The educational day offering this year is significant because every dollar is needed to meet invoices this year. Even more significant is it test of the real support of the Brethren Church. This offering and the response to the subsequent appeal for capital expansion funds will demonstrate the widespread and genuine interest of the

(Continued Bottom of Next Page)

Big Business

R. L. E. LINDOWER,
Dean, Ashland College



A LARGE SHARE of the big business of the Church is Christian Education. The Brethren Church has an investment of over two million dollars in this cause. More than 15,000 known persons have received the benefits of this business through Ashland College.

The teaching profession has been served by about half of this large number of people. Approximately half of the present students of Ashland College are preparing to help meet the problems of the teacher shortage and the ever growing needs of schools.

Teaching preparation, as well as all other programs at Ashland College are accredited and strengthened with the Christian Liberal Arts emphasis. Three Christian convictions undergird Liberal Arts emphasis. They are—

(Continued from Previous Page)

Brethren Church which is just as urgent today as it was in the days of the founding fathers.

We at Ashland College covet your prayers and your dollars for victory in this time of national challenge. We do this not for ourselves but for the future security of the Brethren Church and the numbers of young people now in training for a lifetime dedicated to Christian service in our midst.

(1) **LIFE IS MORE THAN MAKING A LIVING—it is the process of maturing the complete human possibility.** God's crowning creative act produced a spiritual, intellectual being whose possibilities are "a little lower than the angels." Ashland College is in this business of trying to help man to realize his greatest possibilities under God. His lifelong growth and maturity can be the whole realm of living: (a) in physical health and longevity; (b) in intellectual discovery; (c) in constructive social benefits; and (d) in conduct befitting the offspring of God.

(2) **STEWARDSHIP IS MORE THAN GIVING WHAT WE HAVE—it is the responsibility to dedicate what we can become.** Is this not the meaning of the Scriptural injunction to be "good stewards of the manifold grace of God"? God's grace has granted us gifts, which without development are sinfully wasted. Ashland College is dedicated to the development of a manifold stewardship.

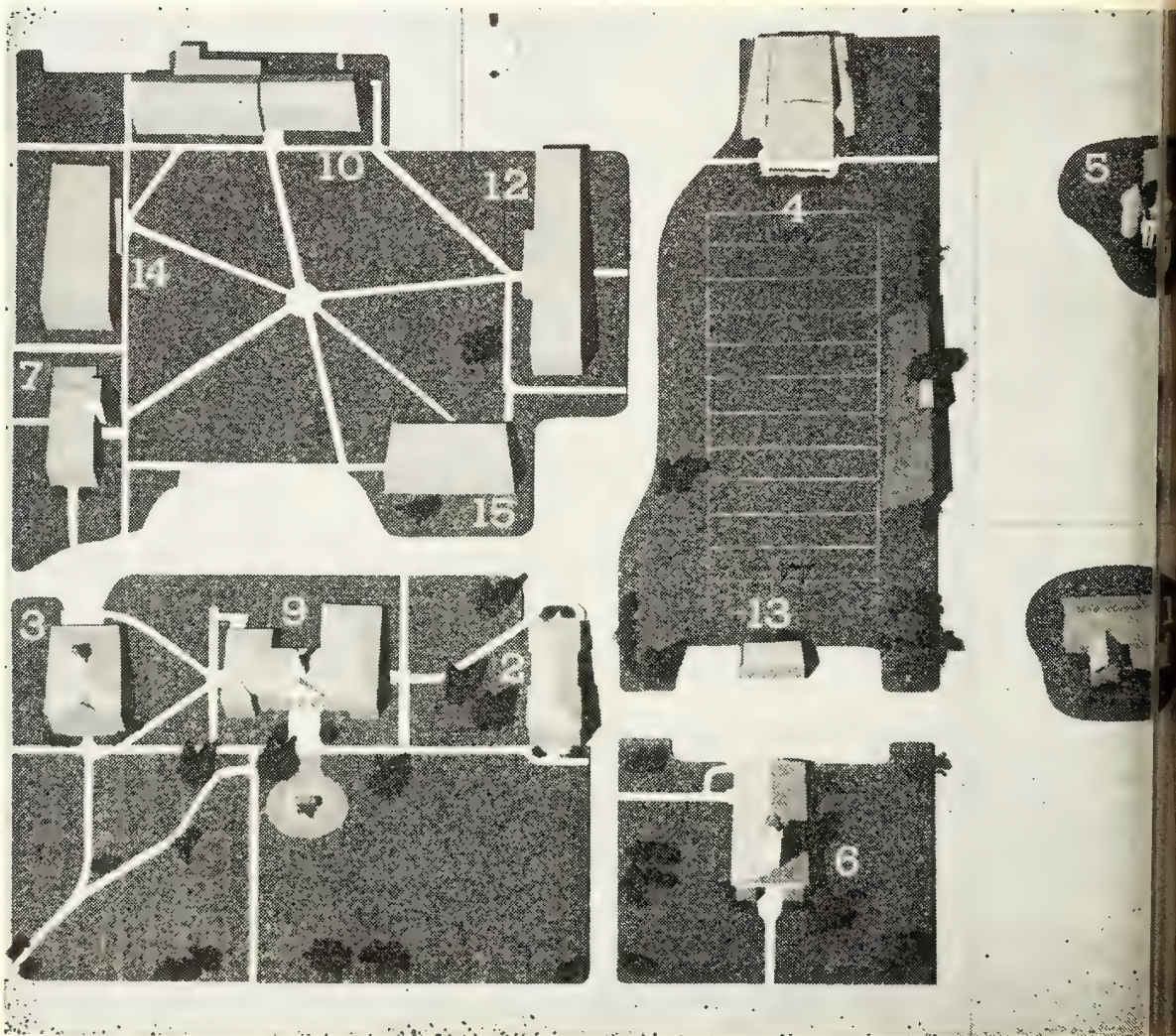
(3) **AN EDUCATION IS MORE THAN PREPARING FOR A VOCATION—it is enlarging one's understanding to become the greatest possible asset in world living.** The business of Ashland College is to help young people develop their maximum potential for all of life; to prepare for life service in their own individual way to the fullest:

How much is such a big business worth to you?

THE FORWARD THRUST

of The Brethren Church

seen at Ashland College and Seminary



YOUR GIFT on Education Day is used for the
and is of u

THE FOUR BUILDING PERIODS IN THE HISTORY OF ASHLAND COLLEGE

1ST BUILDING PERIOD

- (1 & 9) Old Founders (1878)**
- (2) Allen Hall (1880)**

2ND BUILDING PERIOD

- (3) Library (1922)**
- (4) Gymnasium (1928)**
- (5) Music Building (1940)**

3RD BUILDING PERIOD

- (6) Memorial Chapel (1952)**
- (7) Student Union (1953)**
- (8) President's Home (1953)**
- (9) New Founders Hall (1954)**
- (10) Jacobs Hall (1956)**
- (11) Seminary Building (1957)**

4TH BUILDING PERIOD

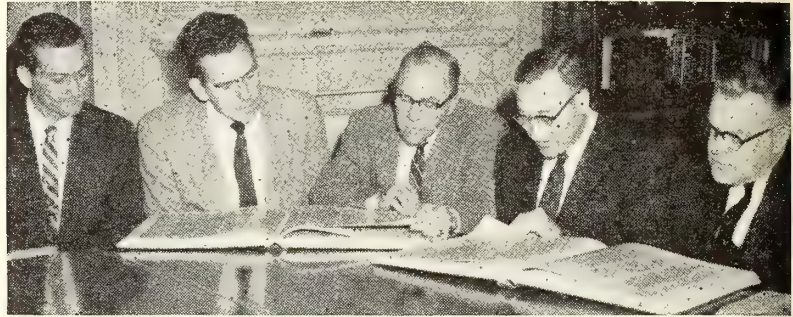
- (12) Myers Hall (for women) (1958)**
- (13) Service Building**
- (14) Science Building**
- (15) Library Building**

**Make a Generous Gift
to Ashland College and Seminary
in October**

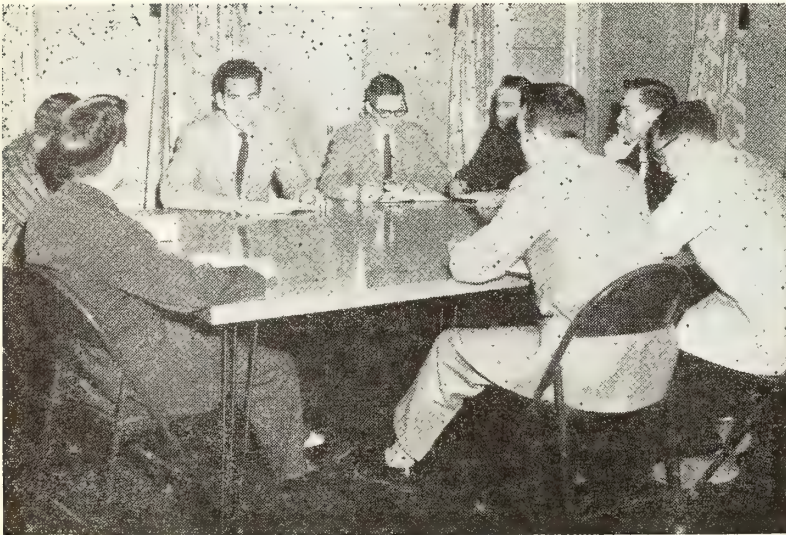
*o day operation of the College and Seminary,
importance.*

HERE IS A GOOD PLACE TO INVEST SOME MONEY

ASHLAND THEOLOGICAL SEMINARY



THE FACULTY: 1 to r.:
Hash, Munson, Klingensmith,
Dean Flora, Boardman



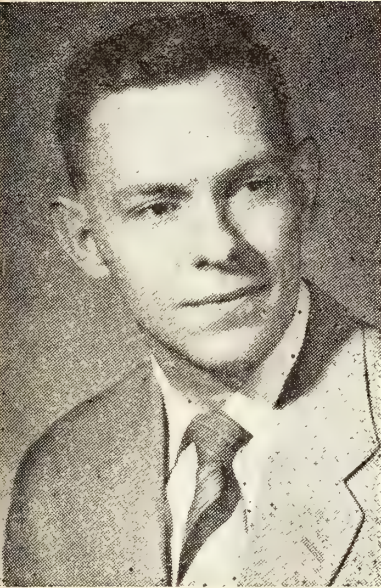
Professor Munson
and a
Seminary class.

**The activities represented
on this page deserve your
most generous support.**

A Chapel Service being conducted by Prof.
Klingensmith at the Seminary Chapel

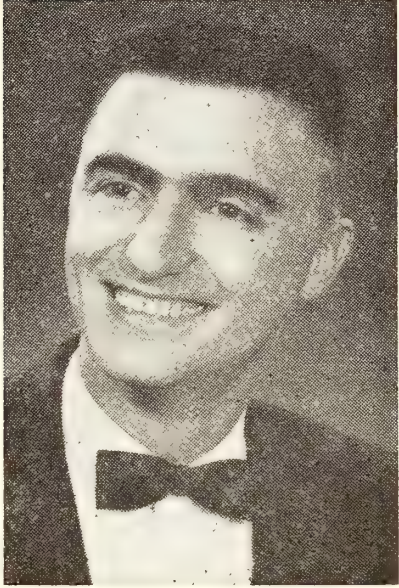


KENT BENNETT



He is from New London, Ohio and was reared in a Baptist Church. Is now a member of the Park St. Brethren Church in Ashland.

RICHARD ALLISON

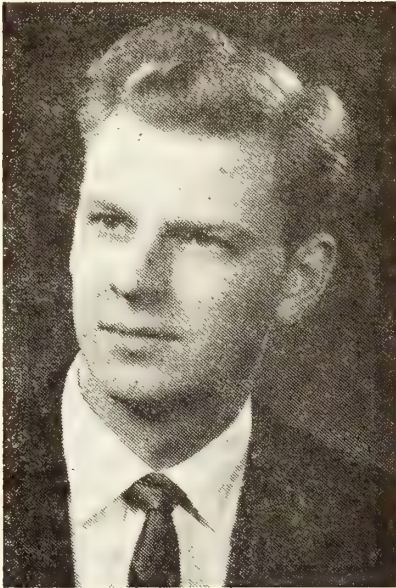
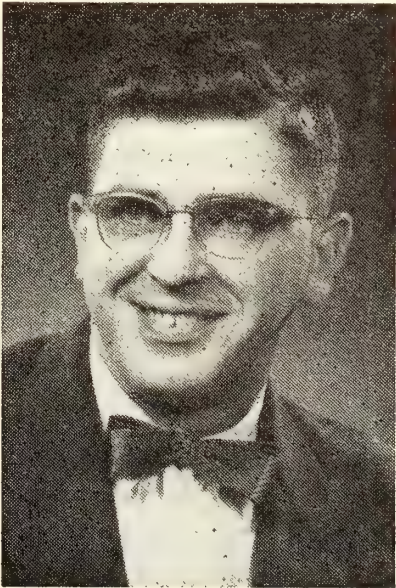


He is from Milledgeville, Illinois. On Sundays he ministers to a Congregational church at Steuben, Ohio.

THESE YOUNG MEN started their training at Ashland Theological Seminary this fall. They graduated from college in June.

CHARLES LOWMASTER

Vandergrift, Pennsylvania is his home town and the Pleasant View Brethren Church his home church. Is now the student pastor of the Gretna Brethren Church, near Bellefontaine, Ohio.

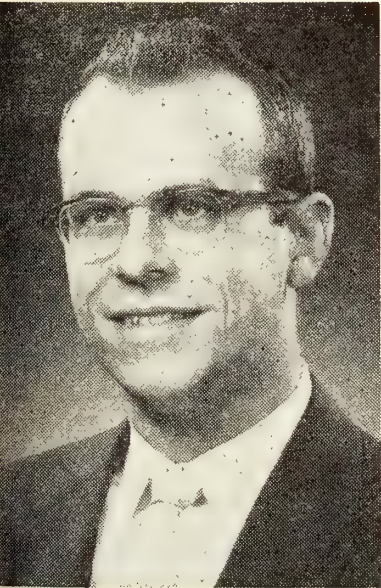


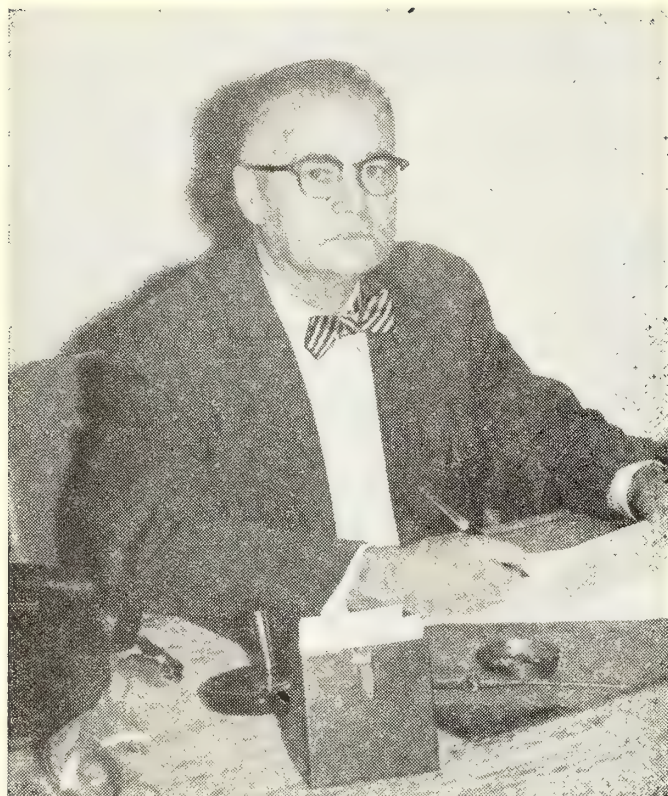
RICHARD KUNS

He is the son of Mr. and Mrs. Russell Kuns, Superintendents at the Flora, Indiana, Brethren's Home. His home church is the Flora Brethren Church. Is now a student pastor of the Congregational Church at Sullivan, Ohio.

JAMES ROWSEY

He is the student pastor at the Fairhaven Brethren Church, about twelve miles from Ashland. Some of his time is spent as the office secretary for the National Sunday School Board. Is the son of Rev. and Mrs. Herbert Rowsey, Milledgeville, Illinois.





ADMISSIONS

ARTHUR P. PETIT,
Director of Admissions
Ashland College

THE ADMISSIONS OFFICE at Ashland College is faced with many problems. One of these is the fact that never in the history of Ashland have so many young people attempted to gain entrance to the college. Our dormitories are jammed to the limit. Many talented students have been turned away because of lack of room.

Even the completion of the Kate Myers Dormitory will not alleviate the present housing shortage. More and more young people from great distances are applying for admission to Ashland. As this number increases, the problem of space becomes more acute.

Brethren students will have to apply earlier than ever before. **This fall is the time to look forward to college in 1959.**

This expanding influence of Ashland to far corners of this country and even of the world makes it more attractive to Brethren students who through our missions program have been made conscious of other countries. While state supported institutions are having to concentrate their efforts more and more on students from their own states, the privately endowed Christian colleges can expand as Ashland is doing.

More than ever, colleges next fall will be crowded. Many young people will not be able to

find a place to continue their education. Ashland will not be an exception. **It cannot be urged too strongly that applications must be sent in early this year.**

Some of the students apply to a number of colleges and then if accepted at several, select the one they prefer. This is costly because application fees are not returned. However, sometimes this leaves a few vacancies in the spring. A few students each spring are placed on a waiting list.

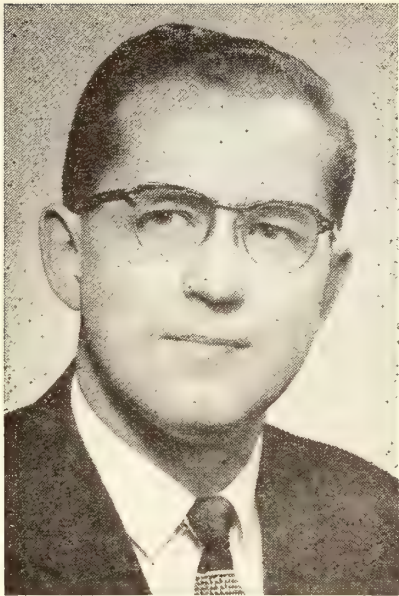
When Brethren young people apply after a waiting list is established, they are given a priority seldom enjoyed by others. This is only fitting since the Brethren Church continues to support Ashland in a spiritual as well as a material way.

However, to keep from the possibility of disappointment which may last a lifetime, **this fall is definitely the time for inquiry and application.**

This office is only too willing to contact Brethren young people of ability whether they are interested in the ministry or in becoming trained laymen in the vocations or professions for which college education is becoming increasingly necessary.

Religious Life at College

**REV. VIRGIL E. MEYER, Director,
Ashland College Church Relations**



THE FOUNDERS of Ashland College believed that religion had an important place in the education of young men and women. Every student who has come to its campus since its founding has been well aware of the regard with which this original purpose has been kept.

Honest attempts have been made to educate the whole man. Every new truth is introduced to increase the influence of the individual in a world which needs to have its values interpreted in the light of Christ's teachings. To thousands of students this has been a "school of faith."

To this school of faith young men and women have come from greatly varied Christian experience, to study and examine their own faith. Some came and went, little better for the experience; some were encouraged not to give up the faith they already had, and others in varying degrees were blessed to grow in faith. This is the New Testament story of the sower and the good seed being enacted over and over again with each new student.

Colleges over the country try in many varied ways to meet the religious needs of their students. Some painstakingly try to "spoon-feed" Christianity to their youth, others build a chapel on campus but let the student choose what he wants.

Here at Ashland College professors and students go to Chapel. The President of the college, Dr. Clayton, often leads in the devotions and gives a brief devotional message. The very first meeting that a freshman student attends is a Sunday Evening Vesper Service which is led by the President.

Every student who attends Ashland College is brought face to face with his need of Christ, for a saviour, by taking the required Bible courses. Professors Charles Munson and J. Ray Klingensmith teach most of these classes.

The Men's and Women's Gospel Teams are more active than ever before. Students who have never taken part in a public worship service are afforded an opportunity to do so. Last year the members of the Men's Gospel Team alone had 255 member appearances in church services clear across the nation.

The opportunities of Christian fellowship on the Ashland College Campus is probably the greatest Christian force. Students can choose friends who have like Christian background and grow together to richer experience.

Young people who have come to Ashland College have borne their testimony through the years by saying "Thank God for Ashland College!"

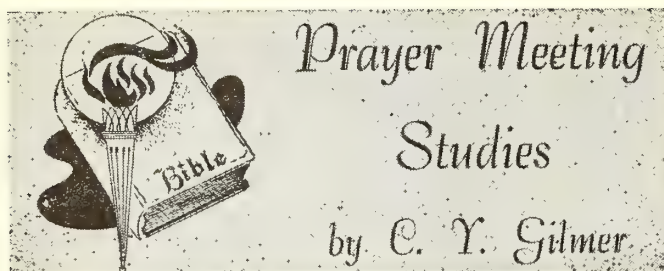


HOW ABOUT YOUR OFFERINGS?

THE EDUCATIONAL DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."



THUS SPEAKETH CHRIST, OUR LORD

"Ye call Me MASTER and OBEY ME not,
 Ye call Me LIGHT and SEE Me not,
 Ye call Me the WAY and WALK Me not,
 Ye call Me LIFE and DESIRE Me not,
 Ye call Me WISE and FOLLOW Me not,
 Ye call Me FAIR and LOVE Me not,
 Ye call Me RICH and ASK Me not,
 Ye call Me ETERNAL and SEEK Me not,
 Ye call Me GRACIOUS and TRUST me not,
 Ye call Me NOBLE and SERVE Me not,
 Ye call Me MIGHTY and HONOR Me not,
 Ye call Me JUST and FEAR Me not,
 If I CONDEMN thee, BLAME Me not."

(Engraved on an old slab in the Cathedral of Lubeck, Germany).

—Anonymous.

IT IS NOT ENOUGH to call Jesus, "Lord" (Matt. 7:21-23). "Hearers only" deceive themselves (James 1:22). We are not to be hobbyists (Matt. 5:19). Hobbyists have a lopsided gospel and lose their balance (Matt. 5:20). Though some say that repentance is not for this age, what does Jesus say (Matt. 4:17; Rev. 2:5)? Do men realize that Christ has issued a summons as well as a gracious invitation (Matt. 11:28)? Men ignore what Christ said when they allow good things to take the place of the primary things (Matt. 6:33). Not to exercise positive forgiveness is to fail to live up to Christ's command (Matt. 5:23, 24). Do professed Christians take Christ's command of self-denial literally (Matt. 16:24)? How many take seriously the A-S-K command (Matt. 7:7)? Do the advocates of an easy gospel think the entrance "at the strait gate" to be easy (Luke 13:14)?

What does it mean to "believe the Gospel" (Mark 1:15)? to "believe on Him" Whom God has sent (John 6:28, 29)? to "believe in the light" (John 12:36)? to "believe that ye receive" (Mark 11:24)? to "be born again" (John 3:7)? to "have salt in yourselves" (Mark 9:50)?

For what kind of "meat" does the average American "labour" today (John 6:27)? How many sermons have we heard on the doctrine of the Holy Spirit (John 20:22)? Can it be that the Comforter is not essential in the Church age (John 15:26, 27)? What did Christ mean when He said, "Follow Me" (John 12:26)? Did Jesus say, "It is all right to be baptized, but it isn't necessary" (Matt. 3:13-15; Matt. 28:19)? Ought we to omit the washing of the saint's feet at the communion service so that more people will receive the good of the eucharist (John 13:14, 15)? Do people who are tempted think to pray (Luke 22:40-46)? What is the relation of the lack of prayer to the lack of harvest hands (Luke 10:2)?

What is the difference between "faith" (Mark 11:22) and "trust" (Mark 5:36; Luke 12:4-7)? How can one guard himself against "false prophets" (Matt. 7:15-17) without having made a thorough search of the Scriptures, (John 5:39)? How is it that in matters of true and false faith, darkness may pass for light (Luke 11:35)? Will we always have "the light" (John 12:35)? How are we to "hold fast" till Jesus comes (Rev. 2:25; 3:2, 3)? Just how are we to "wait" for the coming of the Lord (Luke 12:35, 36; 21:34)?

Be ready! Tarry not
 Vain pleasures to enjoy;
 Far greater pleasures can be bought
 Without one earthly toy.
 The tender cord of life
 Will soon be rent in twain;
 So now, renew again the strife,
 The better home to gain.

—Old German Baptist Brethren Hymnal.

Lesson

Comments

by

William H. Anderson



Lesson for October 12, 1958

THE MESSIAH—FULFILLMENT OF HOPE

Lesson: Luke 2:25-35

GENERAL WILLIAM K. HARRISON, writing in *Christianity Today*, has this to say about hope and peace in the world today:

"Many sincere Christians have cherished the expectation of uninterrupted world peace before the Second Advent of Christ as a result of the propagation and effect of the Christian Gospel . . . I am certain in my own heart that, this side of Christ's return, we had best prepare for the possibility of war on earth however fervently we pray and work for peace . . . A regenerate world has not resulted from the proclamation of the Gospel and there is no indication that it ever will. The truth is that men do not want Jesus Christ, and it is so declared in the Bible."

Truly, Jesus Christ is the only hope of the world!

The Jewish world had long awaited the coming of the Messiah, their Deliverer. From their captivity in Egypt down to this present day, the Jews have been in need of deliverance. God selected the Nation of Israel to be His Chosen Ones, and promised to send a King to rule over them.

The Old Testament, therefore, is filled with promises and predictions of the coming of this One whom God would send: He was to be:

1. Anointed of God—Isa. 61:1.
2. Born of a virgin, at Bethlehem—Isa. 7:14, Micah 5:

Spit on and scourged, betrayed, forsaken, and finally, killed—Isa. 50:6, Ps. 41:9, Zech. 13:7, Isa. 53.

How could anyone fail to recognize Him at His coming? Yet they did—and rejected Him!

There were some, however, who not only eagerly waited His coming, but joyfully received Him. "And behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel."

"In times of spiritual degeneracy, when an official clergy no longer cultivates anything but the form of religion, its spirit retires amongst the obscurer members of the religious community, and creates for itself unofficial organs, often from the lowest classes. Simeon and Anna are representatives of this spontaneous priesthood" (F. Godet).

Simeon longed for "the consolation of Israel." His one desire was to see the fulfillment of God's promise to Israel concerning the Messiah.

The Apostle Paul made this hope the basis of his defense before King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26:6-7). Paul wanted Agrippa to see that believing in the Messiah was nothing new. The only new revelation was this: Paul believed Jesus of Nazareth, whom the Jews crucified, to be the fulfillment of that promise!

Simeon also believed this. When Mary and Joseph brought the Christ Child into the temple, Simeon immediately perceived that this was the Messiah. "Then took he Him up in his arms, and blessed God."

In his blessing, Simeon revealed a number of very significant facts concerning the Messiah.

- 1. He was to be the "salvation" of all the earth. "This word (salvation) . . . denotes an apparatus fitted to serve. Simeon sees in this little child the means of deliverance which God is giving to the world" (F. Godet).
- 2. He is to be "a light to lighten the Gentiles, and the glory of thy people Israel."

"Did Simeon already perceive that the salvation of the Jews could only be realized after the enlightenment of the heathen, and by this means? We shall see what a profound insight this old man had into the moral condition of the generation in which he lived. Guided by all that Isaiah had foretold respecting the future unbelief of Israel, he might have arrived at the conviction that his people were about to reject the Messiah" (F. Godet).

Almost 2000 years have passed since Simeon's day. Yet the situation has changed but little. In that day men were waiting and looking for the First Coming of the Messiah. Now we are waiting and looking for the Messiah's Second Coming.

In that day, men had grown lax and indifferent concerning His Coming. In this day many refuse to believe He will come at all!

Simeon, therefore, is a type of all who look and wait for the fulfillment of God's Promises. The Messiah came, according to God's promise, and "unto them that look for Him shall He appear the second time" (Heb. 9:28).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

CAMP REPORT

IT WAS OVER thirty years ago that the Brethren summer camp program began at Shipshewana Lake, Indiana, with 41 young people attending. In 1928 there were 45 campers; in 1929 there were 37; and in 1930 there were 70.

The faculty in those early camps contained many leaders well-known in the Brethren Church: W. I. Duker, N. V. Leatherman, E. M. Riddle, M. A. Stuckey, F. C. Vanator, and S. M. Whetstone. These and many others labored to produce an adequate program of summer camps for our young people.

Over the past thirty years thousands of Brethren youth have attended these unique summer camps sponsored by the Sunday School Board. These camps are unique in that they combine a graded program of instruction along with recreation, handcrafts, and other activities. Out of these camps have come ministers, missionaries, Christian teachers, nurses, Sunday School workers, and dedicated Christian laymen in all walks of life.

This summer there were over one thousand young people in Brethren camps from Florida across the nation to Arizona. Here is a tabulation of attendance figures:

Southeastern District: Camp Pinnacles	115
Pennsylvania District: Camp Juniata	177
Ohio District: Camp Zion	171
Indiana District: Camp Shipshewana	406
Central District: Camp Blackhawk	74
Midwest District: Camp Wyandotte	59
Arizona Camp: The Little Outfit	36
Florida Camp:	13

This gives a total attendance this year of 1051 campers, an increase of 60 over last year. One hundred forty-six of this number received diplomas, which means that they had attended camp for either three, six, or nine years.

Brethren camps always are marked by a great spiritual uplift which culminates at the end of the week in "decision night." This year 105 young people accepted Jesus Christ as their own Lord and Savior, 307 rededicated their lives to Him, and 102 pledged themselves to some kind of full-time Christian service.

Figures cannot tell the whole story, for the results of these camps are far greater than any figures. The real results are in changed lives, new determination, and renewed consecration to Christ and His church. This will eventuate in denominational leaders, local church workers, and dedicated Christian homes for the future. This is the true fruit of Brethren summer camping.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

THE HUNT IS ON!

PROJECT! PROJECT! WHO'S GOT THE PROJECT?
Or maybe we should say, "Who's got the money for the project?"

In 1958-59 Brethren Youth will be working to raise \$5050.50 for the Phoenix Church. Let it suffice to say that if you aren't already planning and working on the project—you had better get on the ball!

Conference of '58 was an interested and enthusiastic conference. Don't let that inspiration die because of a lack of replenishing fire! We know that as you work together you will gain strength from each other. Just as one match can ignite another—you can ignite your friends with the fire of enthusiasm and zeal for the Lord's work.

We ask of you adults that you encourage our young people's efforts by your interest and support. Even now, at Phoenix, believers are being gathered together and soon it will be necessary to meet in a home, then a lot will be purchased, and finally a church will rise—IF we all consider the project as one which will fail unless we do our part.

Let us support our friends in Phoenix and glorify our Father which is in heaven as the church there becomes a reality.

**"Over the 5's and over the O's
Out West a church will grow"**

PIC OF THE WEEK



RIGHT HERE—NEXT WEEK

Beginning next week Brethren Youth will attempt to have a picture on PAGE 18 every week. Some of these "Pics" will be of current events in Brethren Youth circles (rallies, retreats, local activities) and others will be from our "engraving morgue" (pictures used in the past for publicity).

In both cases the pictures will prove interesting and informative. So, watch in just seven days for "Pic Of The Week."

REMINDERS

1. Order your COVENANT BANNER to hang in your B. Y. C. meeting room from Brethren Youth. Cost is 25c each.

2. Read the current issue of the BRETHREN YOUTH MAGAZINE when it comes next week.

NORTHERN INDIANA AT BRYAN, OHIO

Rev. Smith Rose, pastor of the Bryan Brethren Church, has just released a tentative program of events for the Northern Indiana Rally there on Sunday, October 19. Here she be:

2:00—Registration
3:00—Devotions and Business
4:45—Supper
5:45—Vesper Service

The aim is to close the entire program by 7:00 P. M., giving everyone a chance to get back home early. Bryan has been faithful in traveling with large delegations to many Indiana Churches. Let's turn out for the rally in their church with equal faithfulness. See you at Bryan?

OTHER COMING RALLIES

OCTOBER 25—**Junior N. E. O. Rally**—at Garber Memorial Church in Ashland. This is also Ashland College Homecoming and the day will close by watching the Bluffton-Ashland Football Game in the afternoon.

NOVEMBER 1—**Pennsylvania District**—at Johnstown Ill.

NOVEMBER 15—**All-Indiana**—at North Manchester. (Attend Ashland-Manchester "Feetsbal Game" and meet at Church after game.)

NOVEMBER 22—**Southeastern District**—at Washington (tentative)

N. E. O. WENT TO FREMONT

Ninety-five Brethren Youth and advisors attended the N. E. OHIO rally at Fremont on Sunday afternoon, September 21. Some had to drive 140 miles one-way. Interest like this should be heralded. Features of the day were:

Guest Speakers—**Robert J. Gabel**, Probate Judge of Sandusky County, led an interesting discussion about juvenile delinquency.

—**Rev. Granville Tucker**, Fremont, asked us to "stand in the gap" for the Lord in our country.

Business—With **Jim Sluss**, president, in charge the group voted to raise \$200 in the next year for a part of the cost of a cabin at the new Ohio Camp Site.

Louisville won the attendance banner again for the Fifth straight time!

Local Color—**Bob Schneider** did a good job of keeping the rally going and the ladies of the church served a delicious supper.

DIRECTOR TRAVELS

September 21—**Fremont, Ohio**—N. E. O. Rally

September 25-28—**Milledgeville, Illinois**—Central District Conference

October 4, 5—**Lanark, Illinois**—Youth Clinic on Saturday night. Bring Message Sunday Morning (Rally Day)

The Women's Corner

by Helen Jordan

NEAR TO THE HEART OF GOD

IT WOULD BE INTERESTING to make a survey among Christian women by asking just one personal question: Where do **you** find **yourself** nearest to the heart of God? There would probably be a wide variation of answers. Individual interests, environment, religious experience, etc., would definitely color one's answer to this question.

Dorothy Blomfield says, "One is nearer God's heart in a garden than anywhere else on earth!" One who does not enjoy "working" in a garden might not agree. Being an individual who is happiest when busy out-of-doors, I should like to verify Miss Blomfield's statement.

First of all, I do not work alone in my garden. In this summer project, my Lord and I collaborate. I see and feel Him constantly at my side—not in a supervisory role, but rather He silently supplies physical strength and gives moral support.

When I become a bit weary because of excessive heat or fatigue, He seems to whisper (as if for encouragement), "If any would not work, neither should he eat." II Thess. 3:10).

As I carefully drop the tiny seeds and then tenderly cover them with a light blanket of rich, loamy soil, I find myself thinking almost aloud—"You'll have to take over from here, Lord," and He does! All the while I have perfect confidence in my Partner that, in not many weeks, we can again walk through this same garden and gather our harvest.

What have been my thoughts during these precious moments spent in my garden? There has been no time for worry, for self-pity, for bitterness, or for unkind thoughts. I've been too busy thinking how wonderfully God has made the universe, the seasons, and all nature, which is His handiwork. I have visions of gathering bountiful fruits of my labor and of sharing some of them with friends who were unable to have a garden. All the while I am breathing a prayer of gratitude that I am able to work and momentarily forget problems that must be solved when I leave my garden.

How to get "Near to the Heart of God" has no secret formula; it is open to anyone truly interested. As a testimony of all of us who have had the pleasure of "working" with Him in His marvelous vineyard, I quote:

"There's something about a garden
That's peaceful and lovely, too;
Something that makes you certain
All is well and God's with you—
That's why when I have a problem
I go out and work in the sod
Where I can weed out my troubles
And leave them all to God."

Inez V. Summers,
Canton, Ohio.



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Spiritual Meditations

Rev. Dyoll Belote

UNDISCIPLINED POWER

"And she said, The philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not that the Lord was departed from him." Judges 16:20.

PHYSICAL HEALTH and power are wonderful blessings. Samson was a powerful man, physically, but unfortunately his power was undisciplined. We may almost say that he was a spoiled child. For some of the earliest records of him show him going headstrongly against the laws of his people in consorting with women of heathen nations. His power was doubtless in part conducive to his downfall. He was big and strong—and doubtless a handsome man, and the Philistine girls admired him. And without doubt the laudations of the Philistine maids went to his head.

But what does it matter as to how much power you possess, of strength of body or mind or possessions, if you do not use the power aright? As long as Samson reserved the secret of his power to himself, and consorted not with enemies of his nation, he remained strong. But when he sold his power for fleshly gratification his power was taken from him.

We lose our power when we do not use it for the right. Intemperance covers the whole of life. Seneca, the great philosopher, said, "Man does not die; he kills himself." We are strong in God's sight when we resist evil. The Bible assures us that if we "resist the devil he will flee from us." We need to learn to be positive in our opposition to evil. We must have the will to win in the conflict with temptation. Samson outraged the body God had given him in dissipation, and God left him.

Character is not developed in easy surrender to temptation; it is not made in a crisis; it is only exhibited for what it really is.

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Vol. LXXX

October 11, 1958

No. 40

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

MAURERTOWN, VIRGINIA. The new Pastor, Brother Robert L. Hoffman, was officially installed on September 28th, by the Southeastern District Moderator, Brother George W. Solomon.

HAGERSTOWN, MARYLAND. Brother George W. Solomon writes: "Beginning on September 3rd, we began a Family Night Bible Study and Prayer Time on Wednesday evening, and after one month we can report a fine response to this new program. Each Wednesday evening following the Bible Study and Prayer Time, various auxiliaries hold their monthly meetings. There is also a Youth Emphasis night each month, with fun and fellowship for the youth following the study."

Brother Solomon was speaker at the Hagerstown Christian Youth Center on Saturday evening, September 27th.

JOHNSTOWN, PENNA. (SECOND BRETHREN) Brother Harold Barnett has given us the Ministerial Exchange program for Pennsylvania District Pastors, to be held on October 12th. The General theme of this pulpit exchange is "Stewardship." Following is the list of ministers and the churches where they will be on the 12th:

James Naff	Brush Valley
Harold Barnett	Masontown
D. C. White	Vinco
N. V. Leatherman	Berlin
Paul Tinkel	Waynesboro
Elmer Keck	Cameron
Wilbur Thomas	Meyersdale
Cecil Bolton, Jr.	Second, Johnstown
Guy Ludwig	Vandergrift
W. B. Brant	Calvary
David Rambsel	Jones Mills
Ralph Mills	Pittsburgh
Clarence Stogsdill*	Third, Johnstown

* Brother Stogsdill is at his own Church in this Exchange because of the Revival Services in progress over this Sunday with Brother George W. Solomon, of Hagerstown as Evangelist.

(Continued on Page 7)

COMING EVENTS

OAK HILL, W. VA. Revival Meetings—Oct. 15-26
Rev. Bob Madoski, Pastor-Evangelist.

PLEASANT HILL, OHIO. Week End Bible Conference—Oct. 17-19—Dr. William M. Arnett, Professor, Asbury Seminary, speaker; Rev. William H. Anderson, Pastor

ADRIAN, PENNA. Brush Valley Brethren. Revival Services—Nov. 4-16—Rev. Robert Madoski, Evangelist; Rev. Paul D. Tinkel, Pastor.

LINWOOD, MARYLAND. Revival Meeting—Nov. 2-9
Rev. George W. Solomon, Evangelist; Rev. Bruce Shanholtz, Pastor.

LOREE, INDIANA. Homecoming—Oct. 26th—Rev. Horace Huse, Pastor.

STOCKTON, CALIFORNIA. Homecoming—Oct. 26th—Rev. Alvin H. Grumbling, Pastor.

CENTER CHAPEL, INDIANA. Revival Services—Nov. 3-13—Rev. W. B. Brant, Evangelist; Rev. August R. Gable, Pastor.

WABASH, INDIANA. College Corner Brethren. Homecoming—Oct. 12th—Rev. Arthur H. Tinkel, Afternoon Speaker; Rev. G. Bright Hanna, Pastor.

BELLEFONTAINE, OHIO. Gretna Brethren—Homecoming—Oct. 12th—Rev. Charles Munson, Speaker; Rev. Charles Lowmaster, Pastor.

CERRO GORDO, ILLINOIS. Evangelistic Meeting—Oct. 8-19th—Rev. William E. Boyer, Evangelist; Rev. Duane Sholly, Pastor.

GOSHEN, INDIANA. Harvest Home Sunday—Oct. 14th—Rev. W. C. Berkshire, Speaker; Rev. Spencer Genovese, Pastor.

WILLIAMSTOWN, OHIO. Homecoming—Oct. 19th—Dr. Joseph Shultz, Former Pastor, morning and afternoon speaker; Basket dinner at noon; Rev. W. S. Benschhoff, Pastor.

JOHNSTOWN, PENNA. Third Brethren. Evangelistic Services—Oct. 6-19—Rev. George W. Solomon, Evangelist; Rev. Clarence A. Stogsdill, Pastor.

(Continued on Page 7)

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The Editor's Pulpit

"Feed Our Souls" - I

A COMMON EXPRESSION used when prayer is made at the table is, "Feed our souls on the Bread of Life." After the blessing is pronounced upon the food, and a portion of it blest or the nourishment of our bodies that we might better serve the Lord, grace is usually closed with the petition to feed our souls. Here is the indication that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is our conviction that in a country with more churches and more church members and more liberty to worship God than any place upon the face of the earth, our spiritual needs are the least satisfied of all.

A condition such as this, evident on every hand, is due to two things. First, the unwillingness of many ministers to present the real spiritual truths of God's Word, but more chiefly the unwillingness of many people to desire or receive true spiritual truth.

Perhaps we've been pussy-footing around too much on this matter, and we are seeing the results. Lack of spiritual teaching, beginning in the cradle, the home, the church, the school, has permitted babies to grow into boys and girls, young men and women, and adults, completely devoid of the basic principles of living together and reverence for God. So, as a result, we find teachers complaining that discipline problems are increasing in schools, immoral acts and crime beginning to sprout wings as early as fifth grade in school. We find parents unable to cope with pre-teen and teen agers in their homes. We find 200,000 unwed mothers in the United States each year, and this means 200,000 unwed fathers, too! We find alarming reports on the number of husbands and wives who are unfaithful to each other, and the many marriages which are ending in divorce. You may say we are reporting on the "seamier" side of life. We are not; we are reporting on that which is taking place right under your very nose.

"Feed our souls," indicates a soul-hunger. Yes, your eternal soul is an ever-hungry thing. If it is not fed on the spiritual food, Christ Jesus, it

will be fed on the worldly chaff of sin. Hungry it is, and fed it will be! Feed your baby's soul on Bible verses, on the reverence and habit of being in the services of the Lord's house. Teach it to love God, and to know there is a way of right and a way of wrong. Teach your boy and girl, your youth, to know there is a way of damning sin that will plunge his or her soul in hell; teach also that there is a way of righteousness which leadeth to life eternal through Christ Jesus. Teach them how to read the Bible, to pray and to create within themselves a hunger and desire for the services and worship of God's house. Teach them thusly, so that when they say, "Feed our souls," it will be with the earnest desire that it will be to be fed on the Bread of Life, even Christ.

There are hindrances without number. Sunday School classes in which the precious time is consumed with talk on every subject except the lesson, or in which the lesson text is ignored in favor of some argumentative topic used by the teacher to cover up lack of preparation or unwillingness to teach spiritual truth. What God must have in store by way of punishment for Sunday School Teachers who waste the precious minutes of the lesson period.

Or ministers, because they have not experienced a deep spiritual conversion themselves, or seem afraid to preach the true Word from the pulpit, are instead, giving forth with dried chaff in speeches they call sermons. Hungry souls must then go away depressed, or filled with unpalatable axioms which give them neither help for the day nor warning against sin's evil wiles.

Or people themselves with minds so filled with pre-service activities, or post-service plans, that even spiritual truth delivered with the Spirit's blessing cannot gain entrance to their starving souls. Whatever the case, dear friend, our troubles today are a result of spiritual neglect—not religious neglect, for people are full of religion—but real spiritual, soul hunger unsatisfied through neglect or poor feeding. Christ is that Bread of Life. (Next week, more on this subject, showing how faults can be corrected, and what can happen when people earnestly seek to be fed on the Bread of Life.) W. S. B.



Brethren Church History

by Rev. Freeman Ankrum



THE

ONE HUNDREDTH

EFFORT

AT THE NATIONAL CONFERENCE of the Brethren Church, at Ashland, Ohio, in August 1949, we were approached by Rev. J. G. Dodds, member of the Brethren Publication Board, and Rev. Fred Vanator, Editor of *The Brethren Evangelist*, and asked regarding the writing of Brethren History Articles. We were just getting located in the new pastorate at St. James, Maryland, and held in abeyance the answer. However we decided to send in at least a few articles. Little did we then dream that there would be as many written as came to be, or neither did we realize they would meet with the favorable reception which was theirs. The first article was perhaps the shortest of any of them and was entitled, The Antietam Dunker Church. This, the first one, appeared in the *Brethren Evangelist* under the date of December 24, 1949. At first under the Editorship of Rev. Fred Vanator, there was not a regular spot for them. Later on under the Editorship of W. St. Clair Benshoff, the second Saturday of each month became the regular place for their appearance. A regular place was much help in publicising the productions. From that time until the appearance of this one, they did not miss, with the exception of one issue when a Historical Article by Rev. Earl Riddle was used for the month. There were a number of them that were too long for one issue of the *Evangelist*, and thus were continued over into another issue. However they were not counted by us as two articles. We have been asked from time to time for a list of the articles and the date of their publication; they will be given in this production.

Writing the articles has been "a labor of love," inasmuch as we received nothing for the work or expenses

occurred in gathering the materials. During the first year we not only took many pictures but paid for the cuts out of our own pocket. Later on the Publication Office assumed the cost of cuts where they were used. We traveled thousands of miles over the years in interviewing people and securing material. For one article especially, we traveled almost 700 miles.

In doing this work we had access to numerous homes which would not have been our experience had we not been on a historical errand. We found people, with few exceptions, very cooperative and willing to give valuable information and loan equally valuable papers and manuscripts. We have been the recipient of letters from various sections of the Brotherhood where the articles have been read. They were, with two exceptions, complimentary. There were two that were adversely critical of the production or productions. One was critical because material which we did not have or was not given was not in a certain article. Later on the writer wrote a letter of apology to us, for his letter. The second was from a woman in Martinsburg, Pennsylvania, who was critical of a statement in the article upon Rev. James A. Sell, wherein was stated, that, "he sat in his lonely room." The Author meant that because of his blindness the room was lonely for him. We received a blistering letter not only condemning us but the entire Church of the Brethren, as the writer seemed to feel that we were a member of the Church.

The work of securing materials and interviews had to be carried on the side as the work of the Pastorate came first. We shall treasure over the years the many friends

ships and contacts made as we entered homes where dwelt those who had a keen interest in our common Brethren History. We attempted to gather as much of the Historical material as possible back of the Divisions of 1882, feeling that the history this side of the period would more likely be available to the Historian. The file is complete, and contains all the articles which have been written. There are numerous requests that they appear in a book, but inasmuch as we have published two books at our own expense we feel that this should be the responsibility of others. It can be said in this connection that the published Articles would be given to any one or organization willing to bring them forth in a book, with certain understandings.

We are also glad to state that we have received and turned into the Office of the Publishing Company, numerous Evangelist subscriptions secured from those who were interested in the Articles and desired to get them all as they were published from month to month. Not only have we received written compliments over the years of their publication but numerous oral expressions of appreciation of them. We feel that from a historical angle that we have received the highest honors of our rather long Ministry when we, out of hundreds who might have been given the part, were given a place on the Anniversary Program at Schwarzenau, Germany, August 6th of this past Summer. This was under the general leadership of Dr. Paul Bowman, President Emeritus of Bridgewater College, Bridgewater, Virginia. Rev. M. R. Zigler, in charge of the program at Schwarzenau, introduced us as the seventh lineal descendant of Alexander Mack, and now back in the cradle of the church.

Little did we realize when we came down from the platform and sat down by Mrs. M. R. Zigler and Mrs. Ankrum, that in a few days Mrs. Zigler's life would be suddenly snuffed out in an Auto accident. As for that matter little did we dream of the others there, some our personal friends, who would never reach their native homes, but be victims of the tragic plane crash. As is generally known, Mrs. Ankrum and the writer flew over the same course just a short time following the loss of the KLM plane. It would seem that tragedy has followed very closely the celebration of the 250 years of the Church's existence. Many friends and acquaintances thought Mrs. Ankrum and myself were on this plane when it went down.

The writer in this production desires to express his sincere thanks to former Editor, Fred C. Vanator, for his fine encouragement and help in the matters of producing the articles. When we were pictured writing Article number 50 it was not dreamed that there would be double that number. Also we want to express herein our thanks to Editor W. St. Clair Benshoff for his cooperation, suggestions and help. He, along with Rev. Fred Vanator, made little use of the Editorial blue pencil on the manuscripts. There were errors from time to time, some for which we could be held responsible, but in the main the responsibility of others who had given or not given us the information. Then again, had we the time to retrace the steps following the original production of the Article or Articles, more could have been added to them. Also we attempted, though we did not always succeed, to keep them within such bounds that they could appear in one issue of the **Brethren Evangelist**. We had our own ideas as to some of them, and attempted to use them. Valuable

EDITOR'S NOTE: This is the last of the Historical Articles to come from the pen of Brother Freeman Ankrum in the current series for the **BRETHREN EVANGELIST**. He has been writing these monthly articles for the past nine years. This article is number 100.

The thanks of the Brotherhood, The Publication Board and the Editor of Publications, is extended to Brother Ankrum for the very valuable service he has rendered the Brethren in this manner. Details, facts, highlights and other little-known, yet valuable historical materials, are now at hand, and recorded for our use and for posterity. His work has not only been a contribution of merit to the readers of the **EVANGELIST**, but likewise to the Brethren Church in the enrichment of its heritage through the historical material he has made readily available in this manner. Thank You, Brother Ankrum. W. S. B.

pictures were loaned us, and none of them lost. Also we attempted to title our subjects, where possible in such a manner as to cause the reader reading the article to do some reading before realizing the name of the person or persons about whom the Article was written.

The Editor sent each month some fifteen extra copies of the Article, and they were in the main distributed and we hope resulted in some new subscriptions. We can truthfully state that there has been a lot of interest in the Brethren in Washington County, Maryland, the County in which we live because of the wide reading of the Articles and because a goodly number of them were printed in the Hagerstown papers. Through them we were honored by a place, on the Pageant given on the Antietam Battlefield, by the Middle District of the Church of the Brethren, on Sunday afternoon September 8th. Dr. Walter Shealy of Sharpsburg, a personal friend of the writer and President of the Washington County Historical Society, is a native of the Carolinas, the writer is a native of Ohio. We talked that day upon the battlefield and the remark was made by Prof. Paul Ankrum, of Cornell University, Ithaca, New York, who was there with us, that, "There was much history in this community." We remarked to Dr. Shealy that it took a Southerner and a Westerner to stir them up to some extent regarding it.

For those who have saved the Articles, and some have told us that they have filed them away, we give the subjects and the date of their publication. It might be stated here that if some are desired and the Publication Company cannot supply them that we have some copies available, but not all.

We list the Articles, Titles and dates they appeared.

1. The Antietam Dunker Church, December 24, 1949.
2. Pipe Creek Dunker Church, February 4, 1950.
3. Manor Dunker Church, February 25, 1950.
4. Dr. V. M. Reichard, March 25, 1950.
5. St. James Brethren Church, April 22, 1950.
6. John Caleb Leatherman, June 3, 1950.
7. John Kline, July 1, 1950.
8. James Quinter, August 5, 1950.
9. Colonial Problems, September 2, 1950.
10. The Pilgrim Stranger, October 7, 1950.
11. The Frontier Tragedy, November 18, 1950.
12. George Wolfe, December 2, 1950.
13. The Light That Could Not Be Hid, January 13, 1951.
14. Abraham Lincoln, February 10 and 17, 1951.
15. The Light In The Wil-

derness, March 17, 1951. 16. Elder John Henry Moore, April 7, 1951. 17. George Blackburn Holsinger, May 5, 1951. 18. Jacob Martin Zuck, June 9, 1951. 19. Ephrata Cloisters, July 14, 1951. 20. The Brethren Church In A World At War, August 4, 1951.

21. Annual Conference Eighty-Five Years Ago, September 1, 1951. 22. The Beckoning Land, October 13, 1951. 23. The Antietam Maryland Dunker Bible, November 17, 1951. 24. The Snow Hill Nunnery, December 1, 1951. 25. Christopher Saur, The Redemptioners Friend, January 5 and 12, 1952. 26. Southeastern Ohio, February 16, 1952. 27. Morrison's Cove, Pennsylvania, March 1 and 8, 1952. 28. A Providential Visit, April 12, 1952. 29. Alexander Mack, May 3 and 10, 1952. 30. Alexander Mack Junior, June 7, 1952.

31. Elder Jacob Mack, July 12, 1952. 32. Early Colonial Life, August 9, 1952. 33. Early Migrations, September 6, 1952. 34. Brownsville, Maryland, October 11, 1952. 35. Antietam, October 25 and November 1, 1952. 36. Snow Hill, Lights And Shadows, December 6, 1952. 37. Antietam Incidents, January 10, 1953. 38. William Stover, February 14, 1953. 39. The Holsinger Church, March 14, 1953. 40. A Godly Mother, April 4, 1953.

41. Giants Of Other Days, May 23, 1953. 42. School Days Of A Pioneer, June 13, 1953. 43. A Living Monument, July 4, 1953. 44. General Conference, 100 Years Ago, August 8, 1953. 45. Flat Rock Virginia Church, September 26, 1953. 46. An Outstanding Layman, October 31, 1953. 47. The Walking Doctor, November 21, 1953. 48. Light At Eventide, December 19, 1953. 49. The Church That \$100.00 Started, January 23, 1954. 50. The Contribution Of The Dogwoods, February 20, 1954.

51. A Virginia Elder Builds, March 13, 1954. 52. Dark Troubles, April 24, 1954. 53. A Church is Built, May 22, 1954. 54. They Called It Shiloh, June 19, 1954. 55. Beracha (Blessing), July 10, 1954. 56. Brethren before 1882, August 7, 1954. 57. The Bishop Of The Monocacy (1), October 16, 1954. 58. The Bishop Of The Monocacy (2), November 13, 1954. 59. Old Rosedale, December 4, 1954. 60. The Mock Church, January 8, 1955.

61. The Versatile Virginia Dunker, February 12, 1955. 62. The Fayette County Pennsylvania Miller, March 12, 1955. 63. The Blind Preacher Of Morrison's Cove, April 9, 1955. 64. A Middletown Valley Patriarch, May 14, 1955. 65. Jason Mack, June 11, 1955. 66. Ohio's Venerable Elder, July 9, 1955. 67. Early Ohio Settlers, August 13, 1955. 68. Ephraim Winfield Stoner, September 10, 1955. 69. A Valorous Woman, October 8, 1955. 70. Jacob Cover, November 12, 1955.

71. Alexander Mack, His Ancestry, December 10, 1955. 72. Mary Mack Deffenbaugh, January 14, 1956. 73. Nancy Mack Benedict, February 11, 1956. 74. Alex Mack, The Merchant, March 10, 1956. 75. Agnes Mack Leckrone, April 14, 1956. 76. Sara Mack Longanecker, May 12, 1956. 77. Nancy Longanecker Moser, June 9, 1956. 78. Boyhood Days On The Old Deffenbaugh Farm, July 14, August 11, September 8, 1956. 79. Purveyors of Brethren History, October 13, 1956. 80. Pioneers In Frederick County, Maryland, November 10, 1956.

81. The Dunker Centenarian, December 8, 1956. 82. A Bible Speaks, January 12, 1957. 83. Maryland's Civil War Preacher, February 9, and March 9, 1957. 84. Maryland's



REV. FREEMAN ANKRUM

Daniel Wolfe, April 13, 1957. 85. Windows To Yesterday May 11, 1957. 86. Laura Grossnickle Hedrick, June 8 and July 13, 1957. 87. Cumberland Valley Days, August 10 and September 14, 1957. 88. America's First Dunker Preacher, October 12, 1957. 89. The Dunkards Are Still There, November 9, 1957. 90. Rev. Arthur Duncan, December 14, 1957.

91. Retracing The Years, January 11, 1958. 92. The Influence Of A Pamphlet, February 8, 1958. 93. Maryland's Missionary Martyr, March 8, 1958. 94. The Contribution Of A Young Man, April 12, 1958. 95. West Virginia's Alva Harsh, May 10, 1958. 96. Miss Minneva Neher, June 14, 1958. 97. Alexander Mack Junior, Travel July 12, 1958. 98. Annual Meeting In The Good Old Day August 9, 1958. 99. Maryland's Highland Blessing, September 13, 1958.

There come very frequent requests for information genealogical and other wise which would take all the time to care for the requests. In fact this morning as this Article is being written, September 15th, there comes a request that we come to Dayton, Ohio, and interview the eighth descendant of Peter Becker, America's first Elder. This would be a pleasure if time and in this day and age means, permitted.

In writing the Articles we admit that some dates are uncertain, and also that early records were poorly kept if kept at all. Also we tried to visualize the human element in the surroundings of the people who formed the subjects, and portray them as such rather than as glorified people, a glory perhaps they would not have desired or felt that they deserved.

We would find it very difficult to give up an interest in a lifetime, Brethren History, though we are no longer writing feature Articles for *The Brethren Evangelist*. We close with thanks to the many who patiently listened to us and granted us the privileges of their homes and aid in any way whatsoever.

St. James, Maryland.

INTERESTING ITEMS

(Continued from Page 2)

Second Brethren's Laymen's Public Service was scheduled for September 28th, with Walter C. Wertz, General Conference Vice Moderator, as guest speaker.

Rev. Glenn Adams of the Cambria City Mission, was the scheduled speaker in the Second Church on October 5th.

Two new members were baptized and received into the Church recently.

JOHNSTOWN, PENNA. (THIRD). Johnstown Third celebrated their 35th Anniversary on September 19th and 21st; Pastor Clarence Stogsdill reports a "full house, Friday, and three times on Sunday." Speakers were Brother David Ramsel, Friday evening; former pastor D. Richard Wolfe, Sunday morning; and Professor Charles Munson, Sunday evening. The Third Church lists the following who have entered the ministry from their membership: Elders Alvin Grumbling, Glenn Grumbling, Kenneth Howard, Percy Miller, David Ramsel and Donald Rowser.

JONES MILLS, PENNA. (VALLEY). Brother Hays Logan was the guest speaker in the Valley Church on September 28th.

ASHLAND, OHIO (GARBER MEMORIAL). Brother Ronald Ritchey was the guest speaker in the Garber Memorial Church on September 14th.

NORTH MANCHESTER, INDIANA. Brother Henry Bates reports the baptism and reception of five new members on September 7th.

LOREE, INDIANA. Brother Horace Huse notes that a "Youth Study Class" for those in grades seven through ten will begin on October 12th and continue for twelve Sunday evenings, studying topics relative to the Christian life, with the Pastor as teacher.

NAPPANEE, INDIANA. Rev. Burl A. Hood, General Missionary for the American S. S. Union, was the guest speaker in the Nappanee Church the evening of September 28th. Pictures of the work of the A. S. S. U. were part of the evening's program.

MORRILL, KANSAS. Brother Robert Holsinger reports the baptism and reception of two new members on September 7th.

COMING EVENTS

(Continued from Page 2)

JONES MILLS, PENNA. Valley Brethren—Fall Revival—Oct. 6-17—Rev. W. E. Thomas, Evangelist; Rev. Elmer M. Keck, Pastor.

WABASH, INDIANA. College Corner Brethren. Evangelistic Services—Oct. 13-26—Rev. Percy C. Miller, Evangelist; Rev. G. Bright Hanna, Pastor.

ROANOKE, INDIANA. Homecoming—Oct. 12th—Rev. W. S. Benshoff, Afternoon Speaker; Rev. Robert Hawk, Pastor.

SOUTHEASTERN DISTRICT
LAYMEN'S RALLY

October 18, 1958

The Brethren Church—Linwood, Maryland

Business session—5:00 P. M.

Banquet meal—6:00 P. M.

Inspirational hour following will have Dr. Glenn L. Clayton, President, Ashland College, as speaker.

Attention: All Churches of the District please send the number of Laymen coming from your Church by Saturday, October 11th, to the undersigned.

Walter L. Brandenburg,
President of Linwood Laymen,
Linwood, Maryland.

PENNSYLVANIA DISTRICT
BRETHREN YOUTH RALLY

Saturday, November 1st

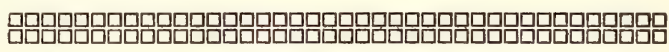
Second Brethren Church—Johnstown, Pa.

Registration, 1:30 P. M.

PASTOR NEEDED

The County Line Brethren Church, Lakeville, Indiana, will need a pastor the first of December. Interested persons please write to:

Mrs. Everett Gillis, Church Sec.,
R. R. 1,
Lakeville, Indiana.



BRETHREN
ROAD
SIGN
"COUNT-UP"

Ordered:

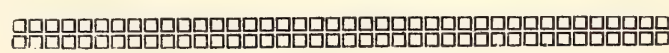
46

Needed:

154



FIRST BRETHREN
CHURCH
2 Blocks
619 Park Street



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

NOTICE TO PASTORS

about Thanksgiving (home mission) publicity

THE MISSIONARY BOARD will be sending NO BULLETINS for home mission appeal this year. Instead they will send a printed folder describing our needs and present home mission program to include in your own bulletins.

Since a number of churches are using bulletins in a series, which includes a regular Thanksgiving theme, they often have difficulty in fitting the one sent by the Missionary Board office into their schedules. A few churches use duplicators to which regular-size bulletins are not adaptable, and some churches use no bulletins at all; hence it seems wiser to send NO BULLETINS to the churches at Thanksgiving time.

It is hoped that the folder describing our missionary program and goal will challenge our people to a record offering and that the saving on bulletins, mailing and postage may be used to a greater advantage in the actual work of home missions.

Remember: NO HOME MISSION BULLETINS THIS YEAR.

REQUESTS FOR PRAYER

John Rowsey writes—"We are preparing now for our evangelistic campaign in three weeks with Bill Fasig and Pail Saint. I'll send report of this as things happen. The meeting will be held from October 12-26. We are expecting a very fine meeting, as these men are excellent. They just finished a meeting yesterday in another part of the city with 300 professions of faith; there were 4,000 present on the closing night. We need the prayers of all the brethren. We hope this campaign will be a help to our group."

YOUNG PEOPLE'S MEETING— in Argentina

Juan L. Arregin (translated by Ruth Martin)

"But seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you." Matthew 6:33.

MEDITATING on this verse and knowing that He who promises this is always faithful, we know that if we go to Jesus, he will give us all of our needs. We, the young people of Gerli, realized that the special meetings would bring some difficulties; but with the help of God, we overcame the difficulties and he heaped blessings upon us.

Days of Meetings

Friday, August 15, 1958—We began the day, with the help of God and of the youth of the Slavic Bible Institute

located in Termperly, a city near Gerli, doing personal, house-to-house work at 4:30 P. M. We received blessings and wonderful experiences as we distributed tracts, New Testaments, Bibles and invitations. Coming back to the church we had tea, and at 8:00 began the evening meeting. The students of the Slavic Bible Institute were in charge of the service; they sang quartets and duets before the message—on Isaiah 53:6—by one of the students.

Saturday, August 16, 1958—This day at 4 o'clock we began the personal work as the day before. During the meeting we had the opportunity to hear the chorus of the Slavic Bible Institute in several hymns. The message from the Word of God was given by Pastor Procopchuk, a professor at the Institute. He took as his text Luke 19:1-10.

Sunday, August 17, 1958—In this third and last day of the special meetings we had a general train strike in progress and the youth of the Institute could not come in time for the personal work, but several young people from the church went out as usual; and with the help of God, the work was blessed.

In the evening service, the ADELANTE JUVENTUD radio quartet participated with song. The message was brought by the director of the Slavic Bible Institute, Andres Semenchuk, with Pastor Byler interpreting. In this service a woman and her daughter accepted Christ.

We have received material and spiritual blessings and the young people have a greater desire to work for the Lord. I hope this will be the beginning of a great revival in this church.

For the Brethren at Gerli

Juan L. Arregin

(Note by John Rowsey: Quite a lot of literature was distributed. Also the organ from Nunez was taken to Gerli for the concert.)

God impotent? Listen to Mr. Einstein talk about the matter. E equals MC². In a cup of water there is enough restrained power to propel a ship across the Atlantic. In a day when God has opened up a little crack in the universe to give us a peek into unimaginable power, who would say that God is impotent? He is patient, that's all, beyond all our ideas of patience. And part of omnipotence is power to withhold power. "The Lord is no slack concerning his promise . . ." said Peter. He has not let the world get out of hand. He has not abdicated to the Kremlin, or even to Washington. He is patient long-suffering, slow to anger, plenteous in mercy; and the majesty of His power is its mercy.

J. Wallace Hamilton, WHO GOES THERE?
(The Fleming H. Revell Company).

Stewardship Thoughts

by John T. Byler

THE GIFT, OR THE GIVER?

"They first gave their own selves unto the Lord." II Corinthians 8:5.

SOME YEARS AGO, while preaching in a revival series, I was rather startled to see a stooped and elderly lady, almost eighty years of age, approach the pastor of the congregation before the Sunday School hour, to ask him to give her the proper change for a nickel. Quite as a matter of course, the pastor carefully counted out five copper coins in return for her tightly clutched coin. She thanked him and went on to her class. Later, during the worship service, I watched her carefully place a coin on the offering plate when the baskets were passed, and I could not help but remember about "the widow's mite" as it is recorded in the Scriptures.

After the service, I asked the pastor about this little old lady. She had listened so intently to my sermon! He seemed unusually concerned about my every word. I felt sure that in her life one would certainly find an interesting story.

The next day I went with the pastor of the congregation to visit in the home of the elderly person in whom I had acquired so much interest. And—I discovered—it was her home! A beautiful, commodious house, furnished comfortably with costly antiques. I was amazed, to say the least. Here was a person whom I had thought able only to eke out a meager existence—but instead, living not only comfortably, but almost in extravagant splendor. The pastor had partially prepared me for this visit by telling me that the lady had never accepted Christ as her Savior, but I was certainly unprepared for what I met.

As opportunity was afforded, I spoke to this individual who had lived alone almost all of her life, about the fact that her life would speedily be coming to an end, and I asked her rather bluntly why she had never accepted Christ. Her answer, given very simply, was, "I'll have to give up too much!" And so she carefully squeezed her every possession throughout a long life—lest it slip away from her.

During the remainder of that Revival Effort, and in still another one which I was permitted to preach several years later in that same church, this miserly but misguided woman steadfastly refused to give herself unto Christ, because, as she said, "I'll have to give up too much!"

Several years ago, I read the death notice of this poor, blinded soul, who at the time of her passing, gave up not only her material possessions, but also the most precious possession ever offered to her or to anyone else—life eternal in Jesus Christ!

More recent accounts in the newspaper listed her estate, indicating that this woman was a woman of wealth—at least in matters of a temporal nature. But in the realm of the Spiritual—she died a pauper!

God doesn't want your possessions! The cattle on a thousand hills belong to Him, as does the gold in those hills. He has no designs on your farm, or your bank-account, your home or your lock box. He only wants you, for He knows that when He has you—He will also have your possessions.

And until you give yourself to Him—your gifts,—even though they be great—will be as meaningless as was the gift of the lone copper coin by the wealthy woman of my acquaintance.

Take a lesson from her! Don't give up the World's Greatest Gift for your miserly possessions. And then learn another lesson—this one from the Macedonians, spoken of in II Corinthians, who "first gave their own selves unto God!"

YOUR EMPTY PLACE

"I don't think I will go to church this evening; my head aches, and it looks like rain. Anyway, I do not think that anything worth while is likely to take place," said Hilda.

"I guess Thomas did not think there was going to be anything special, or he would not have been absent from the meeting when Christ appeared. Of course, in his infinite goodness Jesus again appeared a week later when Thomas was present, and blessed him. But I feel pretty sure that Thomas had a life-long regret over his absence the first night. Especially when he recalled his Master's words, 'Be not faithless, but believing,'" quietly replied her aunt.

"You make me feel that I will miss something if I stay away," said Hilda.

"Yes, I truly think that God has a blessing waiting for us in every service, if we have the faith to receive it, and we never just know when he has something special for us."

Support Ashland College and Seminary
with your liberal giving this month.

The Light Within

WITHIN OUR VERY SOULS, there is an amazing inner sanctuary, a most holy place, a Divine Center. Eternity is in our hearts for our bodies are the temples of the Holy Spirit, whose temple you are. Our lives have been torn, beaten and battered by the tensions and problems of everyday living, but the Voice Within, the Guiding Light keeps telling us of our astounding destiny. It tells us that we are partakers of the Divine nature; that we are brothers and sisters of the Son of the living God; that eternity is within our grasp.

Having made of our hearts a stable and sheltered the living God, the Light Within is a dynamic center, a creative life, that, like a seed, stirs into action, unless our hearts become stony ground. The water of life begins to flow from within to the uttermost parts of the earth, giving spiritual life to those whose tongues are parched.

When the Light Within fades, and indifference takes over, the humdrum of the old life returns. The Light Within must never fade, but must burn with perpetual flame. We must stir into flame the gift that is within and when we do, the response to that Light is adoration, thanksgiving, praise, joy, peace, appreciation, self-surrender, worship and listening. The sanctuary within comes alive to the Light of the Spirit

and we walk by faith and not by sight. Multitudes of sin-blinded men need help. Does not our hearts burn within us seeking the lost?

Since the whole world lieth in the evil one and the "Prince and power of the air" is the spirit that now worketh in the sons of disobedience we need assurance from the Light Within that Christ is the answer. Apart from Christ's sacrifice for sin, there is no guarantee of any soul not being mis-led by the Adversary. As we believe with the heart on the Son of God, we are brought into the experience of spirit-union with Christ. By simple, deep, unceasing prayer we must constantly lay hold upon the finished work of Christ for victory over the hosts of evil.

Since Christ bore our sins in His own body at the Cross, believing this, God gave us a new life as the old nature was taken by Him to the Cross. Therefore all the guilt of sin has been put away which assures us that we can have the victory over sin. There is no reason for us to be dominated by sin since Christ took our guilt with Him on the Cross. The Light Within rises up so that we are no longer a poor helpless victim. You have a right to say that sin shall not have dominion. By your own nature you will never wrestle against sin and conquer, for your own nature welcomes it. You need to pray over everything for there are foes watching to break in upon your life. The Light Within is really the third personality of the Trinity, the Holy Spirit who guides you into the way of all truth. "It is God that worketh in you both to will and to do of His good pleasure." (Phil. 2:13). This does not

Rev. J. Milton Bowman

mean that the Light Within chooses instead of you, but that God works in you to bring you to the point of exercising the act of choice. When Paul is speaking of the Spirit in Ephesians 5:18 he says, "Be filled in Spirit" or "drink deeply of God's spirit" (Weymouth).

George Fox and the Quakers found a Principle within men that lights every man coming into the world. Dedicating themselves to this Inner Light they were quickened into boldness and tenderness toward the blindness of Christian leaders. Fox said to them "Dear Friends, keep close to that which is pure within you, which leads you up to God."

The Light Within speaks to persons of every denomination relating their deeper Christian experiences in different terms but the experience is always the same. Some call it the baptism, or filling, or gift of the Holy Spirit. To others, the Light Within may be called sanctification, holiness or perfect love. Some may call it the life of faith; others, entire consecration, or living in the Spirit. It may be termed death to the self-life or pure love. All these Scriptural terms refer to the same Spirit-filled Christian experience, or the Light Within.

Practically all Christians believe that we can be "filled with the Spirit" (Eph. 5:18) that "we may have life and have it more abundantly"

(John 10:10). We are agreed that we may be "rooted and grounded in love" (Eph. 3:17); that we can be more than conquerors, through Him that loves us" (Rom. 8:37). The Light Within tells us that "if we bring all the tithes into the storehouse, the Lord will open up the windows of heaven, and pour us out a blessing, that there shall not be room enough to receive it" (Malachi 3:10). We are all agreed that we can have "peace as a river" and "righteousness as the waves of the sea" (Isa. 48:18). Then again, we may have "joy unspeakable and full of glory" (1 Peter 1:8).

When so many Christian people of different groups agree as to the essential facts of the experience possible because of the Light Within, it is proof that such a deep Christian experience can be really attained. This makes us realize that what we need is a demonstration of the power of God within God's ministers as well as in the laity. We need to nurture the flame which is set on fire by the Light Within. This will make of us not passive saints but powerful soul winners. "If any man thirst let him come unto Me, and drink. He that believeth on me, as the scripture hath said, out of his inward parts shall flow rivers of living water." This river of life flowing out from the Christian's heart is the fullness of the Spirit or the Light Within.

Elkhart, Indiana.

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

UNPARALLELED OPPORTUNITIES

RAVENSWOOD is the mirror of a modern movement. Until recently it was a "picture-card" sleepy little West Virginia hamlet of some 1,175 inhabitants. Then it caught the eye of the giant Kaiser Aluminum and Chemical Corporation to the fancy of constructing a \$226 million manufacturing plant. As one reporter put it, "A dynamic new life has opened for Ravenswood!"

There are many "Ravenswoods" in our land, experiencing unparalleled opportunities in more directions than dreamed of yesterday; increase of population, whole new villages filling in the waste-lands, influx of business, new schools and churches, services and facilities of every imaginable kind. How did it come to pass? Something about these little towns has attracted the giants of commerce because of industrial possibilities. Of a truth, "dynamic new life" is being powerfully infused.

It should not be difficult to read the spiritual parallel to the glory of the Gospel. Life for many might not bear

much of surface appeal, and many a man has run the gamut to come out a near ghost. But remember, beneath that dying exterior there is an internal interior which calls for Calvary. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3:16) is the grace-gate to glorious newness of life. While there is life there is high hope of eternal life (John 17:3), and the Gospel reaches deep down to lift on high the life that has been touched by "unparalleled opportunities" in the spiritual range.

Men mark their millions for the transformations wrought by industry. Strange! that which has been accomplished on vaster scale by the operation of Calvary does not seem to move in at least equal measure, upon the heart-cords. Strange sense of value for these days. It takes money to turn a town, but infinitely more—much more—to transform the dwellers therein, and they are far more important. Forgiveness of sins and guarantee of heaven are far greater "products" than would e'er be turned on the wheel of man's making. Oh! for a deeper realization of these spiritual realities in such a time as today!

(Copr. ERA, 1958)

MULVANE

CHURCH

BURNS

MORTGAGE



GREETINGS to the Brethren from the Mulvane Brethren Church. Our church called Bro. Bob Blaine to be our pastor a year ago and under his ministry we are growing spiritually and in numbers. Sixteen having been baptized in that time. Our young people were host to the State C. E. Convention during winter but due to icy roads and snow the attendance was held down.

Rev. Virgil Meyer came to our church in behalf of Brethren Youth work. He held meetings and while here conducted baptism and a communion service which was a very impressive service with 65 in attendance.

At present the electric organ fund is \$727. An adjoining property to the church has been purchased to give us more parking space and also additional Sunday School rooms in the future as we are beginning to see need of more room in future.

On Sunday morning following the purchase of the adjoining property the congregation witnessed the burning of the church mortgage—an indebtedness incurred during our last remodeling of the church.

The trustees and pastor who took part in the burning of the mortgage ceremony are left to right, in the accompanying picture:

Paul Winter, Lee Howard, Paul Kessinger, Clarence Coleman, Frank Lewellan and Brother Bob Blaine in front.

We are always glad for any of the Brethren who are traveling through the Mid-West to stop and worship with us and remember us in your prayers as we are a long way from the other Brethren churches.

Sincerely in His Service,

Mrs. Carl Sherman.



What's Doing
in the
Churches



ROCHESTER, INDIANA (TIOSA)

We, of the Tiosa church would like to share with you the details of our very happy Homecoming Day, September 28th. There were one hundred twenty seven present, many of whom had come from a distance to fellowship once again in the old home church. The entire Sun-

day School offering was turned over to the Parsonage Fund. This proved to be \$125.87. After an inspiring sermon by our retiring Pastor, Rev. Wayne Swihart and an accordion solo, "The Lord's Prayer," by Miss Sharon Lewis, all retired to the dining rooms where a sumptuous dinner was spread.

At 1:30 P. M., everyone again convened in the auditorium. Mrs. Charles Lee Riddle played the prelude after which Willard Cook, of the Peru church sang, "Just a Closer Walk with Thee," accompanied by Mrs. Merbl Chapman. Then Mrs. Melville Coplen and her brother John Sutton sang, "I'll be There," accompanied by their mother, Mrs. Forest Sutton. Next Rev. Earl Riddle spoke and reminisced of the last fifty years of the Tiosa Brethren Church, in which his father and mother, he his five brothers and five sisters had taken an active part. Two of his brothers, Raymond and Charles, still reside near here and they and their families play an

important part in the life of the Tiosa Church. The father, mother, two brothers and three sisters have passed on. The mother, Mrs. A. J. Riddle, passed away the first of August, of this year. Then in behalf of the heirs of Mrs. Riddle, Earl presented a Wurlitzer Organ to the church of Tiosa, in memory of his father and mother. This gracious gift was accepted by one of the trustees, Mr. Robert Lewis. Then to try out our new organ, Doran Ronk sang "The Lord's Prayer," accompanied by Mrs. Ronk. Next to further our pleasure in our new gift, Joan played "Ave Maria." Then Rev. Swihart read the dedication service and the congregation gave the responses. Mrs. Oscar Scott gave the dedicatory prayer. Rev. Harry Richer sang, "If I Gain the World But Not the Saviour," accompanied by Mrs. Richer. Then Rev. Swihart presented his successor, our new Pastor, Rev. Edgar Berkshire, who gave a very inspiring address.

The program ended with two numbers from our local quartette: Robert and Richard Lewis, Arthur Luty and Karen Leedy. They sang, "Walking On the King's Highway" and "Faithful Forever," accompanied by Charles Lee Riddle.

The day closed with a feeling of nostalgia for the seven good years spent with our retiring Pastor, but with many plans for other good years to follow under the leadership of Brother Berkshire, should the Lord tarry.

Mrs. Otto Kath, Church Correspondent.



GATEWOOD, WEST VIRGINIA

Our revival began September 14th and closed September 21st. One man accepted Jesus Christ as Lord and Master of his life.

The average attendance was 52 with the largest attendance in any one service being 89. Saturday night was Youth Night and we had 45 young people present. The youth presented one hour of special music before the message.

I am personally convinced that the people of the Gatewood area have felt the moving of the Holy Spirit, and so they have accepted the challenge of winning others to Jesus Christ.

I thank God for all the results of the meeting and all the praise, honor and glory is the Lord's.

Bob Madoski.



CHEYENNE, WYOMING

We closed our three weeks' meeting with a full house on Sunday, September 14th. We had three services, on the 14th; the morning, followed with a basket dinner at noon; a baptismal service in the afternoon at which time six were baptized; and the evening service, which was the closing service of the campaign.

Mr. Eugene Smith, non-denominational, is a dynamic speaker, fundamental in every respect, and has the ability to hold his audience spellbound.

There were many who made reconsecration, and renewed their pledge to a closer relation to the Lord. The value of these meetings cannot be measured in dollars and cents—only eternity will tell.

Frank W. Garber, Pastor.

Laid to Rest

RIDDLE. Mrs. A. J. Riddle (Inez) passed away August 6th, at the home of her son, George, in Rochester, Indiana. She was 92 years old and had been a member of the Tiosa Brethren church for almost fifty years. She had also been a faithful member of the W. M. S. as long as she was able. She is survived by four sons and two daughters. Rev. Earl Riddle is her oldest son. Services were conducted at the Tiosa church by her Pastor, Rev. Wayne Swihart. Interment in the Reister Cemetery.

Mrs. Otto Kath.

* * *

BARNHART. Mrs. Sarah Ann (Overmyer) Barnhart, 75, died July 30th, at the Miller Nursing Home, in Rochester, where she had been a patient for the past year. She had lived with a daughter for the past nineteen years. She was a member of the Tiosa Brethren church and W. M. S. Another daughter also survives. Her Pastor, Rev. Wayne Swihart, officiated at the funeral service in the Tiosa church. Burial was at the Sand Hill Cemetery.

Mrs. Otto Kath.

* * *

HEESTAND. Mrs. Ida (Weaver) Heestand was born in Reading on April 3, 1866, and passed away, Sept. 12, 1958. Was 92 years old and a faithful member of the North Georgetown Brethren Church. She was a deaconess and a member of the W. M. S. Survived by one son; five grandchildren, and 13 great-grand-children. Funeral services conducted in the North Georgetown Brethren Church by the pastor.

Donald E. Rowser.

* * *

HIERONIMUS. Mr. Harold Lee Hieronimus was born on Jan. 15, 1912 in Cameron, W. Va., and passed away Sept. 16, 1958 at Salem, Ohio. A former member of the Quiet Dell Church until moving to North Georgetown where he was a deacon, trustee, and Bible School Teacher. Survived by his wife, Alice; a son, three daughters, and two grandchildren. Was a faithful member and worker of the Brethren Church in North Georgetown. Funeral service conducted at the church by the pastor.

Donald E. Rowser.

Wedding Announcement

KRAUS-WOLFE. On Friday evening, August 22nd, the First Brethren Church of Pittsburgh, Penna., was the scene of a very lovely wedding. Miss Beatrice Kraus became the bride of Paul B. Wolfe, in the sanctuary of the Church. A reception followed in the lower part of the Church. The double ring ceremony was read by the undersigned.

Guy F. Ludwig, Pastor.



Prayer Meeting Studies by C. Y. Gilmer

DUTIES

I reach a duty, yet I do it not,
And therefore see no higher; but if done,
My view is brightened and another spot
Seen on my moral sun.

For, be the duty high as angel's flight,
Fulfill it, and a higher will arise
E'en from its ashes. Duty is infinite—
Receding as the skies.

And thus it is the purest deplore
Their want of purity. As fold by fold,
In duties done, falls from their eyes, the more
Of duty they behold.

Were it not wisdom, then, to close our eyes
On duties crowding only to appall?
No; duty is our ladder to the skies,
And climbing not, we fall.

—Robert Leighton.

THE DUTY OF SUPREME LOVE to God (Mark 12:30) is sufficient proof that we are yet far from perfect (Matt. 5:48). When it comes to serving God only, we fail in our bounden duty again (Matt. 4:10). We come short again in our spiritual worship of the Father (John 4:23, 24). It is not for finite beings to attempt to put the Infinite on trial (Matt. 4:7). Rather it is our duty to fear God (Luke 12:5).

There is a realm in which we have a duty to God and man (Mark 12:17). A marriage vow is to God as well as to one's mate (Matt. 19:5, 6). If we decide to command over God's heritage we may work against God as well as man (Mark 9:38-40). We have an economic duty to God as well as to ourselves and our fellowmen (John 6:12). We are to eat "such things as are set before us," and be thankful to God the Giver (Luke 10:8; 1 Tim. 4:3, 4).

The honorable Christian has a Bible duty to his neighbor (Matt. 19:17-19). He has a golden, positive (not negative) obligation to men (Luke 6:31). No paying of tithes is a substitute for such a rule (Matt. 23:23). There are negative rules to save us from committing sin against others and ourselves (Luke 12:15). There are positive rules to save us from the sin of omitted duty (Matt. 5:42; Luke 14:12, 13). There are rules that will save us from sinning in disposition of what we have and are (Matt. 6:19, 20). Too many who profess Christianity are willing to put forth their utmost effort to make present world affairs go, but when it comes to matters of eternity they are content with the least possible putting forth of effort that will satisfy their dulled consciences (Luke 16:8). The unconverted know only the life that now is,

and from that narrow and imperfect standpoint are wiser than the professed "son of light," who, knowing of eternity should be wise enough to live wholly for it (Luke 18:22, 23).

We are so warned not to be as the hypocrites (Matt. 6:5, 6)! It is our duty not to make a show of religion (Matt. 6:16-18). It is our duty not to make the discharge of duty a spectacle (Matt. 6:1-4). When it comes to "works" we are not to do after the way of the Pharisee (Matt. 23:2, 3; Luke 12:1). Rather we are to be meek (Matt. 20:25, 26), not seekers of honor (Matt. 23:8; Luke 14:8-11), but servants of all (Mark 10:43, 44).

Love makes the performance of duty more excellent (1 Cor. 12:13). We are to love the brethren as Christ has loved us (John 15:12). Let those who are so easily satisfied with the discharge of duty measure how much love is due here (John 15:13)! Perfect love resists no evil (Matt. 5:39-41), lends, hoping for nothing again (Luke 6:35), does good to the hateful (Luke 6:27, 28) and bestows itself upon one's enemies (Matt. 26:52). Another incentive is this: "IF A MAN LOVE ME, HE WILL KEEP MY WORDS" (John 14:23). "In your patience, possess ye your souls" (Luke 21:19).

Lesson

Comments

by

William H. Anderson



Lesson for October 19, 1958

THE MEANING OF JESUS' BAPTISM

Lesson: Luke 3:15-22

"Let us cultivate a true spirit of union and harmony . . . Let us act under a settled conviction, and an habitual feeling, that these twenty-four States are one country . . . Let our object be, **OUR COUNTRY, OUR WHOLE COUNTRY, AND NOTHING BUT OUR COUNTRY.**"

THESE WORDS reveal Daniel Webster's wholehearted dedication and allegiance to the country he loved. How can the genuine Christian be any less dedicated and consecrated to his Lord and God!

THE MINISTRY OF JOHN THE SERVANT

The ministry of John the Baptist was effectual for God because of his dedication to the whole will of God.

"John wrought no miracles and was not in David's line, and yet he moved people so mightily that they began to suspect that he himself was the Messiah" (A. T. Robertson).

But John made it clear who he was. "I am not the Christ," he said, "I am the voice of one crying in the wilderness." "He must increase, but I must decrease" was John's constant plea concerning Jesus.

Is it any wonder his ministry exalted Jesus Christ?

THE MISSION OF JESUS THE SON

John the Baptist presented Christ to the world as "the Lamb of God, which taketh away the sin of the world."

his was the mission of Christ:

To give Himself to the world as God's Sacrificial Lamb for sin.

To prepare men for the kingdom of heaven.

Even an avowed agnostic such as H. G. Wells, in his epic work, *The Outline of History*, was forced to make this admission:

"This doctrine of the kingdom of God which was the main teaching of Jesus . . . is certainly one of the most revolutionary doctrines that ever stirred and changed human thought . . . It was no less than a bold and uncompromising demand for a complete change and cleansing of the life of our struggling race, an utter cleansing, without and within . . . Is it any wonder that to this day this Galilean is too much for our small hearts?"

Before Christ commenced on His teaching, preaching, and healing ministry, He subjected Himself to water baptism.

"Why did the ideal Man, the Son of God, submit to the baptism of John, a baptism of repentance? Surely not to confess any sin of His own; but first of all to set His seal of approval upon the work of John and to attest the message which declared that repentance and confession of sin are absolutely necessary for all who are to share the salvation of Christ" (Charles R. Erdman).

THE MESSAGE OF GOD THE FATHER

"It came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him."

"The Spirit of God did no violence to holiness when He descended upon Him. There are men in this world upon whom the Spirit cannot descend. The Spirit only descends upon us, enters into us, and dwells in us, through Jesus Christ the Holy One. Our reception of the Spirit is a miracle of redeeming grace" (G. C. Morgan).

"And a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." With these words God stamped His divine approval upon the life, teaching, and redemptive ministry of Jesus Christ, His Son.

How dare the world of unbelieving men and women reject Jesus Christ when God the Father has approved Him!

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by **Jim Rowsey**

HINTS ON HOSPITALITY—I

REGARDLESS OF SIZE, CONDITION, OR LOCATION, there is one thing in which every Brethren Sunday school can excel if it wants to. That is in being

friendly and hospitable. True hospitality roots deeply in the friendly nature of the Christian. A measure of the genuineness of a Sunday school's religion is the quality of its hospitality. Hospitality pays big dividends. Consider the following:

1. A HOSPITALITY COMMITTEE, OF COURSE. Surprise its members by assuring them that you really expect them to work and to keep at it continually. On this committee have persons of all ages down to and including older children so that hospitality for all ages can be personalized. The committee should have a chairman, should take its job seriously, should meet reasonably often, and should keep constantly in operation a thorough-going plan to insure a welcome for all and a genuine atmosphere of hospitality at all sessions of the Sunday school.

2. GREETERS ARE ESSENTIAL. At all doors there should be greeters. Use adults, youth, and children as greeters. Arrange a greeters' schedule just as a well organized church does with ushers. Rotate on locations and dates. Coach your greeters in friendliness and in welcoming persons by name if at all possible. Don't be hesitant about using older children and youth along with adults. They can do very effective service. Emphasize staying for church.

3. A SPECIAL LETTER OF WELCOME to every new pupil—from the superintendent or the pastor.

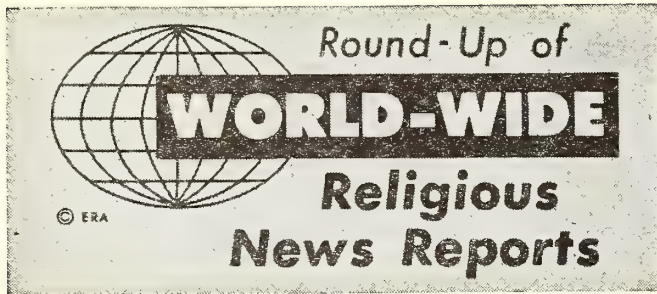
4. WATCH ESPECIALLY FOR VISITORS AND NEW FAMILIES. Let them know that their presence has been noted with appreciation. During the week send a card or note to each expressing interest in their coming.

5. SPECIAL ATTENTION SHOULD BE GIVEN TO CHILDREN. They are persons just as grown-ups are. They often appreciate friendliness and hospitality even more than adults. Not only should children be specifically included in greetings at the door, but on other appropriate occasions their presence can be noted appreciatively.

Take these hints on hospitality to heart. Be friendly. It pays big dividends. We'll have some more hints next week.—Adapted.

The average man, to get by these days, has to be something of a contortionist. As witness: He's got to keep his back to the wall and his ear to the ground. Then he's expected to put his shoulder to the wheel, his nose to the grindstone, keep a level head and both feet on the ground. At the same time look for the silver lining with his head in the clouds . . . to say nothing of keeping his eye on the ball.

But the most difficult thing of all is: "Hold thy tongue"—for it is unruly, fiery, deceitful, defiling, boastful and poisonous (James 3).—Now.



LUTHERAN WORLD FEDERATION PLANNING SHORT WAVE RADIO STATION IN AFRICA

Details of a proposed new short-wave radio station in Africa, "able to do the work of many missionaries," were revealed in a broadcast over radio station WCAL, Northfield, Minnesota. Dr. Rolf A. Syrdal, foreign mission secretary of The Evangelical Lutheran Church, described the proposed station as "the voice of the Church, speaking to the millions of people in the Near East, Orient and Africa." Dr. Syrdal was commenting on developments stemming from the annual meeting of the Commission on World Missions of the Lutheran World Federation, which he attended as an observer. It was held in Nyborg, Denmark, last August. Plans for the station will be acted upon at Strasbourg, France, October 27-31, at the annual meeting of the LWF's executive committee.

Such broadcasts, in many languages and beamed to the Near East, India, Madagascar, the African continent and "possibly South America," Dr. Syrdal predicted, would be able "to penetrate present barriers to Christianity that missionaries have been unable to cross in recent years." He explained that such a station would not require a large staff, because broadcasts could be originated by means of tape recordings in simple studios in the language of the country to which the programs would be directed. He said there are very few Arabs who are out of earshot of radio, that every village has its radio, a dry battery set usually. Radios blare out all day, in every market place and every oasis, in taxis and shops and are never turned off.

"I believe that this new decision of the Commission on World Mission of the Lutheran World Federation to make serious investigation of the possibility of erecting a large station that will be the voice of the Church speaking to the millions of people in the Near East, Orient and Africa is an exciting proposal," Dr. Syrdal said.

Elsewhere, plans for two additional gospel broadcasting efforts have been made known:

The government of Haiti has given the West Indies Mission permission to establish a radio station in the city of Aux Cayes. The new station, to be identified by the letters 4VL and 4VU, will be located at the mission's Bible institute in that city. It is expected that the first program will go on the air in October. The plans call for radio receivers to be placed throughout the areas reached by the 400 congregations of the national church.

In Manila, Philippines, a new franchise has been issued under which the Philippine Federation of Christian

Churches may share in the ownership and operation of a Christian broadcasting station. The Federation will join Silliman University in operating transmitters that will reach the entire nation and, with added power, reach most of Asia. The Philippines and Korea are the only Asiatic nations which permit establishment of Christian radio stations.

CHURCH OF GOD RELAXES JEWELRY BAN, MEMBERS MAY NOW WEAR WEDDING RINGS

The Church of God, with headquarters at Cleveland, Tennessee, voted at its biennial General Assembly in Memphis to permit its members to wear wedding bands and jewelry. Delegates approved wearing of the rings by a vote of 918 to 841 after the issue had been debated for three days. The change had been recommended by the Supreme Council.

Teachings of the denomination formerly stated it was "against members wearing jewelry for ornament or decoration, such as finger rings, bracelets, earrings and lockets." The recommendation adopted by the delegates said "this does not apply to wedding bands."

Commenting on the vote, a church official said, "The General Assembly's action does not compel anyone to wear wedding bands, but permits them to do so if they wish." Another spokesman explained the movement in favor of wedding bands originated among "young married people who had been put in embarrassment at times by not wearing them."

The delegates elected the Rev. James A. Cross of Cleveland to be general overseer of the Church. He succeeded the Rev. Houston R. Moorehead. The assembly voted to launch a nation-wide radio ministry by January 1 and named the Rev. Earl P. Paulk of Atlanta as preacher and director. (The denomination, a Pentecostal group first organized in 1886 in Tennessee, is the largest body using the name "Church of God." It is not connected with the Church of God having headquarters at Anderson, Indiana, nor is it connected with the Church of God headed by Bishop Homer A. Tomlinson of Queens Village, New York.)

RETURNED MISSIONARIES CHARGE RUSSIAN REDS ARE TRYING TO "SQUEEZE" MISSIONARIES OUT

A Missionary couple, just returned from their field in Cairo, Egypt, told a Youngstown, Ohio, gathering that the present plight of Christians there is very discouraging. Returning to the U. S. after 20 years, the Rev. and Mrs. Willis McGill reported that they believe Russian communists are back of Egypt's present effort to "squeeze" missionaries out.

"The Reds are prodding Egypt to oust all Christian missionaries or gain control of their enterprises," said McGill. "This Communist aim," he said, "is whispered among Egyptians as being the impetus behind the Ne country's increasing squeeze on all overseas workers." Mrs. McGill recalled the personal greetings they received

from Gamel Abdel Nasser a few years ago. "Not so friendly, today, though," interrupted her husband. "The student recreation center we operated was summarily closed in 1955," he added. "When I objected vehemently, my protests drew a sharp comment that the center would have to be registered with the Ministry of Social Affairs." This Ministry of Social Affairs is apparently attempting to take over all "Foreign benevolent work." "Again, in 1956," continued McGill, "we received another restrictive order, telling us that Islam as well as Christianity must be taught in all schools. The Moslem teacher must be appointed or approved by the government. They are not trying to build good relations any more," the missionary said.

In spite of the many intimidations by the Egyptian government to stay out, McGill said his family will return next August after his year's leave of absence.

RUSSIAN ORTHODOX CATHEDRAL IN ALASKA IN NEED OF IMMEDIATE REHABILITATION

The Cathedral of St. Michael, most prominent landmark of former Russian ownership of Alaska, is yielding to age and the elements. The wooden cathedral, built more than 100 years ago by the Russian Imperial Government in Sitka, has been in constant use since. It remains the "mother church" for the Russian Orthodox faith in Alaska.

Age has brought the need for extensive repairs to the exterior. The congregation has appealed for donations to purchase an extinguisher system to protect the tinder-dry timbers against fire.

The church was constructed in 1848 under the direction of Count Alexander Baranoff, general manager of the Russo-American Company, who was in charge of Imperial Russia's North American colony. The inside decorations were fashioned from timbers recovered from the wreck of a sailing ship that had run aground years before with a cargo of costly decorations and eucharistic vessels.

Baranoff, in 1799, landed near the present fishing town of Sitka in the southeast to set up the second Russian city in the territory. He later transferred the capital from Kodiak to Sitka and constructed a fort. The first Russian Orthodox church was built in 1816 of rough timbers.

The Imperial Government, in addition to wanting to strengthen its position in North America, directed Baranoff to cooperate with the church in converting natives to the Christian faith. However, the early church was destroyed by Indians. The present cathedral was sacked by Indians in 1855. Many religious decorations show the scars of conflict.

Sitka is rich in the lore and legends of the Russian colony, and the cathedral is a focal point for tourists. It is constructed in the shape of a cross. On the left is a wing for the chapel of Our Lady of Kazan. The chapel contains a silver icon of Kazan, for which J. P. Morgan reputedly offered \$25,000 and was refused.

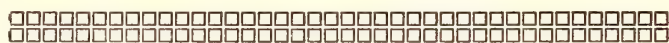
On the right is the chapel of St. John the Precursor and Prince Alexander Nevsky. In the center, separated

from the body of the church by a partition called the Iconostas, is the third sanctuary. The partition is adorned with 12 icons of mellow artistic work, covered in costly silver robes over the paintings.

The middle door, or "Royal Door," leading into the sanctuary is ornamented in complicated carved work. Over it is a painting of the Last Supper. In front of the painting hangs a large lamp, the gift of the officers and men of the brig Polyphem in commemoration of a safe arrival at Sitka after a stormy voyage in 1838.

TWO NEW "LUXURY BIBLES" ANNOUNCED BY N. Y. PUBLISHER, TO APPEAR IN 1959

The Abradale Press, New York, publishers of fine art books, will bring out in the spring of 1959 two profusely illustrated and brilliantly designed Bibles: the **Masterpiece Bible** and the **Rembrandt Bible**. Each is to retail for \$50.00. The **Masterpiece Bible** contains 95 Biblical paintings consisting of the world's greatest paintings from churches, museums and private collections. The **Rembrandt Bible** contains 124 works of the seventeenth-century Dutch genius. The text of both Bibles is the King James Version.



A LITTLE

The members sleep a LITTLE late, they go into church a LITTLE late. Some of the members chew gum a LITTLE, joke a LITTLE, and doodle a LITTLE. Brethren in the class argue a LITTLE, laugh a LITTLE, figure a LITTLE, commune a LITTLE and then give a LITTLE. After dismissal they gossip a LITTLE, go home and forget what LITTLE they heard, and act a LITTLE like they cared but LITTLE for the greatest, holiest, and most precious institution on earth—The Church of the Lord Jesus Christ.

I may have exaggerated a LITTLE, but very LITTLE, and I think in some cases have omitted a LITTLE. Brethren, will you think on this a LITTLE?—Selected.

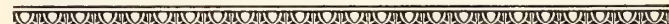


HOW ABOUT YOUR OFFERINGS?

THE EDUCATIONAL DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."



NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

SOME ADVICE FROM MRS. MISSIONARY

At the last women's meeting of the Wandali Church, the leader wasn't satisfied with the turn-out (about 25 women), so after short devotions and memory Scripture recitations the whole group toured the homes of the women in the village, greeting those at home and reminding them that they were missing something by not attending the Friday afternoon Women's Meeting. Most of the women were busy working at home—making pots, spinning and combing cotton, burning calabashes, grinding grain, and cooking porridge. No committees were appointed, No resolutions were made, and no discussions or explanations were attempted. Some women weren't accounted for at their meeting, so the whole body took it on themselves to do some mission work. I didn't say a word—but learned a lesson.

How is your Youth group progressing? Rather than sit back and discuss what may be wrong, maybe it would be better to get up and at those prospective members who need some urging along. If you're sincere and serious in your work, don't be ashamed of the message of Christ, for it is the power of God unto salvation to those who believe. How great it is to know that you can help your friends to walk the path that leads to glory. Whether your friends be from your home town or from another continent, all paths lead to Christ, the giver of Eternal life, and we are all pilgrims on the road. Let us help bring God's Kingdom to earth by doing the work of our Master.

—by Mrs. Glenn Shank

(Rev. and Mrs. Glenn Shank and their two children will be arriving home on furlough from the Nigeria, West Africa, mission field about October 6. When they come to your church in the coming year, be sure to hear their message in person.)

YOUTH DIRECTOR TRAVELS

October 5-11—Green Lake, Wisconsin—Attend Committee on Youth Work and Youth Directors' Training Conference.

October 14—Ashland—Dentist Appointment at 12:30.

October 18, 19—Goshen, Indiana—With Ambassador Quartet for local rally on Saturday. Bring Message on Sunday morning.

October 19—Bryan, Ohio—Northern Indiana Rally

October 25—Ashland, Ohio—Jr. N. E. O. Rally at Garber Memorial. HOMECOMING at Ashland College

October 26—Ashland—With California Ambassadors at Park Street Church for evening program.

November 1, 2—Sergeantsville, N. J. and Levittown, Penn.—Clinics and Services

November 13, 14—N. Manchester, Indiana—Youth Clinics

November 15—N. Manchester, Indiana — All-Indiana Feetsball Game

PIC of the WEEK



IT HAPPENED

AT CAMP

Apparently the boys outnumbered the girls at Camp Blackhawk this past summer. When it came time for the Annual Style Show, the fellows had to double-up. Even these faculty members above took their turns.

Rev. Francis Berkshire has already left the Central District, so we can identify him on the right. I wonder how soon Waterloo will be looking for a pastor? A real man this time!

CENTRAL DISTRICT CONFERENCE

MILLEDGEVILLE, ILLINOIS, was certainly alive over the weekend of September 28 as delegates and friends attended the Central District Conference for 1958.

Rather than reiterate the program, which has already been printed in full in *The Brethren Evangelist*, let's confine these remarks to thanking those that participated in the Saturday evening Youth Rally. These are some of the people that took part.

Mary Jane Spaulding—song leader

Connie Hawkins—read Scripture

Miss Margaret Lowery—Evening Prayer

Darrell Rahn—piano solo

Diane Rahn—vocal solo

Quartet Members—Duane Sholly, Dale Long

Clayton Berkshire, P. Lersch

Such cooperation by all gave us a blessing from being in God's House that night. The Milledgeville Junior Choir, under the direction of Mr. Wayne Hawkins, also gave a very fine special number on Sunday morning.

The entire conference was a blessing and inspiration and we were glad that Brethren Youth was able to have a part in the program. YOUNG PEOPLE, begin planning now for SPRING CAMP at Waterloo next March 13-15.

PROJECT ERROR—WE MISSED WATERLOO

The Project Offering from Waterloo, Iowa, was unintentionally placed in another account when the Brethren Youth Office received it and consequently, was not listed with the report given on PAGE 18 a few weeks ago.

The \$70.87 Offering from Waterloo should be added and this brings the total to \$4,539.21 for X-PANDIN SUMMER CRUSADING. Apologies to Waterloo, but glad we got it corrected now.

Can we go over the top again this year in raising more than \$5,050.50 for PHOENIX?

The Women's Corner

by Helen Jordan

LOOKING UP

ONE EARLY SUMMER EVENING a little girl was crying over some trivial thing. The young mother, knowing from experience it was nothing serious, sat quietly near by and continued her reading. Suddenly a military helicopter resembling a huge grasshopper, roared above them across the blue sky flecked with billowy clouds of white. The little girl looked up and followed the noisy helicopter with childish interest until its swift disappearance out of sight.

"Mommie," she said, her bright eyes shining with what seemed a new discovery, "when I looked up the tears went away." The young mother laid aside the book she had been reading and with her own eyes now shining, took two little hands into her own. To herself she repeated, "When I looked up, the tears went away." Only a little child could have expressed so simply and beautifully a thought that held such a wealth of meaning. Surely adults might well keep within their more mature minds the philosophy reflected in this little child's observation. Perhaps if we lifted our eyes upward amid so many every day problems and burdens, we too could say, "When I looked up, my tears went away."

Sometimes looking up takes courage when looking down seems easier but there comes a measure of strength and help when we turn our eyes toward the beauty of the sky. May we think with the psalmist who wrote "I will lift up mine eyes unto the hills; from whence cometh my help." The upward look brings new inspiration and deeper awareness of God's love. It lifts our thoughts, our endurance and our faith to loftier heights. An upward look means a happier outlook!

Mrs. Ona Lee Sams,
Washington, D. C.

NOTICES

LOST at General Conference time—A Bible, bearing the name, E. CATHERINE WILSON, and the date, 1957, was lost in the Memorial Chapel. Anyone with information on this, please contact:

E. R. Wilson,
Stockton, N. J.

CHOIR ROBES—A fine lot of V-neck, black Choir robes are being offered for sale at \$4.00 each. They are 23 in number in varying sizes (No's. 1-4) with two sets of white collars; available November 1st. For further information write:

Mrs. Glenn L. Clayton,
414 Center St.
Ashland, Ohio.

MY PRAYER

If any little word of mine
May make a life the brighter,
If any little song of mine
May make a heart the lighter,
God help me speak the little word,
And take my bit of singing,
And drop it in some lonely vale
To set the echoes ringing.

If any little love of mine
May make a life the sweeter,
If any little care of mine
May make a friend's the fleeter,
If any little lift may ease
The burden of another,
God give me love, care and strength
To help my toiling brother.

—Sel.

Spiritual Meditations

Rev. Dyoll Belote

HEAVENLY PSYCHIATRY

"Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father." Matthew 18:19.

WHILE IT IS TRUE, as St. Augustine said, that God has made us for Himself, it is also true that He has made us for one another. And in this fact lies the warrant for family prayer, group prayer, and common worship.

There is so much confusion and discord in the world today that people are being driven to seek some solution for the desperation and uncertainty that are harassing their souls. And so there has arisen the attempt to give to such troubled hearts and minds a man-made cure for all these bedevilmments. The thought is illustrated in the story of the young woman who was wise enough to come to her pastor for help.

The harmony of her married life had been replaced by an increasing inability on the part of both her and her husband to "get along together." Though neither of them wanted their marriage to dissolve, yet it was in imminent danger of being dissolved.

"Go home and ask your husband to pray with you," was her pastor's counsel.

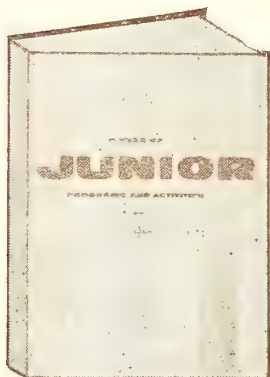
That night, when the wife suggested that they kneel together in prayer, her husband replied with deep emotion, "I had long hoped that you would suggest that." (It might be wondered why he did not make the suggestion himself.) But anyway they did kneel and pray together. And a week later when the young wife came to her pastor to report, it was to report that their marriage had been saved. Here were two people who discovered that prayer together does something that prayer alone cannot do.

Worship Books for Primaries and Juniors

PRIMARIES AT WORSHIP

Primary leaders will enjoy using these 52 assembly programs which have been prepared and actually used in Primary worship services. Every program emphasizes a Bible truth and is presented by correlating songs and Scriptures, by visual-aid methods such as chalk talks, flannelgraph lessons, object lessons, and finger puppets. Two complete shadow puppet shows—Christmas and Easter—are also included. Some program titles are: Following Jesus, God Forgives Us, All Things Possible, Prayer Is the Key, God's Beautiful Colors, etc. Ideal for Sunday school, Primary church, and V. B. S., as well as weekday and Sunday evening classes.

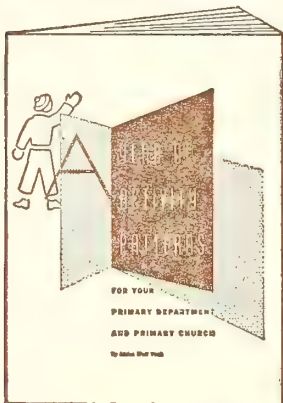
Order 3100 \$2.00



A YEAR OF JUNIOR

PROGRAMS AND ACTIVITIES

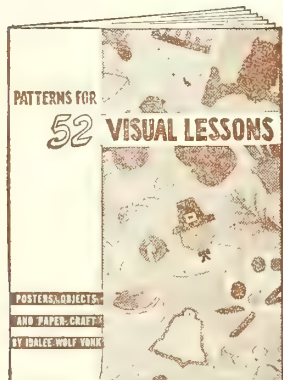
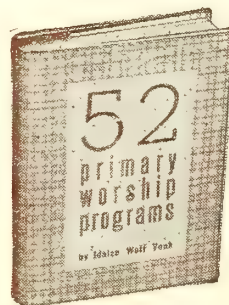
52 pupil-participation programs plus handwork, quizzes, playlets and stories sure to make a hit with this effervescent group. Programs are keyed for the month in which they will be presented. For example, some September program titles are: School Days Program, Campfire Program. For December: A Great Feast, Let's Make Christmas Gifts, Christmas Carols, Jesus Is Born, and Let's Look at Ourselves. 8½ x 11 inches, perforated so program material may be easily distributed. Suggested illustrations for posters and other publicity aids are included. Order 3371 . . \$2.95



52 PRIMARY WORSHIP PROGRAMS

Each program includes an object lesson, a Bible story and a present-day story. Different theme each month, with missionary studies to be used on fifth Sundays. Beautifully written calls to worship and offertory prayers. Excellent for weekday or Sunday-night course, or for V. B. S. 2871 . . . \$2.95

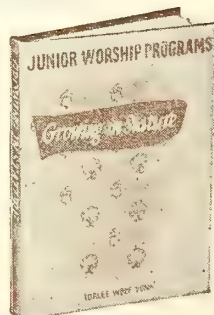
A YEAR OF ACTIVITY PATTERNS provides handwork correlated with above lessons for those who may have a longer session. 2142 . . . \$1.25



GROWING IN STATURE

52 Junior worship programs, each with object lesson and story. Lesson themes are based on Luke 2: 52, with each program developing one character quality in which boys and girls should "grow" each day. Numerous playlets and poems, plus four special-day programs. Order 2913 . . . \$2.50

PATTERNS FOR 52 VISUAL LESSONS contains correlated handwork mentioned in above text. 2143 . . . \$1.25



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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

October 18, 1958

No. 41

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

ST. JAMES, MARYLAND. The St. James Church was the scheduled host for the Southeastern District W. M. S. Rally, on October 15th. Missionaries "Doc" and Jean Shank, newly returned from Nigeria, Africa, were the scheduled speakers.

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz writes: "We had 103 for Sunday School and several more came for the Rally Day Program and Worship." The date was September 28th.

HAGERSTOWN, MARYLAND. Brother George W. Solomon reports 327 as Rally Day attendance; he notes it was just six short of their goal.

Brother Solomon writes: "On September 28th, I had the distinct pleasure of installing Brother Robert Hoffman as the new Pastor of the Maurertown, Virginia, Brethren Church. A fine attendance at both Sunday School and Church. I also brought the morning message. Brother and Sister Hoffman are getting settled in their new home and new endeavor for the Lord."

PITTSBURGH, PENNA. JOHN A. RISHEL, prominent Layman of the Pittsburgh Church, and well known throughout the Denomination, died suddenly on October 7th. Death was apparently due to a heart attack. For many years, Mr. Rishel was a member of the Ashland College Board of Trustees, serving on the important Prudential, and Building Committee of the Board. He was also active in the affairs of the Brethren Denomination. Funeral services were scheduled for October 10th, at Pittsburgh. Our prayers, and the message of hope in Christ are given to his beloved wife, Mrs. Irene Rishel, and to all bereaved ones. The Rishel home is at: 1130 Sheridan Ave., Pittsburgh 6, Pennsylvania.

VINCO, PENNA. Brother Woodrow B. Brant writes: "There were 283 at Sunday School for Rally Day and Honoring of our Jackson Township School Board and

(Continued on Page 7)

OUR COVER PICTURE: Midway Point, 17 mile drive—Monterey Peninsula, California. Monterey Cypress Tree. Don Knight Photo.

COMING EVENTS

CALVARY, NEW JERSEY. Annual Homecoming—Oct. 26th—Morning and afternoon services. Dinner served at Noon. Rev. Clayton Berkshire, Speaker; Rev. W. L. Thomas, Pastor.

LOREE, INDIANA. Homecoming and Rally Day—Oct. 26th—Services, 9:30, 10:30, and 1:30, with Fellowship Dinner at Noon. Rev. Horace Huse, Pastor.

MEXICO, INDIANA. Homecoming—Nov. 2nd—Rev. Floyd Sibert will begin full time pastorate on this date. Basket Dinner at Noon. Mrs. Joseph Berkheiser, Co. Sec'y.

FLORA, INDIANA. Evangelistic Services—Nov. 1-23—Rev. Herbert Gilmer, Evangelist; Rev. C. A. Stewart, Pastor.

HUNTINGTON, INDIANA. Homecoming—Oct. 19th—Rev. C. Y. Gilmer, Former Pastor, Guest Speaker; Dr. Claud Studebaker, Pastor.

ASHLAND, OHIO. Park Street Brethren. Missionary Evangelistic Conference—Nov. 9-16—Rev. Clarence Fairbanks, Pastor.

OAK HILL, W. VA. Revival Meetings—Oct. 15-26—Rev. Bob Madoski, Pastor-Evangelist.

PLEASANT HILL, OHIO. Week End Bible Conference—Oct. 17-19—Dr. William M. Arnett, Professor, Asbury Seminary, speaker; Rev. William H. Anderson, Pastor.

ADRIAN, PENNA. Brush Valley Brethren. Revival Services—Nov. 4-16—Rev. Robert Madoski, Evangelist; Rev. Paul D. Tinkel, Pastor.

LINWOOD, MARYLAND. Revival Meeting—Nov. 2-9—Rev. George W. Solomon, Evangelist; Rev. Bruce Shanholtz, Pastor.

LOREE, INDIANA. Homecoming—Oct. 26th—Rev. Horace Huse, Pastor.

STOCKTON, CALIFORNIA. Homecoming—Oct. 26th—Rev. Alvin H. Grumbling, Pastor.

CENTER CHAPEL, INDIANA. Revival Services—Nov. 3-13—Rev. W. B. Brant, Evangelist; Rev. Austin R. Gable, Pastor.

(Continued on Page 7)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

"Feed Our Souls" - II

HOW TO SATISFY our spiritual needs is a subject which should be of utmost concern on the part of all Christians. The fact that it is not, is tragic. Evidence to support this lack of concern is shown by the number of Church members who rarely, if ever, darken the door of the Church, of those who never engage in even the minimum amount of Bible reading and study. It is evidenced further by many who have substituted a "moral righteousness" for a real spiritual conversion and walk of life.

We are too much content to accept from sacred pulpits, dissertations on polishing up the moral life, along with nauseating amounts of "goody-goody," when the real need of the hour is for soul-searching, spirit-filled messages against sin, moral degradation and spiritual corruption. This, not against "gutter sinners" but directed to the morally righteous, who, blind in their own self-esteem, have perverted the Christian faith, making of it a cloak to hide their lack of a real sin-forsaking, commitment to Jesus Christ as Lord and Saviour.

Our spiritual needs can easily be satisfied. But first there must be a soul hunger for spiritual food. The soul is ever hungry, and will be filled. If not on the things of the Lord, then on things of the world. A soul hunger for spiritual food is first developed when we see the emptiness, the sinfulness of life without Christ. This results in conviction of sin. We see our own unworthiness, something the morally righteous never see. We see the satisfaction of our spiritual needs in Christ Jesus, only. Thus we seek Him and we find Him by crucifying self and surrendering all to Him. And, until all of self is crucified, and all of self is yielded to Christ, anything else we do is in vain. It is like the batter in a base ball game who knocked one over the fence and ran all of the bases, but was ruled out because he failed to touch first base as he passed.

Seeking to apply moral precepts of religion to life without first having experienced conversion from sin to Christ, is like that base runner who missed first base.

With a real soul hunger for spiritual things in Christ, we can never be satisfied with anything else. So-called religious food is easily detected because it leaves the soul still hungry. But no Christian need be without good, pure spiritual food. For every Christian can have a copy of the Word of the Lord, the Bible. Therein is the spiritual food which has sustained countless thousands of souls throughout the years. Thus the spiritually-minded Christian will feast daily on the Word. He will take his Bible to Church, and, as the Bereans did, will "search the Scriptures." In all, the soul hungry Christian will pray for the Holy Spirit's leadership and illumination as the Bible is studied at home or in Church.

The Christian will take proper steps to see that sufficient time is allowed in Sunday School classes for the lesson, and that in the lesson, the Bible Text is used as a basis for the discussion and teaching. Likewise, the Christian will pray that the minister will be led of the Spirit to exhort the true teaching of the Word from the pulpit. Many times Christians fail their minister by not praying for him during the week, before the service, and for him while he is ministering the Word unto them.

Let's not be content, dear friends, with practicing religious faith; such practice may make for a degree of perfection in moral righteousness, finding you acceptable in the common way of life and with your friends. But it falls far short of being sufficient to satisfy God's requirements of true righteousness which is possible only in Christ Jesus.

Your soul is hungry, very hungry; feed it on the Bread of Life. Only He can satisfy that craving. Where others may feed on worldly things, resulting in discontent, unrest and fear, you may feed on Him and secure peace of soul, assurance and hope.

"Only Jesus, Only Jesus,
Only He can satisfy;
Every burden becomes a blessing,
When I know my Lord is nigh."

W. S. B.

The Unchanging Christ

Rev. C. A. Stewart

Jesus Christ the same yesterday, and today, and for ever." Hebrews 13:8.



WE OFTEN HEAR IT SAID that we should have a new revelation from God for a changing world and conditions. As a result of that kind of thinking and preaching many have come to doubt the Word of God as being something to follow and lean upon and trust in for the future happiness of mankind. It is saying that man can sway the mind of God and by changing conditions he can bring God to conform to his way of thinking.

Some years ago a book appeared on the market and was widely read and had its effect upon the thinking of many people. The writer stated that "A changing order demanded a fresh revelation of God, and that we cannot think of any past revelation as the 'Faith once for all delivered unto the saints.' Inasmuch as times change and our viewpoint changes, and people change, it is not to be supposed that the Christ of nineteen

hundred years ago will meet the needs of today. God reveals Himself in different ways and He may have another revelation which will soon break out upon us making all previous ones obsolete." The writer of Hebrews gives a warning in the verse following the text against that kind of teaching. He said "Be not carried about with divers and strange doctrines."

I believe the Bible to be the inspired and infallible Word of God. If some one has the privilege to take out part of the Word, then I and others can do the same; then we would have no Bible. It would be a meaningless book. God inspired man to write the Bible and it declares that Jesus Christ is the same for all ages.

1. "Jesus Christ the same yesterday." "God who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto

is by His Son, whom He hath appointed heir of all things, by whom He also made the worlds." (Hebrews 1:1-2). The word translated for worlds is ages. "By whom He also fitted the ages together." This carries Him back into the eternities past. In the beginning he made the worlds. "All things were made by Him; and without Him was not any thing made that was made." (John 1:3).

Man, Christ began to be when He was born into the world, but that night the shepherds out on those Judean hills heard the angels singing and making the announcement of His birth, they were not announcing His beginning. He was laying aside His garments of glory He had with the Father and was putting on the garment of flesh and becoming a man. He stooped in Grace to become a servant, not an angel but a man obedient to the Father unto death. He Himself said, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." (John 16:28). When John was writing about His yesterday, he did not tell us when His beginning was. He only said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." (John 1:1-2). These scriptures make some very positive statements about Christ which should make clear in the minds of right thinking people who He was and is. They speak of His eternal existence. "In the beginning was the Word." They speak of His personality, "The Word was with God." They declare His perfect deity, "The Word was God." They speak of His unchangeableness of His relationship with the Father, "The same was in the beginning with God." They speak of His creative glory, "All things were made by Him; and without Him was not anything made." They tell us that all life had its source in Him, "In Him was life." And all light came from Him, "The life was the light of men." If Jesus was not the virgin born Son of God then these scriptures would be meaningless.

2. He is the same Christ today he was then. "The same yesterday and today." The same Christ who passed by angels and came into the world and became a man for our redemption. The same Christ of God who swung the dome of heaven above us and threw the stars and planets into space and holds them on their course with His almighty power, is the same Christ who lived among men, suffered, died, and was buried and resurrected, and ascended to the Father, and



who now sits on His right hand, to intercede for us. It took a Christ with such power to erase sin in the human heart and redeem mankind so that he could stand in the presence of God without condemnation upon him. Man has tried all sorts of schemes to cleanse his soul from sin and all have failed.

Jesus declared that He and the Father are one which, was establishing His divinity. Then in His Divine authority He declares that "No man cometh unto the Father but by Me." (John 14:6). Thus He was showing man that he had closed the way to God and there was no way back as far as man was concerned and now He had come to open the way and it was the only way back to the Father. Paul declares that, "By the deeds of the Law shall no flesh be justified in His sight." (Romans 3:20).

Jesus said, "I am the Way," so we need not look for another Christ. God has fully revealed Himself in Christ. In the beginning was the Word, or "Logos." The Greek world was baffled when they thought of the great mysteries of life. Plato said, "It may be that some day there will come forth from God a Word, A Logos, who will reveal all mysteries and make everything plain." Now we have John saying, "The Logos was made flesh and dwelt among us, and we be-

held His glory, the glory of the only begotten of the Father, full of grace and truth." (John 1:14). The same Christ who spoke life into dead bodies and restored them to vigor and activity and to their homes and friends and declared, "I am the resurrection and the life." The same Christ who drove the legions of evil spirits out of a man so vicious that he could not live among men, being driven out to live among the tombs, and restored him to respectability and usefulness and to his home and friends. The same Christ who restored a piece of filthy human wreckage who had waded through the mires of immoral filth and degradation and pointed her to the heights, starting her on the way to God and glory, and who said to her, "Neither do I condemn thee."

The same Christ whom death could not hold and who had the power to break the bonds of death and open the grave, declaring, "I have power to lay down (my life) and I have power to take it again." (John 10:18). Who ascended to the Father and today sits on the right hand of God waiting His advent into the world again with power and great glory to establish His own throne. This is the same Christ who, after His resurrection said, "I am He that liveth and was dead; and, behold, I am alive for ever more." (Rev. 1:18). As the stones were hurled at Stephen and his spirit was leaving his body, he said, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." (Acts 7:56). Christ is a living personality through whom men are saved. He declared, "I am the door and no man cometh unto the Father but by Me."

3. The same Christ for ever. He came from glory and returned to glory and will remain there until He comes in His glory with His holy angels. "He was taken up; and a cloud received Him out of their sight. And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye here gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall come in like manner as ye have seen Him go into heaven." (Acts 1:9-11). The same Jesus; not another. He created the worlds, then came into the world and gave us a way of salvation and lives today to intercede for us. He is our mediator and will return for His church; all those who have died in Christ will come out of their graves, and together, they, with the living Christians

will be caught up to meet Him in the air. If we are looking for another Christ and a new interpretation of God, we will be disappointed, for He is the same yesterday, today and for ever "There is one mediator between God and man the man Christ Jesus." (1 Tim. 2:5).

"This same Jesus, not another,
Not a stranger never known—
But this one who went to Calvary,
Died to make us all His own.
Nineteen hundred years in glory
Have not changed Him in the least—
He, the same who raised a Lazarus,
And came to sit at Martha's feet.

He it was who cleansed the leper,
Healed the sick and raised the dead—
Stilled the raging storm tossed billows,
And by whom the multitudes were fed
He—I met Him first at Calvary,
Saw Him standing in my place—
Dying there for me the sinner,
Oh; what matchless, sovereign grace.

May I earthly things hold loosely,
Counting all but dross for Him—
With my eyes beholding Jesus,
All besides grows faint and dim.
He is coming, "This same Jesus"
Sweet the thought that soon the day,
With its beams of light shall banish,
Earth's dark shadows far away."

Flora, Indiana.



INTERESTING ITEMS

(Continued from Page 2)

Teachers. Professor Blaine Leidy brought a splendid address to an overflow audience.

"We were happy to take the confession of two and then enter the baptismal waters with them along with four others who had made previous confession of Jesus Christ as their Lord and Savior."

We note that Brother Brant has tendered his resignation as Pastor of the Vinco Church, to become effective about January 1st, which will terminate a pastorate of more than nine years. Plans which Brother Brant has for after the first of the year, will be announced at a later date.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). Guest Speaker on September 28th was Mrs. Ray Brubaker.

Brother Freeman Ankrum is scheduled to show pictures taken while on his tour in the middle east this summer, in the Wayne Heights Church the evening of November 16th.

CALVARY, N. J. Brother W. L. Thomas writes: "The work here at Calvary Brethren has been slow of necessity of the Pastor working full time at another job most of the time. We are having good regular attendance at most services. Recently two young girls were baptized and received into the Church. The prospects look good at the present time as new homes are being built in the vicinity."

JOHNSTOWN, PENNA. (SECOND). Rev. Glenn Adams of the Cambria City Mission, was the guest speaker in the Second Church on October 5th.

DAYTON, OHIO. A reception for all members received into the Church during the past year was held on October 8th.

CANTON, OHIO. The Laymen were in charge of the Worship service on October 12th.

BELLEFONTAINE, OHIO (GRETN). The Gretna W. M. S. was hostess to the Miami Valley W. M. S. Rally on October 2nd. A good attendance and fine fellowship and program is reported. Miss Margaret E. Lowery, of Krypton, Kentucky, was the speaker.

NAPPANEE, INDIANA. A service at the Lu Ann Nursing Home was conducted by members of the Nappanee Church the afternoon of October 5th.

An Every Member Visitation Program is scheduled to be held by the Nappanee Church, October 22nd through the 28th.

SOUTH BEND, INDIANA. Dean Delbert B. Flora, of Ashland Seminary, was the guest speaker in the South Bend Church on September 28th. At the evening service, Brother Flora presented pictures of his recent trip to Europe.

WATERLOO, IOWA. The Church at Waterloo is joining other Churches of the city in an "Evangelist's Visitation Week." There are 25 other congregations joining in the effort which will include visits to families of the

city, seeking to win them to Christ, and inviting them to find a Church home.

LANARK, ILLINOIS. National Brethren Youth Director, Phil Lersch, was the speaker in the Lanark Church on October 5th. A Youth Workshop was held the Saturday preceding.

Brother Ray Aspinall was the guest speaker in the Lanark Church on September 28th.

COMING EVENTS

(Continued from Page 2)

WILLIAMSTOWN, OHIO. Homecoming—Oct. 19th—Dr. Joseph Shultz, Former Pastor, morning and afternoon speaker; Basket dinner at noon; Rev. W. S. Ben-shoff, Pastor.

WABASH, INDIANA. College Corner Brethren. Evangelistic Services—October 13-26—Rev. Percy C. Miller, Evangelist; Rev. G. Bright Hanna, Pastor.

PENNSYLVANIA DISTRICT BRETHREN YOUTH RALLY

Saturday, November 1st

Second Brethren Church—Johnstown, Pa.

Registration, 1:30 P. M.



THE CROSS COUNTRY CONFERENCE will be held the week of JANUARY 11-18, 1959. The Theme will be "Church Order." The organization of the local Church, justification of offices and the qualifications of her leaders, and the duties of deacons are included in the study. The Church organized for service will be emphasized. "Let all things be done decently and in order," will be the text.

The program will be outlined for three week night conferences, and two themes for worship services during the week, January 11-18, Sunday to Sunday.

Harold Barnett, Chairman,
C. A. Stogsdill, W. B. Brant.

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(MRS.) IDA LINDOWER, Adm. Assistant

WELCOME HOME, SHANKS!

Word has just been received in the Missionary Board office that the Shanks arrived safely in New York on Monday morning, October 6.

They were met by Reverend and Mrs. Robert Keplinger who will take them as far as Hagerstown, Maryland. The Shanks will spend some time with their relatives in the Hagerstown area before coming to Ashland to settle in the Missionary Home. Itineraries will soon be set up for their deputation work.

Welcome home, Doc, Jean, Dennis and Donna!

THANK YOU, BRETHREN!

Response to the Ten Dollar Club has been splendid thus far. Keep up the good work. Many are paying their calls promptly. A number are paying several back calls which they had overlooked. It all adds up to evidence of a growing interest in church extension. Let's enlist new members until we have that 2,000 members for which we have been striving.

YOUNG PEOPLE'S CAMP— in Nigeria

We Wished for Two Weeks
by Musa Dika Ndahi

This is the second time we have had camp in the Church of the Brethren mission in Nigeria. The camp was held at Gogombi. In the camp of this year there were fifty campers, nine leaders, and five cooks as compared with forty-two campers and eight leaders last year.

Some people had asked to let the girls go to camp with the boys, but due to difficulties arising, only boys went. This coming year it is planned to have a week's camp for boys and a week's camp for girls if funds are available.

To us, camp is the best way of spreading the Word of God and spiritual learning. In the camp there were people from different tribes who came from different distant places. People who had never known each other were drawn closely together in Christ. We all wished the camp to last for two weeks. In that week the leaders and the campers had been thinking only about God and had forgotten all the worldly things.

The lessons about Paul and practical Christian living put all our thoughts out of this world. At our assembly time at noon we all sat down under a tree to talk about our lessons and other things. Many questions were asked by the campers and some leaders. When we knew the

answers, it was just as light comes to the dark room for everyone to see clearly and during this time many boys stood up and said, "This is the first time I really knew my Lord Jesus Christ through the lessons about Paul and the class on practical Christian living."

Many things were discussed also, such as crafts, being friendly together with other people, recreation, and marching down to the creek for taking a bath. Some also asked about the campfire, which was very important in the camp, because all of us did not know about it until that time. The question was, "Why have a great fire during this time? We have tilly lamps if we need light and I even want to lie down by the creek because it is hot under the shelter." It was a good question for all of us, and when we knew the meaning of campfire, more than half of the campers and some leaders did the symbol by throwing a piece of stick into the fire at the last campfire, saying they wanted to take the Word of God to other people elsewhere to be burning in their hearts like that fire. All of us around the fire were quiet, thinking only what to do to build the fire into the hearts of other people.

All these enjoyments made it possible to talk about the camp fees. We got help from many friends in America and here at home. We thank them very much for their helping. May God share the blessing to us all.

Even though it was hard for many boys to pay the six shillings fee, it was agreed during our assembly to increase the fee a little bit.

Miss Neff, who was camp nurse, did two great things in the camp: She worked all the time with the cooks and gave us medical treatment when needed. The other leaders were Ralph Royer, camp manager; Charles Baldwin and Mallam Bobi Banu, "The Life of Paul"; Charles Kraft and Mallam Elija, "Practical Christian Living"; Mallam Musa Dika Ndahi, recreation; Mallam Bittenger Mshelia, music; Charles Baldwin, crafts; Adam, a blind man, vesper services.

We pray God to open some way for us to continue with the camp in our area.

(From The Gospel Messenger)

Notice

Payment of conference world mission pledges have been coming in quite well. Please send yours promptly. We are counting on the Brethren to fulfill their obligations one hundred percent.

OHIO DISTRICT SUNDAY SCHOOL WORKSHOPS

Saturday, November 8th—New Lebanon Brethren Church

Saturday, November 15th—Louisville Brethren Church

- 1:30- 2:30 Registration
- 2:00- 2:15 Devotions
- 2:15- 3:00 AddressLeonard G. Wymore
"Mobilizing for the Task of Christian Education"
- 3:00- 3:15 Orientation
- 3:15- 4:45 Workshop conducted by Mr. Wymore
"Planning for the Bible School"
- 5:00- 5:45 Supper and Fellowship
- 6:00- 7:15 Workshop conducted by Mr. Wymore
"Building Attendance—Promotion and Publicity"
- 7:15- 8:00—Closing Devotions and Address
"Master, Teach Us"

MR. WYMORE was the former Editor of the "Outlook Magazine," published by Standard Publishing Company. He has served successfully as a pastor, and is now the Executive Secretary of the National Christian Education Convention, located in Cincinnati, Ohio. He has been used throughout the country in Conferences and Workshops, and has been referred to as "Mr. Sunday School."

THE SUNDAY SCHOOL WORKER'S CONFERENCE is open to all, but we especially urge Sunday School Officers, Teachers and other workers to attend. This is the first in what we hope will be a series of such workshops, but your response to this first one will determine further planning. There will be a slight charge for registration and the evening meal.

Sponsored by the Ohio District Sunday School Board

SATAN'S GREAT FEAR

Satan dreads nothing but prayer. The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works as surely as in evil ways.

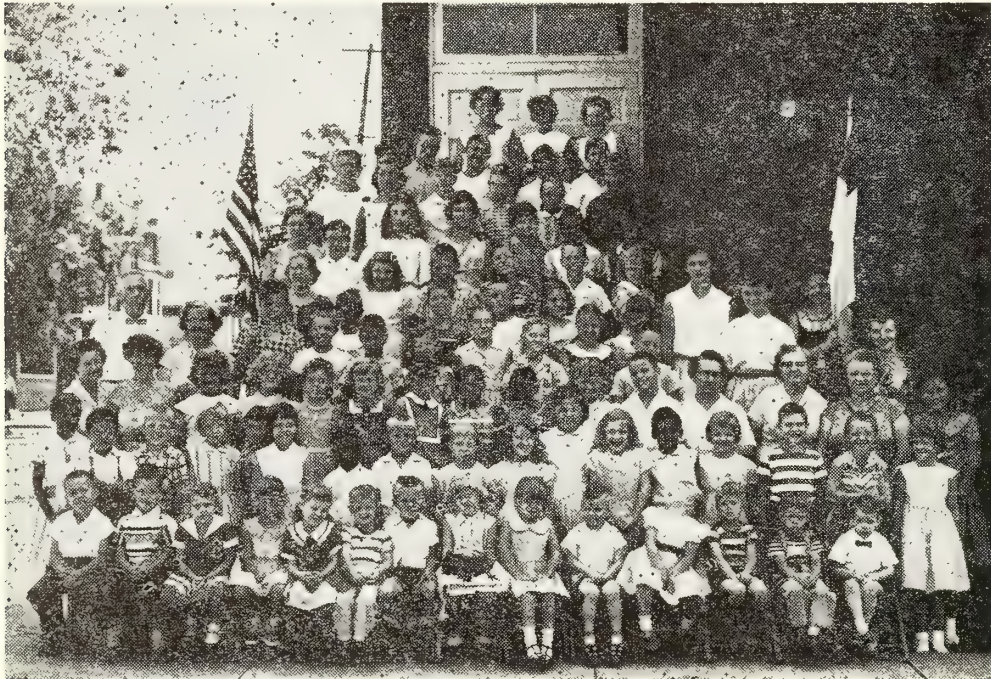
The one concern of the devil is to keep the saints from praying. **He fears nothing from prayerless studies, prayerless work, prayerless religion.** He laughs at our toil, mocks at our wisdom, but trembles when we pray.—S. Chadwick.

Wedding Announcement

TALLMAN-SCHMIEDEL. Mae Schmiedel of Rockford, Ill., became the bride of Denny Tallman of Lanark, Ill., on July 19, at 3 P. M. The ceremony was conducted in the Lanark Brethren Church. Denny has served on the Official Board and has been a member of the choir. Mae has been a beauty operator in Rockford. The couple will make their home near Lanark where the groom is farming.

H. Francis Berkshire.

Columbus, Ohio, Cooperative Church Holds 29th Annual Vacation Bible School



THE COOPERATIVE Brethren Church of Columbus, Ohio, held its Daily Vacation Bible School from July 7 to 18. This was the twenty-ninth consecutive year that we have conducted a Vacation Bible School here in Columbus. Our total enrollment was 95, with an average attendance of 84. We have always been pleased with the regular attendance throughout the two weeks of our schools. Fourteen workers assisted the pastor and his wife.

Our school gave its closing program on Friday evening, July 18. The church sanctuary was filled with the children, their parents, and friends. As usual, during the program colored slides were shown of the entire school, of each class, and of the children at work in Bible study and in handcrafts. Everyone was interested in the displays of the work of the five classes arranged in the primary rooms.

During the school a small church bank was placed in each class and day by day the children and the workers gave offerings for our missionary and youth projects. We had afternoon sessions of the school for the older boys and girls who wished to work on handcrafts. Also in the

afternoons the primaries and juniors made projects for their parts in the closing program.

We were assisted in our school by two young ladies of the Brethren Crusaders; Miss Mary Lee Hindgardner, of Mathias, West Virginia, and Miss Pamela Miller, of Elkhart, Indiana. Miss Miller taught a beginner class and Miss Hindgardner assisted in teaching the juniors. Both young ladies helped greatly with the music; Pamela as a pianist and Mary Lee as a singer. They also added much to our Sunday School and Church worship, the Sunday they were with us, by their musical talent. On Sunday evening, July 13 they went along with us to the Charleston Church of the Brethren and conducted an evening of worship in music.

Our Vacation Bible School is a big event in the lives of the children of our Sunday School and Church community. We are truly thankful for the prayers and assistance of all who make it possible for us to have Vacation Bible School year after year. We ask a continued interest in your prayers for our work for the Lord and the Church in Columbus.

D. R. Murray.



What's Doing in the Churches



ABUNDANT LIFE CAMPAIGN HELD AT WARSAW, INDIANA

September 15th to the 28th

It was my joyful privilege to be the evangelist for an "Abundant Life Campaign" in the Warsaw Brethren Church. Twenty-three decisions were made during the meeting. Six came forward to make their first time confession of Christ as their Saviour, two came forward to be received into membership of the church by letter and former baptism, and fifteen came forward to rededicate their lives.

Bringing the Gospel to Warsaw was a thrilling experience for the evangelist. This community has been cultured through the years with excellent preaching within the church and through the Winona Lake Bible Conferences. The Brethren at Warsaw were very generous in their expression of appreciation for the Abundant Life Campaign.

Music under the very capable direction of Mrs. John Grose and Mrs. Eugene Robbins was an outstanding feature at every service. These excellent musicians were faithful in their personal interest during all the services of our campaign. Special musical features were provided each night, including music provided by our visiting delegations from Dutchtown, Milford and New Paris. This music was well chosen and rendered effectively for our campaign.

While in Warsaw the evangelist gave magical messages for the children and led the music with the cornet during the services. The young people and children were faithful at all the services which was very pleasing and gratifying.

The campaign was well promoted under the able direction of Reverend C. Y. Gilmer, a busy pastor, and his publicity committee. The newspaper of the city carried reports of the services, and the people were informed in a very excellent publicity program.

Just before the meeting started Mrs. Gilmer suffered a heart attack and is in the Lutheran Hospital at Fort Wayne, Indiana. Her condition is improving and it is our request that the Brethren continue to remember her in their prayers.

Again I want to thank Rev. Gilmer for his par-excellent hospitality, and all those who were so kind in preparing sumptuous meals. I also want to thank everyone who performed special services, and all those who attended so faithfully. Our attendance was record-breaking and excellent at all the services.

I want to also express my gratitude to the Warsaw Brethren for their very generous love offering. I am just honored to think that Christ would save me and then allow me to be one of His servants.

May our dear Lord bless every one of you and prosper you in His work. I shall long remember the spiritual fellowship of our Warsaw Brethren Church.

J. D. Hamel, Evangelist
South Bend, Indiana.



REVIVAL AT MT. OLIVE

The Mt. Olive Church was blessed and refreshed by the good gospel messages of Brother Clarence S. Fairbanks, Pastor of the Ashland church. This is the third series of special services in which this church has been led by Brother Fairbanks and it was the general opinion of all that he gets better all the while. His messages were powerful and practical. We are all grateful for his visit among us. He very graciously shared some of his summer's travel experiences with us, using beautiful color slides. In this way we were privileged to be present at Schwarzenau, Switzerland, to see the Iron Curtain, The World's Fair at Brussels, and our recent General Conference at Ashland. One lady who had been at Conference said the historical pageant as presented by Brother Fairbanks was even better than the original. Spiritual truths were pointed up by these travel pictures, for the keen homiletic sense of our Evangelist enabled him to use these pictures very effectively.

The Music Committee, headed by our faithful Pianist, Mrs. J. Gordon Harman, saw to it that we had special music for every service. The church choir was very helpful by their faithfulness and they presented several special numbers. There were a number of guests from other churches who brought special music.

On the first Sunday morning of the meeting Elders Fairbanks and Locke ordained four Deacons and their wives to that office. At the closing service one man was baptised and received into the church and another signified to the pastor that he would like to bring his church letter.

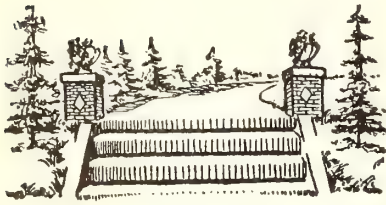
We are very grateful to the Lord that the Ashland Church was willing to grant us the privilege of having their Pastor lead us in these Revival services. Personally it is always a delight to me to have the fellowship and the inspiration of the presence of this genial, and scholarly devout minister of the Word of Life. His ministry never fails to enrich and help. May the Lord continue to bless and use him to His Glory!

Brethren, Pray for us that we may Grow in His Grace and Faithfully do that which is His Will.

—John F. Locke, Pastor,
Mt. Olive Brethren Church.



Ashland College News



Ashland has largest enrollment in its history

In celebrating its 80th anniversary year, Ashland College can boast the largest fall enrollment in the history of the school.

Data, released by Harold S. Clarke, Registrar, shows an enrollment of 662 daytime students. This figure is approximately an 11 per cent increase over the 1957-58 enrollment, Clarke announced.

This includes 603 full-time students and 30 part-time students in the undergraduate division; 10 full-time and 5 part-time students in the Seminary; and 14 part-time students taking nursing.

Last fall the total day enrollment was 593.

Freshman Week Begins School Year

Freshman Week activities at Ashland College got under way Sunday, Sept. 14, with Vesper Services for new students at Memorial Chapel.

The services, beginning at 3 p. m., included invocation by Dean L. E. Lindower, announcements by Dean G. M. Guiley, and the President's Message by Dr. Glenn L. Clayton.

Following the services, a buffet supper was held in Jacobs Hall dining room at 6 p. m. and a get-acquainted party was held in the gymnasium at 8 p. m.

Most of Monday and Tuesday were devoted to the testing program for new students, registration activities, and meetings.

Monday evening, a picnic for new students was held in Brookside Park

with counselors acting as guides. Later a talent show was held in the Little Theater.

A faculty reception for new students was held in the Student Union Tuesday evening.

Regular classes began at 8 a. m. Wednesday, Sept. 17.


First Convocation held September 17

The first convocation of the new school year, marking the opening day of classes, was held at Ashland College Wednesday, (September 17) morning.

Members of the College faculty marched in full regalia to open the 1958-59 school year and Dean L. E. Lindower presided over the convocation.

Highlighting the program was an address by Dr. Glenn L. Clayton, president of the College. He based his talk on the Latin quotation: "Veni-Vidi-Vici", "I came, I saw, I conquered."

a new idea
in
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ASHLAND COLLEGE
ASHLAND, OHIO

Working on this theme, Dr. Clayton told the students to ask themselves why they came to college. He suggested that the best answer might be "because I want to make something out of myself."

"There must be a desire, or else nothing will be accomplished," he continued.

On the second point, the president asked the students to look around themselves and the College and they would see "their parents who made it possible, their friends, and the evidence of people who believed in them."

"All these people see in you the hope of tomorrow," he said. "They are giving you the opportunity to prepare for the future; your responsibility and chance will come in the future to show your worth in society."

"You must learn to overcome odds in order to conquer," Dr. Clayton said in outlining the third point. "A college student must learn to put first things first and to get acquainted with things that matter. He must open a door in his life and let high level thinking, experiences, etc. in. Your conquest will be lost if you don't."

Emphasizing that a great deal depends upon where you start, Dr. Clayton listed "religion, keeping schedule, and friendliness" as valuable. He said: "You will, and can conquer if you establish these things in your life."

Mabel Zehner presided at the organ, while Prof. Edwin Boardman presented the invocation and benediction and Dean Delbert B. Florin gave the scripture and prayer.

Student-Faculty Talks Scheduled For 1958-59

A special feature of the 80th anniversary year of the College will be the presentation of seven outstanding Student-Faculty lectures, made possible through the generosity of Charles F. Kettering.

These Student-Faculty lectures, beginning October 3, will bring to the campus distinguished leaders in a variety of fields. First speaker will be Morris Barr, internationally known journalist, columnist and lecturer, an authority on Australia and her relations with Great Britain and the United States, his topic will be "Australia Cannot Be Ignored."

Speaking on November 14 will be Evelyn Eaton, visiting lecturer in creative writing at Sweet Briar College and visiting professor of English at Mary Washington College of the University of Virginia. The author of six major current novels, she will discuss "Writing in the Sputnik Age."

Hazel C. Jackson, nationally known marital consultant and leader of discussions on marriage among college, church and civic groups, will speak on November 21. Her topic will be "Preparation for Marriage."

An internationally known lecturer on world affairs, Russell L. Caldwell, will discuss "Sputniks, Satellites, and Sanity" on January 1. He is professor of history at the University of Southern California and he writes for television and radio.

"Chinese Painting" will be the topic of David Kwok on February 27. Kwok, artist and lecturer, has exhibited paintings throughout America and Great Britain.

William Mandel, who has spent many recent years in Soviet Russia as a writer and publisher, will speak on March 20. His talk is titled "Living with Russia."

Concluding speaker will be Dan T. Moore, former ranking X-2 Counter

Intelligence officer in Cairo and the Middle East. Winner of the platform award for outstanding American lecturer in 1957, he will discuss "Spy Warfare Today."

MARIAN ANDERSON HEADLINES SERIES

Highlights of the fifteenth season of the Ashland College Concert-Lecture series will include a concert by contralto Marian Anderson and a return engagement of the Canadian Players Shakespearian group.

Other appearances in the six-number program will include NBC network Soviet expert Irving R. Levine, the Oberlin Orchestra, violinist Anshel Brusilow, and concert guitarist and lutenist Julian Bream.

Bream will open the college series with a concert in Memorial Chapel on October 28. The concert-lecture program will conclude March 5 when the Canadian Players present "As You Like It."

Marian Anderson will present her concert in McDowell Auditorium on February 4. The negro contralto has been hailed as an artist whose "greatness and warmth have made her a

living legend of the concert stage and a symbol of American democracy throughout the world."

For the members of the Shakespearean troupe from Canada it will be the second visit to the McDowell Auditorium stage. Last year their production of "Othello" was enthusiastically received by a large Concert-Lecture series audience.

Subject of newscaster Levine's address on January 15 will be "American-Soviet Relations in 1959." Levine has been stationed in Moscow as a correspondent for the National Broadcasting Company for several years.

The Oberlin Orchestra, conducted by David R. Robertson, will be making its fourth appearance in the series. The non-professional group has earned a top ranking reputation among groups of its size and type in the United States.

Julian Bream, an English protegee of Segovia, will appear in Ashland during his first American tour.

Anshel Brusilow will present his concert on January 6. A newcomer to the American professional concert stage, he is described as a fast-rising American virtuoso.

Spiritual Meditations

Rev. Dyoll Belote

A BEAUTIFUL TRANSLATION OF THE GOSPEL

"Let us not love in word, neither in tongue, but in deed and in truth." I John 3:18.

IN HIS GREEK CLASS a professor once told his students: "It is not enough that you translate this passage correctly. You must translate it beautifully. It is written in great Greek. It deserves great English."

The world has not yet found a finer translation of love than our Saviour gave it. The Gospel is not only love in action, but it is Love in the most transcendently beautiful action that history has ever recorded. This translation is the life of Jesus.

Notice how beautifully, as also helpfully He dealt with the fallen woman, when the self-righteous old Pharisees would have stoned her. And at the same time how He compelled her accusers to evidence their own sinfulness, as they turned and walked away from the test Jesus put to them.

And then there was Zaccheus, up a tree, but with an honest desire to see the One of whom he had heard so

much. And how graciously the Master bestowed upon the little man the privilege of having His company for a meal. And listen to Him as He importunes the Father to forgive those who were at the very moment subjecting Him to cruel suffering and shame. "Father, forgive them for they know not what they do." Oh, how quickly and completely would these tormentors have changed into worshippers—if they had only understood!

Let us translate our religion into such gracious action that they who are helped by our lives will come back to the simple memory of it again and again, back to gaze at the "footsteps" that we have left upon the sands of time, as one listens with rapture times without end to some great oratorio, without wearying of its glory.

HOW ABOUT YOUR OFFERINGS?

THE EDUCATIONAL DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."



Prayer Meeting Studies by C. Y. Gilmer

AWAKE, O CHURCH

Awake, O Church, from slumber!
The morning dwelleth nigh;
The fields all white for harvest
In fruitful plenty lie.

The Husbandman awaiteth
The precious fruit of earth,
But laborers are loitering
In apathy or mirth.

Revive, O Church, thy labors
In midst of all the years,
With pruning-hook and plow-shares
In place of sword and spears.

Oh, not with might and power
The holy armies gird,
For God's great Church shall triumph
By His own Holy Word.

Arise, O Church victorious!
Lift up thine eyes and see
The glory of Jehovah:
It shineth down on thee.

The nations round about thee
Shall come unto thy light;
For God is thy salvation,
Thy song, thy strength, thy might.

—Selected.

THE CHURCH IS ASLEEP SPIRITUALLY, but God is able to revive her if she will respond to His promises (Eph. 5:21-33). The literal prophecy of Isaiah 43:18-21, pertinent to Israel, can be applied in principle to the Church. If the Church is to be ready for the coming of her Bridegroom she will be revived in His way (Isaiah 62:10-12). There will be a separating of the wheat from the chaff (Matt. 3:12). The scattered sheep will be sought out and gathered (Ezekiel 34:11, 12). God will collect them out of the hands of the false shepherds (John 10:3-5) that He may perfect His Church. For the Church that will be presented to Christ in glory will be one that has been brought to the unity of the faith and of the Spirit (Eph. 4:11-13). It will be a Church united without man's compromising efforts (Eph. 1:10; John 11:52).

The power to revive the Church lies not within the schemes of men (Acts 1:8; Zech. 4:6). The wise Church that is to meet the Lord in the air has a higher quality than is found on earth today (1 John 3:3). It will be a restored Church that will elope with her Lover Bridegroom (Acts 3:20, 21). The One Who is the Author will also be the Finisher (Matt. 16:18).

Joel had a vision of the great army of the triumphant Church of God (Joel 2:1, 2). The Holy Spirit shall empower this great people with life and action (v. 3). The God defying forces of opposition will be no match for this miraculous army (vs. 4, 5). The opposition will be no match for their unified order (vs. 6-8). The earth and the heavens shall act strangely (vs. 10, 11). "Rivers in the desert" means a mighty outpouring of God's Spirit (v. 23). Joel's prophecy that was partially fulfilled at Pentecost (Acts 2:16-21) will be filled in full upon the restoration of the Apostolic Church (Joel 22:28-31). It is ours to pray for the outpouring of God's Holy Spirit (Zech. 10:1). It is a time for contrition and a restoration to the Church's first love (Joel 2:12-17). We are to ask for the latter rain (Job 29:23). In Matt. 25:1-13 the virgins all slumbered and slept while the bridegroom tarried. When the mid-night cry was made there was an awakening out of slumber and a trimming of the lamps which speaks of a revival.

"Revive Thy work, O Lord! And manifest Thy power;
O come upon Thy church, and give A penitential show'r!"

Lesson

Comments

by

William H. Anderson



Lesson for October 26, 1958

VICTORY IN TEMPTATION

Lesson: Matthew 4:1-11

"Yield not to temptation,
For yielding is sin."

SO THE SONG writer says. But everyone knows that is easier said than done! What is the secret of victory over temptation?

"Ask the Savior to help you,
Comfort, strengthen, and keep you;
He is willing to aid you,
He will carry you through."

Jesus Christ is able to do this for us because "Himself hath suffered being tempted," and thus "He is able to succour them that are tempted" (Heb. 2:18).

Often a time of testing follows a time of blessing and joy. At our Lord's baptism, the heavens were opened and all glory came down upon Him. The Spirit descended upon Him, and the Father pronounced His approbation upon His Son. But now we read He was "to be tempted of the devil."

It is well to remember that temptation comes from Satan. James says, "God cannot be tempted with evil, neither tempteth He any man." God permits temptation and testing to come to His children that they may grow strong in the Christian faith, but its origin is with the Evil One.

In His temptation Jesus identified Himself with mankind. The book of Hebrews reveals Christ as our Great High Priest. The writer of this epistle makes the following statements about Christ and His identification with us:

1. "It behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest" (2:17).
2. "In that He Himself hath suffered being tempted, He is able to succour them that are tempted." (2:18).
3. He "was in all points tempted like as we are, yet without sin" (4:15).
4. "Though He were a Son, yet learned He obedience by the things which He suffered" (5:8).

Thus, Christ was tempted! He hungered! He suffered! He tasted death! **All for us!**

In His temptation Jesus set an example for us. He did not try to fight Satan in His own strength. At every point of temptation He replied, "It is written." He used the Sword of the Word of God!

Do not try to fight the battle by yourself. You are no match for the Devil! Use the weapon God has given—the power of His mighty Word!

In His temptation Jesus taught us an important lesson. Man is so prone to live only for this life. He has a tendency to care only for the **body**. But the **soul** is of far greater value than the **body**, for it is immortal!

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." If time and care are spent on the **body**, should not greater attention be given the **soul**?

What were the temptations that faced Jesus, and that face us?

1. "Command that these stones be made bread." The temptation to use the provisions of God to satisfy one's own, selfish purposes.
2. "Cast thyself down" from the pinnacle of the temple. The temptation to yield to the god of popularity and worldly acclaim.
"Jesus was not fooled. He was no divine trickster, no sensationalist. He knew well that the multitudes do not thus find God. Many failed to find Him even when Jesus rose from the dead—which was something far more spectacular than merely jumping off a pinnacle." (Frank S. Mead)
3. "If thou wilt fall down and worship me." The temptation to compromise with the world at the price of your soul.

Temptations continue to face us day after day. Just when we feel one temptation has been overcome, Satan will send another. But how we ought to rejoice in the victory God gives over every testing and every temptation, so that we may be able to say with Paul: "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church

by Jim Rowsey

HINTS ON HOSPITALITY—II

BRETHREN CHURCHES IN THE PAST HAVE BEEN NOTED FOR THEIR FRIENDLINESS. This is a quality which we should strive to maintain. Hospitality does not depend upon the size, condition, or location of the church but merely on the willingness of the people to welcome others. Here are some more hints on hospitality.

6. Make an effort to know and **DO SOMETHING ABOUT IMPORTANT DATES AND ANNIVERSARIES** in the lives of individual persons who attend. Birthdays can always be noted with friendly interest, wedding anniversaries—especially as the years mount up—are gracious occasions to celebrate. Of course, in large churches, persons may have to be considered in groups much of the time—the birthday group, the wedding anniversary group, and others.

7. **A SPONSOR FOR EVERY NEW MEMBER** for a period of six weeks or more to extend special courtesies.

8. **REGULARITY OF ATTENDANCE** can be noted and can become the occasion for special notice. Families with a good record of attendance—all members—for a month or a quarter can be singled out for special mention. The same can be true of individuals.

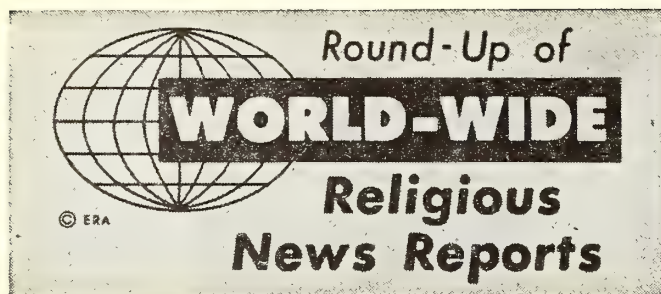
9. **THE PEOPLE THEMSELVES CAN BE ENCOURAGED TO SHOW FRIENDLINESS** and hospitality one to another. That can be made effective especially in informal ways.

10. **NEW MEMBERS OF THE SUNDAY SCHOOL** certainly should have a special welcome. Their presence should be publicly noted under friendly circumstances and they should be personally greeted in their capacity as new members.

11. The hospitality committee will continually be alert to **DISCOVER IMPORTANT HAPPENINGS TO PERSONS** who attend in order to extend congratulations and good wishes. Grandparents of new babies should come in for notice as well as parents—and certainly little brothers and sisters should be included in the congratulations.

These are just a few hints on hospitality. I am sure that you will think of many more ways of making your Sunday school a friendly one. Remember, a measure of the genuineness of a Sunday school's religion is the quality of its hospitality.—Adapted.

**Read your
Brethren Evangelist
every week.**



541 INCOMING WEST POINT CADETS GIVEN PERSONAL BIBLES BY ATS

As has been done for the past 89 years, on Sunday, September 14, representatives of the American Tract Society presented specially-bound Bibles to 541 fourth-class cadets at West Point, the United States Military Academy. For the sixth consecutive year Dr. Frank E. Gaebel- ein, headmaster of The Stony Brook School and president of ATS, preached the sermon in the Academy Chapel. More than 5,000 Bibles have been presented to future U. S. Army Officers entering West Point in the past 11 years by ATS.

One observer who has been present at the distribution ceremony for many years reported that, "It is a revelation to witness how many of the cadets regard God's Word and agree to read it." After the special service this year, Mr. Henry G. Perry, ATS executive secretary, commented: "This year, when the cadets marched into the Chapel to attend the service, many were carrying the Bibles we had presented to them on previous occasions. This was especially noticeable." Mr. Perry also reports that "many" cadets write to him following the yearly presentation, expressing gratitude for the gift and the comfort and guidance they find in it.

Dr. Gaebel- ein's message this year was, "The Word of Life." Taking his text from a passage in the fourth chapter of the Epistle to the Hebrews, Dr. Gaebel- ein discussed the Bible as The Word of Life, what it is and man's need of it. Urging the cadets to appropriate the blessings of the Word of Life, he declared: "Your Bible is The Word of Life. It is the rule and standard for daily living, for justice between man and man, nation and nation. But above all it is the inspired witness, always available, always at your side, always inviting you to the abundant life in Christ—not tomorrow, but today, here and now. May your (gift) Bible be for every one of you what God meant it to be, living and powerful through your own trust in Jesus Christ."

METHODIST CHURCH WILL SPONSOR "TALK BACK" TELEVISION SERIES

Thirteen subjects that Methodist ministers think concern most Americans will be dramatized and discussed in the new 13-program "Talk Back" television series, to be launched on 75 television stations across the country, beginning in October or shortly thereafter. The subjects are pressures of modern living, guilt, knowing God's will, life's good and bad breaks, prayer, Christian principles in business, suffering, civic responsibility, anxieties and fears, life's meaning, belonging and acceptance, insecurity and rearing children. The series has

been produced by the Methodist Television Radio and Film Commission. It is a contribution of the Methodist Television Ministry to Protestant television programing through the National Council of Churches.

In each 30-minute program, one of the subjects will be presented in a 12-minute filmed drama. This will be followed by a live discussion of the subject by local Christian leaders, who will try to relate the Christian faith to the problems or questions presented in the drama. The "talking back" will come when people in the viewing area express their opinions on how Christian principles offer guidance in solving the problems. This will be done in church meetings, community discussion groups and small neighborhood discussion groups. Leaders of such groups in the 75 viewing areas have already been trained.

The series will be broadcast by other television stations when additional community leaders have been trained to produce the live studio discussion portions of the programs and promote and organize viewing and discussion groups. Television stations will broadcast the series as a public service. Local churches of various denominations are cooperating in presenting and promoting the programs. Subjects for the programs were chosen through a questionnaire which was answered by more than 9,000 of the approximately 27,000 Methodist ministers in the United States.

NEW YORK CITY EVANGELIST SAYS MARINE TACTICS MAKE CONVERTS

In New York City, a 26-year-old former sharecropper has organized what is called the Centurion Cadet Corp to make converts out of hoodlums—and it is promising real success. Ben Moring, almost single-handed, has built a program of rigorous military discipline, right out of the Marine Corps manual, that injects Christian concepts and standards into street kids. There's close-order drill, calisthenics, tactics, obstacle courses, a form of hand-to-hand fighting with dummy weapons—and, of course, worship and Bible Study.

Moring's background is just as tough as any of the kids he gathers up. It is toughness, directed toward Christian living, that appeals to the street kids. "Being Christian is the toughest thing in the world," he tells them. "What is tougher than loving your enemy? If you are only a punk, you cannot do it."

It has taken Moring a long time to win support from churches for his unusual program. But now, this year his work is being sponsored by the Protestant Council in New York.

OTHER LATE NEWS ITEMS

NEW YORK—The world's population will be doubled by the year 2000 if the current rate of increase continues until the end of the century, the United Nations Educational Scientific and Cultural Organization says. There are now 2,737,000,000 human beings on earth. A United Nations survey indicates that this total is increasing at the rate of 5,400 individuals an hour or 47,000,000 a year. In addition to the higher birth rate, longevity is adding to the population growth. People all over the world are living longer. The conquest of disease and epidemics has extended the average life span.

ALBUQUERQUE, New Mexico—Plans are under way here to build a 350-foot statue of Christ atop an Albuquerque mountain to symbolize "a new and vast spiritual awakening in the Southwest." Officials of Christ of the Southwest Foundation, a non-profit civic group sponsoring the project, announced a drive to raise an estimated \$50,000 for pre-construction costs. The proposed site, on the 9,700-foot South Sandia Peak, overlooks the Rio Grande River valley for 70 miles in all directions. It is particularly appropriate, foundation officials said, "because Spanish missionaries first visited and brought Christian teachings to Albuquerque Indians in the early 1540's, making the area the very cradle of Christianity in the United States."

NEW ZEALAND—For some missionary groups 1958 is proving to be a particularly difficult year. The New Zealand government, for instance, has placed stringent restrictions on the sending of money out of the country. One result: missionary societies are not permitted to remit to their fields more money than was sent during 1956, a comparatively "light year." The problem is further increased because of the expansion of personnel in the past two years. One Australian leader reports that, in some large societies, gifts received do not provide more than a portion of the support of missionaries working in Australia. (Of the 35,000 missionaries in the world today, 24,000 or 70 per cent, are Americans; 6,500 are British. American Christians are not only supporting workers from their own country, but also assisting, wholly or in part, many from other lands, including Australia.)

THE BRETHREN CHURCH

will observe

PEACE SUNDAY

November 9, 1958

NEXT WEEK'S EVANGELIST will contain some special materials useful for the observance of Peace Sunday on November 9th. Pastors, Sunday School Teachers, and Youth Workers are urged to avail themselves of these special materials, using them in teaching and sermonizing, for this special observance.

BRETHREN

ROAD

SIGN

"COUNT-UP"

Ordered:

53

Needed:

147



FIRST BRETHREN
CHURCH
2 Blocks
619 Park Street



SIGN UP FOR A SIGN! These churches have already:

Brighton Chapel, Indiana
Elkhart, Indiana
Brush Valley, Pennsylvania
Tucson, Arizona
Dutchtown, Indiana
Johnstown III, Pennsylvania
New Lebanon, Ohio
Mt. Olivet, Delaware
Canton, Ohio
North Georgetown, Ohio
Vinco, Pennsylvania
Teegarden, Indiana
Hagerstown, Maryland
Bryan, Ohio
Masontown, Pennsylvania

Percy Buck tells of a mining town in Bolivia where a small church was constructed from the odds and ends of crating boxes shipped in by several large firms. The pulpit desk was made of a packing crate that remained unpainted. As the minister stepped up to preach the first sermon, he noted the words, stenciled on the boards of the stand, "Exposivos Peligrosos"—"Dangerous Explosives." So it is! There is enough explosive potential in the Word of God that, if preached in clarion certainty, it would blast away all that divides, hurts, and grieves.

Roy O. McClain, THIS WAY, PLEASE
(The Fleming H. Revell Company).

Support Ashland College and Seminary
with your liberal giving this month.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC of the WEEK

**MISS
SUE
MILLER**



THE NATIONAL SISTERHOOD OF MARY AND MARTHA has elected Miss Sue Miller, a Junior at Ashland College from the Goshen, Indiana, Brethren Church, as its president for the coming year. Congratulations are to be offered Sue because this is the second straight year she has been elected to this position.

In addition to presiding over the business sessions at National Youth Conference in August and directing the entire Sisterhood program, Sue's duties also include being a member of the National Youth Board and writing a column in each issue of the **Brethren Youth Magazine**. All this she will do in her free time after she has prepared her college lessons, followed her many musical interests, and completed her daily secretarial work for Dean Delbert Flora, Dean of the Seminary. You're busy, Sue, but keep up the good work. It's a credit to Sisterhood and your Lord.

PEACE SUNDAY—NOVEMBER 9

THE SECOND SUNDAY IN NOVEMBER will again this year be designated as PEACE SUNDAY in the Brethren Church. Pastors are encouraged to bring sermons on the subject and Brethren Youth Crusader Groups are asked to gear discussions or panels to the special day's emphasis.

Remember, NOVEMBER 9th is PEACE SUNDAY!

MORE COMING EVENTS

October 19—NORTHERN INDIANA—Bryan, Ohio
 October 25—JR. N. E. OHIO—Garber Memorial
 HOMECOMING—Ashland College
 November 1—PENNSYLVANIA—Johnstown II
 November 15—ALL-INDIANA FEETSBALL GAME—
 N. Manchester
 November 22—SOUTHEASTERN—Washington, D. C.

B. Y. AMBASSADORS

You've heard many times what we of Brethren Youth think about the work our "Ambassadors to California" did last summer. Facts of travel, attendance, and services have been printed and perhaps appeared "glowing." So, we've ask for the opinions of others about the work of this summer team in their churches.

These pastors are commenting upon the services or programs held in their churches during the summer of 1958 by the Brethren Youth Ambassadors (Byron Hildreth, Gene Hollinger, Larry Mullins)

"The overall presentation, representing much of our denominational interest, was informative, provocative, and inspirational."

Rev. John Byler (New Lebanon, Ohio)

"They presented the various truths in a definite way—no time wasted—very clear and concise, yet interesting. Many comments about how they did this."

Rev. A. H. Tinkel (Oakville, Indiana)

"The Ambassadors made the best presentation of our Brethren work I have ever heard. They gave a very complete presentation and our people were very well pleased with their program."

Rev. Floyd Sibert (Burlington, Indiana)

"I was very well pleased with the service the three Ambassadors held here. It was well planned, interesting, and instructive. The team worked together very well."

Rev. Steadman Aldis (Fort Scott, Kansas)

"The boys and their program was of the highest type. The boys were deeply spiritual and earnest in their presentation. The program was instructive and true to the teaching and beliefs of the Brethren Church. The presentation was very unique, understandable and attractive. The program should be presented in every Brethren Church."

Rev. C. A. Stewart (Flora, Indiana)

The AMBASSADORS are just another part of our program in which Brethren Youth serves the entire Brethren Church. Thanks for your support of this phase of our work.

COVENANTS FOR SALE

NO, BRETHREN YOUTH IS NOT SELLING AWAY THE PROMISES OF HER COVENANT CHEAP, but there is something new this year for a more effective use of the BRETHREN YOUTH COVENANT. You will notice that GOAL 12 states that the COVENANT is to be read by the group at each meeting. To facilitate this procedure Brethren Youth has prepared large banners with the COVENANT printed on them to be hung in each B. Y. C. meeting room.

Each B. Y. C. should have one COVENANT BANNER. They are available for 25c from the Brethren Youth Ashland College. It is necessary for your group to place an order now if you hope to meet GOAL 12 and become an honor society next year.

The Women's Corner

by Helen Jordan

AUTUMN LEAVES

by Dorothy C. Haskins

WITH THE FIRST NIP of cold in the air, the leaves lose their greenness and begin to fall. Some dry up and blow away . . . Others turn into flaming red or golden yellow, falling in a blaze of glory, making beauty for every passer by.

So it is with us, to whom the autumns of life come. We all face the cold nip of disappointment, the tragedy of unfulfilled hope. Some of us take the disappointment bitterly; our leaves dry, crackle and fall off. For others, faith makes the autumn a time of cheerful acceptance of blazing glory. The trees are what they are: pine, maple, oak; they have no choice. God destined some to lose their leaves in a dull gray; for others, He destined the last burst of color.

But to you and me, He has given a choice. How will you color the autumn of your life?

Laura came from a devout Christian family. Her parents belong to a church of one of the smaller, strict denominations. She married outside her own circle, not sensing that a man could be completely selfish and egotistical. When her little Sharon was six, her husband left her. The grief and disappointment seemed too much to bear. Friends blamed her for marrying outside her own denomination. She had not been trained to earn a living. She had to become a practical nurse in order to support herself and Sharon.

At night, when she went to bed, she used to weep. Lines crept around her eyes. One night as she lay in bed, sobbing, into her mind flashed a verse she must have memorized or heard as a child. Over and over went the refrain, " . . . Rachel weeping for her children refused to be comforted . . . "

Gradually Laura realized that it was the Lord trying to talk to her. She got up and searched through her Bible for the verse, finding it in Jeremiah 31:15. Her eyes dropped to the next verse, which read, "Thus saith the Lord; Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded."

Laura straightened her shoulders, and said, "Amen." She wept no more. She devoted herself to making a full life for herself and her daughter. What if she had made a tragic marriage? She had the future to face.

The time came when Sharon was grown. She fell in love with and became engaged to a young man who went off to Korea, where he was killed. She grieved quietly for a few days, then she made an effort to brighten up. Her mother said, "I'm glad you feel better."

"I don't feel better," Sharon replied, "but I'm going to act as if I did, like you always have. I am trying to remember the verse, 'Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so

easily beset us, and let us run with patience the race that is set before us." (Hebrews 12:1).

Laura folded her daughter in her arms, thankful that she had set the right example, of living so that one might be a help to others. Her work had been rewarded. She had seen that attitudes are not taught but caught. (Copr. ERA, 1957)

Stewardship Thoughts

by John T. Byler

ONE LITTLE LETTER

WHAT A DIFFERENCE one little letter makes! Owe!—or Own! Owing!—or Owing!

How often we Christians are guilty of forgetting that our possessions are ours only because of God's generosity. None of us would dispute God's ability to take away a man's home, his business, his family, or even his own life. And yet, most of us continue to live and act as if all that we have and all that we are, are ours through our own personal efforts—without the slightest "assist" from others, or from God, Himself.

Matthew 10:8 says: "Freely ye have received, freely give." God's blessings have come to all of us in abundance—and according to this passage from God's Word, we are expected to give some thought to the privilege of giving back what God has permitted us to use and enjoy.

What possessions do we often call ours that can just as truthfully be called God's? Or perhaps, much better—what possessions do we call ours that could not be called God's? Let's think of a few of the more important ones.

How about our home? We earned it. We paid for it. We pay maintenance costs and taxes on it. And yet—had God not given strength and health to earn the money, it could not have been ours. And even now, with our title safely tucked away in a strong-box, a single flood, a storm, or a fire could take it from us once again. The insurance companies call such disasters, an "act of God." And they might well be. Do you really own your home?—or do you owe it?

How about our family? Are those lovely children ours—or did God simply allow us to have those children that we might enjoy them as we train them for His glory? If God gave them to us for our use and pleasure—don't we owe them to Him. Isn't it right that we should love and train them with the express purpose of making them ready to meet Him some day? Surely we owe them to Him!

Again—we are sometimes guilty of thinking of the Gospel as one of our own individual possessions. And it is true that God gave the Gospel—and His Son, Jesus Christ for us. And, more than that, He freely gave these Gifts. But He did it with the understanding that we, in return, would give the knowledge of the Gospel and of the saving power of His Son to others, in the same free fashion. What a shame it is that some who call themselves followers of Christ, feel that they can hoard the Gospel and have no part in making it known to others!

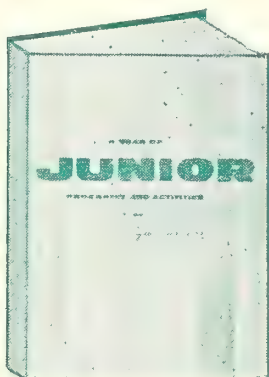
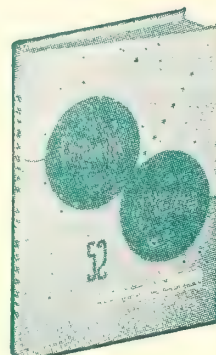
What a difference one little letter makes! Are you owning—or owing?

Worship Books for Primaries and Juniors

PRIMARIES AT WORSHIP

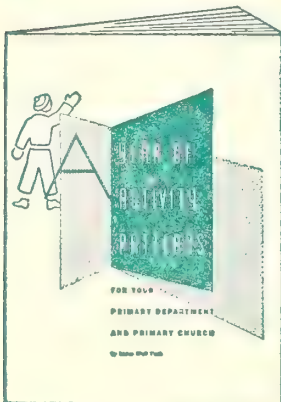
Primary leaders will enjoy using these 52 assembly programs which have been prepared and actually used in Primary worship services. Every program emphasizes a Bible truth and is presented by correlating songs and Scriptures, by visual-aid methods such as chalk talks, flannelgraph lessons, object lessons, and finger puppets. Two complete shadow puppet shows—Christmas and Easter—are also included. Some program titles are: Following Jesus, God Forgives Us, All Things Possible, Prayer Is the Key, God's Beautiful Colors, etc. Ideal for Sunday school, Primary church, and V. B. S., as well as weekday and Sunday evening classes.

Order 3100 \$2.00



A YEAR OF JUNIOR PROGRAMS AND ACTIVITIES

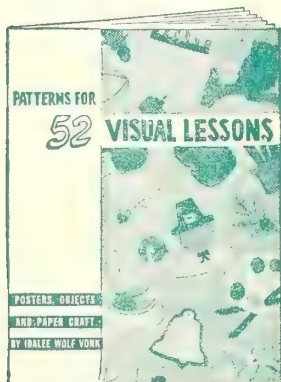
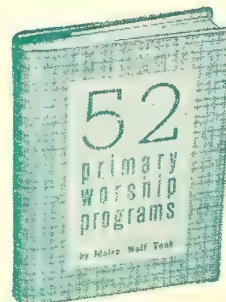
52 pupil-participation programs plus handwork, quizzes, playlets and stories sure to make a hit with this effervescent group. Programs are keyed for the month in which they will be presented. For example, some September program titles are: School Days Program, Campfire Program. For December: A Great Feast, Let's Make Christmas Gifts, Christmas Carols, Jesus Is Born, and Let's Look at Ourselves. 8½ x 11 inches, perforated so program material may be easily distributed. Suggested illustrations for posters and other publicity aids are included. Order 3371 . . \$2.95



52 PRIMARY WORSHIP PROGRAMS

Each program includes an object lesson, a Bible story and a present-day story. Different theme each month, with missionary studies to be used on fifth-Sundays. Beautifully written calls to worship and offertory prayers. Excellent for weekday or Sunday-night course, or for V. B. S. 2871 . . . \$2.95

A YEAR OF ACTIVITY PATTERNS provides handwork correlated with above lessons for those who may have a longer session. 2142 . . \$1.25



GROWING IN STATURE

52 Junior worship programs, each with object lesson and story. Lesson themes are based on Luke 2: 52, with each program developing one character quality in which boys and girls should "grow" each day. Numerous playlets and poems, plus four special-day programs. Order 2913 . . . \$2.50

PATTERNS FOR 52 VISUAL LESSONS contains correlated handwork mentioned in above text. 2143 . . . \$1.25



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The Brethren EVANGELIST

Official Organ of The Brethren Church



*The Answer to the World's
Peace Problems*

is

Christ, the

Prince

of Peace



Peace Sunday - November 9, 1958

Vol. LXXX

October 25, 1958

No. 42

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

The Brethren Church will observe

PEACE SUNDAY

on November 9, 1958

Items of General Interest

HAGERSTOWN, MARYLAND. Three new members were received into the Church on October 5th.

LINWOOD, MARYLAND. Mrs. Delsia Shanholtz, mother of Pastor Bruce C. Shanholtz, passed away the evening of October 13th. We pray God's blessing and comfort upon the bereaved, in the assurance of life everlasting in Christ Jesus.

Brother Shanholtz writes: "October 5th was a glorious day in the Linwood Church. Three new members were received into the fellowship of the Church after the morning worship. Two by baptism and one by letter of transfer. These were the heads of families, with five children. There were also three reconsecrations. Our Communion was observed Sunday evening with 65 present."

ST. JAMES, MARYLAND. Otho B. Lowery, father of our Krypton, Kentucky, missionary, Miss Margaret E. Lowery, passed away on October 3rd, a few days short of being 90 years of age. He was a member of the St. James Church for 34 years. We express our prayers of comfort and assurance in Christ Jesus of everlasting life to those who sorrow at his passing. Services were conducted by Brother D. C. White and Pastor Freeman. Ankrum.

(Continued on Page 17)

COMING EVENTS

MAURERTOWN, VIRGINIA. Revival Services—Oct. 20-Nov. 2—Rev. Robert L. Hoffman, Evangelist-Pastor.

VINCO, PENNA. Seventy-Fifth Anniversary of founding of the Vinco Church—Nov. 16th—Rev. W. Benshoff, Former Pastor, Speaker; Rev. W. B. Bra Pastor.

CALVARY, NEW JERSEY. Annual Homecoming Oct. 26th—Morning and afternoon services. Dinner served at Noon. Rev. Clayton Berkshire, Speaker; Rev. W. L. Thomas, Pastor.

LOREE, INDIANA. Homecoming and Rally Day—Oct. 26th—Services, 9:30, 10:30, and 1:30, with Fellowship Dinner at Noon. Rev. Horace Huse, Pastor.

MEXICO, INDIANA. Homecoming—Nov. 2nd—Rev. Floyd Sibert will begin full time pastorate on this date. Basket Dinner at Noon. Mrs. Joseph Berkheiser, Church Sec'y.

FLORA, INDIANA. Evangelistic Services—Nov. 23—Rev. Herbert Gilmer, Evangelist; Rev. C. A. Stewart, Pastor.

STOCKTON, CALIFORNIA. Homecoming—Oct. 26th—Rev. Alvin H. Grumbling, Pastor.

(Continued on Page 11)

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The Editor's Pulpit

Peace Sunday, November 9th

BY ACTION OF THE 1958 General Conference, Sunday November 9th, has been set apart in the Brethren Church as "Peace Sunday." The Peace Committee in bringing the recommendation to the Conference, noted that the activities of the various agencies of the Church during the past year have helped to "bring our peace position to the attention of our constituency." Note was also made in the report of the Committee, commending the President of the United States, the Secretary of State, and other responsible government officials for "having successfully averted our involvement in war during the past year, and earnestly praying the continuance of their efforts in the cause of peace."

The Peace Committee in recommending the forthcoming observance, had the following to say, "Notwithstanding the fact that there is no immediate threat of war, we as a Church desire to register again our opposition to war and carnal conflict." Further, "Therefore, be it resolved that we hereby reaffirm our historic stand of opposition to physical violence."

The date of the report was August 21, 1958. Two months have passed—two months filled with anxiety and concern, and the veiled announcement by government officials that the United States would be willing to risk war to defend its place in the world. One cannot deny our actual participation in the "little wars" which are spasmodically in activity on the fringe areas at the borderlines of the world's great arenas of influence.

Therefore, it is important and expedient that we reacquaint ourselves with the fact that there is a way of peace and non-violence. Christ taught it in the scriptures, and our Church historically, has stood on the principles which Christ taught.

No one can conceive the awfulness of war in this age of atomic weapons. We see with rising apprehension the reports of the testing of newer, more brutal types of weapons, and pray God

that they shall never be used in actual combat. Yet the world is sitting on a powder keg, today, waiting only a spark on a short fuse to set it off. No one can deny this.

However, in the midst of our all-out effort to bark the loudest, praying we shall never have to bite, there is a control and a power for peace, which, up to this time, has averted World War III, and if properly supported, can continue to do so. It is our conviction that God, in His mercy, is staying the hands of the war gods in response to the prayers of the Christians, seeking further to give us opportunity to witness for Him, and teaching men how to love Him and to live together in peace and liberty. It sounds like a pretty big order, but God is able to sustain a people dedicated to His way.

With this in mind, then, let us make full use of this special observance. Prayers for peace on this day should be made in our Sunday School Classes. Special periods of prayer should be held during the worship services. All Brethren should be encouraged to observe the day in their homes as one of prayer for peace, and a rededication of self to Christian principles in daily living. Pastors should build their sermons around the theme and the premise that God's way of peace is the right way. God has promised to hear the prayers of His children when presented from humble and contrite hearts.

It would be well on this special day to ask ourselves the question, "Peace, what for?" Let it not be said of us that we desire peace that we might go on our own selfish ways, seeking to forward plans not in harmony with God's will. Rather let it be said of us that we desire peace so that we might be about our Father's business—Christian witnessing in a world of spiritual darkness. May this special observance be not only a day in which we pray and work for peace, but a day in which we reaffirm our purpose, "Going into all the world with the Gospel." W. S. B.

OUR PEACE POSITION:

What DOES the Bible Say?

Rev. Phil Lersch

DURING A CASUAL DISCUSSION of the subject at General Conference this past year, someone rather strongly suggested, "Let's take a good look into this peace issue. I don't care one bit what someone thought 200 years ago. What does the Bible say, and is it pertinent and practical today?"

Consequently, any mention of the historical position of the Brethren Church in the area of peace and non-violence is going out the window right now in this discussion, although I still feel there is strength and much to be learned from our denominational forefathers who have opposed violence and conflicts because of religious convictions.

As the man said, we'll turn to the Bible—not something that was written 200 years ago but 2,000 years ago. There are reasons why many writers hesitate to quote much scripture in a short article, and that is that most people skip over the passages quoted and primarily read only what the author has to say—apparently assuming that they know what the Bible says already. There is that risk here, but the Scripture passages are being given in full to invite your further thinking upon them and perhaps discussion

in prayer meeting, from the pulpit, at the Laymen's or W. M. S. meetings, or at the Brethren Youth Crusaders. In other words, use these verses as the outline of discussions in your own family and church. Find out what the Bible does say about Love as opposed to War.

The Roots of War

"Whence come wars and whence come fighting among you? Come they not hence, even of your pleasures that war in your members? Ye lust and have not: ye kill, and covet, and cannot obtain: ye fight and war; ye have not because ye ask not." (James 4:1, 2)

"The works of the flesh are manifest, which are these . . . enmities, strife, jealousies, wraths, factions, divisions . . . of the which I forewarn you . . . that they which practise such thing shall not inherit the kingdom of God. But the fruit of the Spirit is . . . peace." (Gal. 5:19-23.)

The Way of Peace

"Glory to God in the highest, and on earth peace among men of good-will." (Luke 2:14).

"Peace I leave with you; my peace I give unto you: not as the world giveth give I unto you. (John 14:27).

"Blessed are the peace makers: for they shall be called sons of God." (Matt. 5:9).

"The fruit of righteousness is sown in peace to them that make peace." (James 3:18).

"How beautiful are the feet of them that preach the gospel of peace." (Rom. 10:15).

"I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love; giving diligence to keep the unity of the spirit in the bond of peace." (Eph. 4:1-3).

"Finally, brethren . . . be perfected; be comforted; be of the same mind; live in peace: and the God of love and peace shall be with you." (II Cor. 13:11).

The Commandment of Love

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself." (Matt. 22:37-40).

"Love your enemies, and pray for them that persecute you; that ye may be sons of your Father which is in heaven." (Matt. 5:44ff).

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples." (John 13:34f).

"If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen." (I John 4:20).

"Love suffereth long, and is kind; love . . . seeketh not its own, is not provoked, taketh not account of evil; . . . beareth all things, believeth all things, hopeth all things, endureth all things, love never faileth." (I Cor. 13).

The Duty of Forgiveness

"Jesus said, Father forgive them; for they know not what they do." (Luke 23:34).

"Let all bitterness, and wrath, and anger, and clamour, and railing, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving each other, even as God also in Christ forgave you." (Eph. 4:31f).

Christ's Way of Meeting Evil

"Christ also suffered for you, leaving you an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth:

who, when he was reviled, reviled not again; when he suffered threatened not; but committed himself to him that judgeth righteously." (I Peter 2:21ff).

We are also told in the scriptures (Phil. 2) to have the mind of Christ in many areas of life. In seeking to discover Christ's mind in the matter of War and Peace, consider this poem by D. Vaniman written in 1900. Is it pertinent today?

"Christ says, 'Love your enemies.' War says, 'Hate them.'

Christ says, 'Do them good.' War says, 'Do them harm. Crowd them to the wall. Utterly destroy them if they don't submit.'

Christ says, 'Pray for them.' War says, 'Slay them.'

Christ says, 'Bless them.' War says, 'Curse them.'

Paul says, 'Overcome evil with good.' War says, 'Render evil for evil, and more of it.'

Paul says, 'If thine enemy hunger, feed him.' War says, 'Starve him. Cut off his supplies.'"

Should We Do Anything?

Some would say that it is fruitless and impossible to talk about peace because we're too deep in war. We could never win enough to our side to make a thrust for Christ and His Love as opposed to violence. But is this the point? Do we stop preaching and witnessing because the world is yet in sin? Or because we hope to convert all men? NO, because the Bible teaches some will not heed the Word and be saved. Yet we will continue to labor until the Lord comes because thus we have been commanded.

We shouldn't be willing to work for PEACE and believe in non-violence only if we think we can win enough to this idea so that wars will stop. Rather, we should work for peace because it is the teaching of Christ and believe that it would work if enough people would take it up. Christ has set the challenge before us and the reasons for loving, not killing, others.

Conclusion

"If those who know why and how neglect to act, those who do not know will act and the world will continue to flounder."—Alfred Korzybski.

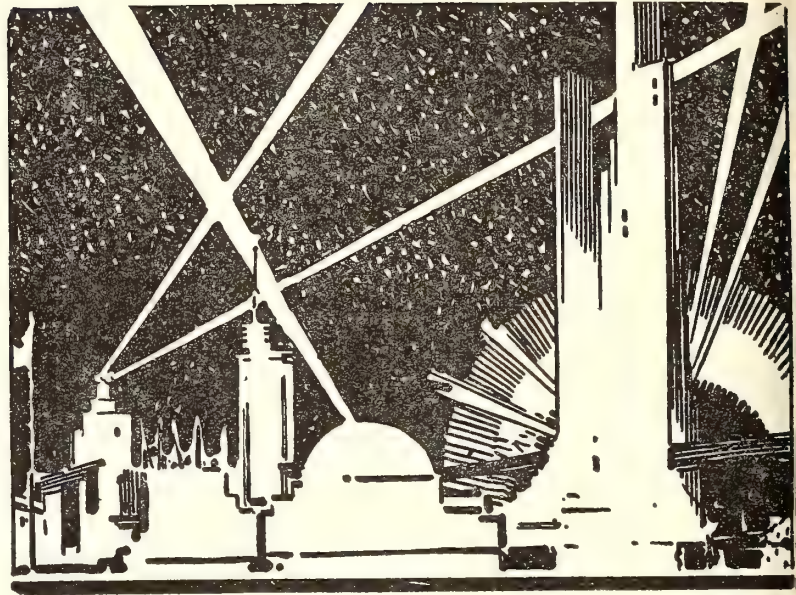
JESUS

and the

RICH,

YOUNG

NATION



THE LEADERS of a rich young nation came to the Master and asked, "What good deeds must we do to live securely in this wicked world?"

The master replied, "If you would see your nation prosper, teach its citizens to keep the commandments of God."

"Which commandments?" they asked.

"Do not kill. Be faithful to family and friends. Do not steal. Do not spread falsehoods. Honor your ancestors. Love your neighbors."

"These are the accomplishments of which we are proud," said the leaders of the rich young nation. "We do not kill, for we have laws against murder. Of course, there are necessary casualties inflicted in wartime. But we only fight in self defense . . ."

"Were you defending yourself when you dropped the bombs on Hiroshima and Nagasaki?"

"From our point of view, yes. We were eager to end the war and the killing. We extol faithfulness, especially to the nation. We are proud of our capacity to produce what we need so that we need not steal . . ."

"How about your occupation of defeated nations?"

"Even there we made progress, for we put in far more than we took out. Indeed many of our citizens fear lest we give away too much. We try to be honest and truthful, at least in sharing the facts that our security regulations will permit. We have our courts for fair dealings with each

other, but sometimes in our hurry to root out communism we resort to trial by investigation and we lose track of who is bearing false witness. When it comes to honoring our ancestors, we are proud of our past, and our patriotic organizations help us remember our national holidays. As to loving our neighbors, look what we did through the Marshall plan, look what we still have to put up with in the United Nations. Our record is not perfect but it is far better than the rest of the world. What do we lack?"

When the Master looked at the rich young nation he saw that it had great possibilities for good. So he said to its leaders: "Find ways of distributing your surpluses to those who are in most need. Share your abundance of resources, your mechanical developments, your skills and talents with the most backward peoples, forgo your own security as you seek the health and prosperity of the dispossessed, remembering to feed even your enemies and working for the peace as well as your own. Read again my commandments, my 'impractical counsels of perfection' as you call them, and come, follow me."

But when the leaders of the rich young nation heard what the Master required, they went away sorrowful. For they had military bases in many parts of the world, they were trying to edge ahead in the arms race, they were eager to maintain their high standard of living, they were no mood yet to risk any aid or comfort to the enemies—and they had great possessions.

Ken Morris.

NO MAN CAN SERVE TWO MASTERS

TODAY, the cross of Christ stands in the shadow of the cross of hydrogen, calling us back to the meaning of Calvary.

Two crosses: one standing for redemptive love and forgiveness, for the acceptance of suffering, for hope, for life; the other for hatred and massive retaliation, for the infliction of suffering, for fear, for death. One proclaims that evil is overcome with good; the other that evil can only be met with evil.

Men cannot serve both Christ and the bomb. He must choose which is to be his master. Let us choose the cross of Christ. Let us cease deluding ourselves; peace cannot be built from fear. Men do not gather grapes from thorns. Let us be done with these fearful weapons, regardless of what others do. Whether the bomb is a tool to deter or to destroy, it is not the sign by which men conquer. "Not by might, nor by power, but by my spirit, saith the Lord."

taken from **Love Never Fails.**

Spiritual Meditations

Rev. Dyoll Belote

LEST WE FORGET

"Then beware lest thou forget the Lord, which brought thee forth out of the land of Egypt, from the house of bondage." Deuteronomy 6:12.

A GAIN AND AGAIN Moses was compelled to repeat the story of God's protecting care and His wondrous love for His chosen people, but that "chosen people" were prone to forget. With each new danger that threatened they murmured against Moses, and then he would be compelled to repeat the story of God's care and concern for His chosen ones. God was trying to train His people, and to guide them in the way He wished them to go. **BUT THEY WOULD FORGET.** How callous and hardened their hearts must have been as they lived in the daily reminders of that care and guidance.

But we pause to ask ourselves the question: How much better are we today, we who also live in the daily presence of unnumbered—and frequently unappreciated—evidences of our heavenly Father's beneficence and protection? We revel in God's goodness, and forget the One who bestows the blessings. Home, loved ones, friends, our beloved home-land—where the world is full of good things, and the flag is full of stars, are all appropriated and enjoyed without remembering the one Who bestows the blessings. Sometimes grief and loss are permitted to wipe the memories of God's mercy and grace from our minds; His eternal presence is forgotten in our hours of grief and sorrow. At the very times when He longs to comfort and strengthen us, we are weak because we lack the strength of His grace, when He assures us "My grace is sufficient for thee." We forget that He is ever with us and longs to help us in our troubles, and give real meaning to all our living. "Lord, God of Hosts, be with us yet, Lest we forget."

"Oh, yes, He cares, I know He cares,
His heart is touched with my grief;
When the days are weary, the long nights dreary,
I know my Savior cares."

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

SOFT SAINTS AND FEEBLE FOLLOWERS

PRESIDENT EISENHOWER and Golf have almost become "partners" in the eyes of many! But at least they will have to admit that golf has gone a long way in restoring physical fitness to our Chief Executive following his two serious illnesses.

Bringing the matter "up front" illustrates a change in the thinking of many regarding physical exercise. It is now considered a necessity, and, according to one expert this is wholly to the good, referring to various groups who, "for a long time have been intent on getting America back on its feet." He suggests that physical exercise would go far in trimming down today's tensions—and troubles.

The matter is clear enough on the physical level, but somehow tends to become clouded when carried up to the spiritual. Should not the soul which is bigger than body in the light of eternity, also require exercise? or do we consider it an element reserved for preachers and missionaries "and such like"? Little wonder that much of faith fizzles away into fatal flabbiness and life becomes light-weight, "tossed to and fro and carried about with every wind of doctrine" (Ephesians 4:14).

Paul required the need of, "exercise thyself rather unto godliness" (I Timothy 4:7), and illuminates that initial exercise under the Spirit's searching to bring life into the orb of salvation's great light. Men of another day spoke much of "heart exercise" realizing the spiritual warfare incurred, but today this has become altogether too much of a mere mental proposition. For this reason, far too many fall by the way-side instead of following The Way.

The new life in Christ calls for vigorous exercise. "Study to show thyself approved unto God" (II Timothy 2:15) will take a lot of dust off our Bibles, and drain spiritual sweat from our systems. Of prayer it is required, "when thou prayest . . . shut thy door" (Matthew 6:6), and that demands top spiritual muscle, crowding out all else so that the heart may be crowded closer to Christ. In this day of soft saints and feeble followers, spiritual exercise is demanded, and should be tops in our spiritual thinking. (Copr. ERA, 1958)

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

KRAFTY ANECDOTES—

From Mbororo

... We had .62 inch of rain in about 15 minutes before breakfast yesterday; and it had been a long time since the last rain; hence we had everyone rushing around with all possible buckets or big pans, catching the precious, clean water from off the leaks in the eaves. Yesterday I baked bread and canned 6 quarts of mango sauce. We had a 2½ hour-long teachers' meeting in the middle of the morning, finishing last term reports and work, also getting ready for the new term which begins in two weeks.

In the early afternoon I was called to the dispensary to see a woman who had a bad cut and infection in her finger. She had done it 16 days ago and not come for medicine; so tetanus had set in 3 days ago. They carried her in to the dispensary to be treated—she lives just a mile away. She was getting stiffer and stiffer, and whenever she wanted to change her position, someone had to bend the arms and legs for her. It about made me faint to see her in such a pitiful condition. In our country we know so much and are so careful about such things that it is hard to realize the extent of the ignorance here. We gave the tetanus antitoxoid and penicillin and hope she gets better. We surely see some terrible cases here.

Activity Variety

How busy one is on a one-family station. Our house seems to be the local bank, pay house, store, post office, butcher shop, etc. People are constantly coming, wanting to buy soap or kerosene or petrol. We try not to do too much selling, especially if their wants can be supplied at the market—but it takes so long to get that explained to the people! We send a weekly mail messenger to Uba for our mail and get letters for teachers, school and other local items which must be delivered to the proper places.

When we want pork, we buy a whole pig and then I become a butcher. It takes a half day to get it cut up and into the refrigerator. We pay the teachers, dispenser, workmen, C. R. I. teachers, etc. Last week at my teachers' meeting I had all the cash counted out for them and thought it would be simple to pay them; but I soon discovered it wasn't. I gave them the money; then they began putting parts of it back in my hands: so much for rent for their compounds; so much for teachers' savings; so much for the church; so much for medicine, etc. By the time I finished the four of them, I had a whole evening full of account work to do. This is an interesting part of mission life!

Our biggest different project in the last week was to plant more than 200 trees around the station. We planted many shade trees and many fruit trees—orange, lemon, lime, guava, mango, grapefruit, and banana. So, in years

to come, we should be able to supply ourselves with fruit.

Saturday, Chuck made a rush trip to Lassa with a Fulani woman who had been three days in hard labor. They were able to drive through the river, and arrived at the hospital 15 minutes before she gave birth. The mother is doing fine, but the baby wasn't expected to live. Coming back through the river, Chuck got stuck for an hour or so in the middle of it. The 16-mile trip home took 4 hours.

Last night we had a different experience: We were called to the dispensary at 9:30 when a young, Christian couple arrived with a dead baby. They wanted a Christian burial service. Many Christians had gathered by lantern-light by the time we arrived; so Chuck and the church leaders planned an impromptu service. There is much work to be done on this type of service to replace the pagan "cries" in which they dance and sing to scare off the evil spirits which caused the death.

The woman who came in with the bad snake bite last week is doing very well now. I guess we gave her the snake-bite anti-venom in time—though she was very sick when she arrived. I wish you could see some of the horrible sores we treat at the dispensary. Many of them are the size of the palm of your hand and are open, raw, and full of pus, covered with dirty leaves, when the people come in. If they would only know enough to come when infection begins and not wait until they can no longer walk!

Teaching and Ministering

I'm starting to teach English to our one teacher here at Mbororo once a week. He never did very well in English and now wants some tutoring. He comes each Thursday afternoon for class; then I teach ½ day of regular school on Wednesdays. We're still managing several afternoons of Higi study each week. Chuck sometimes starts out for the language hut, to study, and in 2 or 3 hours never gets there. So many interruptions—some one wanting to buy books, needing change, the garden asking for advice or what to do next, someone wanting to know how to make this or that, or possibly someone with marital problems asking for counsel.

... We tried a new kind of fellowship hour last night. That is one big criticism of the church here—has taken away so much of the social life of the Christians and has not replaced it. So last night we had the Christians gather by kerosene light out under a big tree and tell stories—fables. Each told one or two and then had a fine time laughing together. Then there was a devotional service included. It was made up entirely of men; but maybe if it works we can do the same for the women, girls and boys. At our Bible study the other night we were discussing what Heaven might be like and someone came up with the happy thought—"as we'll all understand each other as we talk together; we all speak the same language—God's language." The

ys when we so often cannot get our thoughts across,
his is really a happy thought.

Visitors and Visiting

We had special guests today—the District Officer (a
ritisher) and the District Head (an African who is
ie chief of this district). They came on horseback and
anted to see the station and our work here. I served
hem cold drinks on their arrival and then they stayed
nd had lunch with us. Since the District Head did not
now English, most of our conversation was in Hausa.
hey both seemed quite impressed with the work here.

Yesterday Chuck went to Lidle, a village on the other
de of the hill, and baptized eight and examined 17 for
ie covenant. He was so pleased with the C. R. I. teacher
ere; he said they all really knew the step they were
aking. Sunday night we begin a week of special ser-
ices here with a native pastor from Garkida preaching.
le is a cured leper from the Leprosarium and his face
st glows when he talks about his Lord. He will preach
n Hausa since he does not know Higi.

The government has now opened the “closed areas”
in this province. Before, white people were forbidden to
go there because the government considered the natives
“dangerous.” It seems that years ago the people fought
the tax collectors with force. We have one such area with-
in 3 miles of our home. The people have been coming
from there to the dispensary for treatment, and we have
several children from there in school. So last Sunday
Chuck, the evangelist and our C. R. I. teacher went to
their village and held a service. Eighty came out and
they appreciated it so much that they came.

Yesterday we had a very lovely baptismal service here
—outdoors in the stream which runs by the school. Two
adults and 7 teenagers were baptized after being ex-
amined by Chuck and the local pastor. They wanted to
be sure they knew just what this action meant and all
about the **Christian Way**.

The dispensary here has really been drawing the peo-
ple. Our poor dispenser is worked to death! Today he
treated 220 people! I think that is more than they usually
have in one day. We’re trying hard to get him some
more help.

NATIONAL BRETHREN YOUTH						
May offering—1958						
Cardmore	\$	32.75	Huntington	30.00	Stockton	10.00
Shland, Park Street		405.82	Johnstown I	112.00	St. James	68.00
Shland, Garber Memorial ..		32.48	Johnstown II	111.00	Teegarden	20.00
Merlin		295.91	Johnstown III	125.75	Tiosa	40.00
Ethlehem		17.00	Lanark	115.95	Tucson	58.80
Trush Valley		10.70	Linwood	5.00	Twelve Mile	66.60
Ryan		100.00	Loree	50.00	Nappanee	335.25
Wurlington		55.00	Louisville	91.27	Newark	26.30
Walvary		25.00	(quarterly)	34.00	New Lebanon	102.00
Wanton		100.00		125.27	New Paris	63.08
Warleton		1.00	Manteca	52.00	North Georgetown	50.00
Wenter Chapel		63.91	Masontown	32.50	North Liberty	54.00
Werro Gordo		15.25	Mathias	1.00	(WMS)	25.00
Wheyenne		1.00	Matteson	8.00		79.00
Wollege Corner		27.57	Maurertown	5.00	N. Manchester (quarterly)..	36.38
Wolumbus		15.00	Mexico	30.10	Oakville	75.00
Wonemaugh		75.00	(WMS)	5.00	Oak Hill	40.00
Wounty Line		60.88		35.10	Peru	69.79
W Dayton		458.70	Meyersdale (quarterly)	27.75	Pittsburgh	73.75
W Denver		43.37	(personal)	18.75	Uniontown	10.00
W Dutchtown		7.00		46.50	Udell	9.00
W Elkhart (quarterly)		62.00		63.45	Valley	23.05
W Fair Haven		58.00	Milford	216.85	Vandergrift	14.00
W Fairview		2.00	Milledgeville	19.00	Warsaw	114.00
W Falls City		50.00	Mt. Olivet	15.30	Washington, D. C.	5.00
W Firestone Park		18.11	Morrill	24.00	Waterloo	200.00
W Flora		29.46	Mulvane	37.00	(WMS)	100.00
W Fort Scott		13.50	Muncie	2.00	(personal)	25.00
W Fremont		1.00	Pleasant Hill	13.00	(personal)	10.00
W Glenford		4.94	Quiet Dell	5.00		335.00
(WMS)		25.00	Riverside	17.21	West Alexandria	30.00
	\$	29.94	Roann	17.50	Waynesboro	16.50
W Goshen (quarterly)		50.31	Roanoke	65.16	White Dale	20.13
W Gratis		27.50	Sarasota	14.00	Williamstown	66.89
W Gretna		104.40	Sergeantsville	200.25		
W Jagerstown		228.34	Smithville	300.00	TOTAL	\$6,203.83
			South Bend			



What's Doing in the Churches



CORNERSTONE CEREMONY FOR NEW SANCTUARY

A most excellent audience at New Paris, Indiana, following the Rally Day and worship service, filed out of the church and stood in semi-circle, even out into the street, for the Cornerstone Laying ceremony, September 28th. A goodly number from other churches joined us, since this service was conducted a few minutes after the closing of morning services. The Pastor had prepared a very impressive litany, a copy of which was handed to the people.

Those sharing in the service were Reverend Woodrow Immel and Mr. Chet Smoker both of whom read portions of scripture, with the Pastor offering a dedicatory prayer for the people. The Litany was then read by the Pastor and people. Mr. Max Smoker read the list giving the contents of the sealed box. The contractor, Mr. Walter Eldridge presented the architect, Mr. Alves O'Keefe of Plymouth, who expressed his pleasure at being present.

Just before the beautiful stone was set in place, the contractor a member of this church, handed the Pastor a new trowel (with the name of the church engraved on it and the date) with which the first mortar was placed for the stone. The contractor, with the assistance of his helpers, completed the setting of the stone. After singing the Doxology, the service ended with the benediction by the Reverend Kenneth Hollinger, Pastor of the Church of the Brethren.

The exterior construction is mostly done and the roof has at this writing been started. This new sanctuary is being attached to the old building on the West. The present church auditorium will be converted into class rooms. The sanctuary is being finished in Bedford stone. No date has been set for the completion and dedication.

In His Service,

Earl M. Riddle, Pastor.



COUNTY LINE NEWS

September 8th through 21st the County Line Brethren enjoyed a two weeks meeting with Rev. Henry Bates as our evangelist. We wish to thank the Brethren of North Manchester for allowing their pastor to help us in our efforts here. Brother Bates is very willing to help us know and appreciate the Bible more. On Thursday and Friday nights of each week we had Bible Study Classes after the service. The attendance and interest in these classes was very good. Several evenings Brother Bates had stories and object lessons for the children. In return

the children sang choruses each evening. They were directed by Mrs. Carl Ringer with Mrs. Arthur Ringer at the piano.

In preparation for a big day on Sunday, September 14, the pastor set a goal of 175 for Sunday School attendance. We gave out links made of strips of construction paper. These links were to be signed by those who promised to come to Sunday School that day. Even the children made a special effort to get links signed. These links were made into a chain which we put across the front of the church and links were added throughout the week. On Sunday morning, when the chain was completed, there were 200 links with 187 present. Only 13 of those signing their names failed to be present. We all felt that we were well rewarded for our efforts.

There were 163 present at the Worship Hour to hear Rev. Bates. This made everyone feel good, to see benches and chairs filled.

Brother Bates and I made 108 calls during the meetings. We were able to help several families in a spiritual way. Our own members were definitely helped by having the meetings. We did not stress delegations coming from neighboring churches but urged our own people to attend.

Brother Bates gave the following persons a booklet, entitled, "The Books of the Old Testament In Perspective," for being present at every service: Mr. and Mrs. Ora Ringer, Mrs. Arthur Ringer, Mr. and Mrs. Melvin Snyder, Mrs. Chas. King, Mrs. Dale Beeman, Mr. and Mrs. Emery Parker and the Gilmers. He also gave to those who had missed one service. They were Mr. and Mrs. Homer Stuckey and Mr. and Mrs. Carl Ringer. Brother Bates is the author of this fine booklet.

On Sunday evening, September 14, Rev. Hamel brought a fine delegation from our South Bend Church. Other churches and pastors represented were Rev. Logan from Teegarden, Rev. Ingraham from Nappanee and Rev. Thomas from North Liberty. We appreciated their prayers and interest in our services.

On the first night of our meetings 45 came to the altar to rededicate their lives to Christ and pledged to support the meetings with their prayers and faithful attendance. On the last night Richard Jackson, Jr., and James Gilmer, came in response to the invitation of life recruitment. The pastor called for others to come forward who had previously given their lives to Christ as life recruits. Barbara Mangus and Arden Gilmer had done so at Camp Shipshewana and Sharon Gilmer and Paul Ringer at National Conference this past August. Maggie Richard also came desiring to give her life in fuller service to the Master. These visible results are challenging to parents, Sunday School teachers and ministers. We must encourage our youth to remain steadfast in Christ.

There are many families in our community which are showing an interest in accepting Christ's way of life. We live in a very prospective community.

The first week of our meetings Brother Edgar Berkshire led the singing. Brother Berkshire and his family have been a help and inspiration to us and the church in the past year. We are sorry to lose them but God has called them to serve the Tiosa Brethren and they have accepted the call. The Berkshires began their pastorate

were on October 5th. We pray for their success and God's blessing on them.

Robert Disher and Carl Ringer led the singing the second week. Our folk responded in a wonderful way by having a special number of music at every service. Revival has not ended at our church; it has only begun.

We are grateful for our faithful prayer warriors. A church will soon lose out spiritually without praying people. There was a 15 minute prayer service before each service of the revival. Our prayer group also meets faithfully every Wednesday night throughout the year. We have been thrilled to see how God answers prayer.

The Gilmers were happy to have Brother Bates stay at the parsonage during the meetings. We especially enjoyed the "tea sessions" each night before retiring. Pastoral or Biblical questions or what have you, Brother Bates can give a helpful, constructive answer. By the last week of the meetings other preachers were enjoying the "tea sessions" also. We were privileged to have Rev. J. D. Hamel, Rev. Edgar Berkshire and Rev. W. S. Wenshoff with us. We always appreciate other ministers stopping in to see us.

Humanly speaking, we are sorry to leave County Line after having been in their midst almost six years, but when God calls us to serve elsewhere, all human ties must be broken. We have found it pays to obey God. He will bless if we do His will. The brethren here have been very helpful and cooperative. We especially rejoice in those who have been brought to Christ during our ministry. We are praying for a good pastor to come here soon. Our last service here will be December 7th, providing a pastor has not been called before that time, and we will be moving to Roann to take up the duties here.

Since I arrived home from the Ashland Seminary tour, under the direction of Dean Delbert Flora, I have had the privilege of showing films to many church and school groups. This tour helped me very much even though we had the misfortune of not getting into the Holy Land. We are indeed grateful that we can serve in the Brethren Denomination and are looking forward to many more years of service for Christ.

On Sunday September 21st, the church had a farewell dinner for Rev. Edgar Berkshire and family. Rev. Bates and his family were also present for the occasion.

Sunday September 28th, the church had a successful harvest and Homecoming Meeting. A delicious meal was enjoyed at noon. The first part of the afternoon program was of thanksgiving and gratitude expressed to God for the year's material and spiritual harvest. Several folk helped the pastor make a harvest display in front of the altar. The history of the County Line Church was read. The church was built and dedicated 63 years ago. Ninety-

six homecomers and friends were present. The homecomers responded in a fine way, making comments of past experiences here. Rev. Virgil Ingraham gave a challenging homecoming message.

May I conclude by telling of the experiences of the last two communion services at County Line? These services have been highly inspirational and the best attended since we have been here. Four of our Christian friends from another denomination, drove 60 miles, one way, to commune with us. They expressed their joy in partaking of the full communion: Feet Washing, Love Feast and the Bread and Cup. This ought to help Brethren appreciate more the doctrines of our denomination. They are truly Biblical. John 13:17 "If ye know these things, happy are ye if ye do them!"

Herbert Gilmer.

COMING EVENTS

(Continued from Page 2)

ASHLAND, OHIO. Park Street Brethren. Missionary-Evangelistic Conference—Nov. 9-16—Rev. Clarence S. Fairbanks, Pastor.

ADRIAN, PENNA. Brush Valley Brethren. Revival Services—Nov. 4-16—Rev. Robert Madoski, Evangelist; Rev. Paul D. Tinkel, Pastor.

LINWOOD, MARYLAND. Revival Meeting—Nov. 2-9—Rev. George W. Solomon, Evangelist; Rev. Bruce C. Shanholtz, Pastor.

TEEGARDEN, INDIANA. Revival Services—Nov. 2-16—Rev. W. E. Thomas, Song Leader; Rev. Hays K. Logan, Evangelist, Pastor.

CENTER CHAPEL, INDIANA. Revival Services—Nov. 3-13—Rev. W. B. Brant, Evangelist; Rev. Austin R. Gable, Pastor.

MUNCIE, INDIANA. Revival Services—Oct. 19-Nov. 2—Rev. V. D. Garen, Evangelist; Rev. E. J. Black, Pastor.

WARSAW, INDIANA. Homecoming and 50th Anniversary of dedication of present edifice—Nov. 9th—Basket dinner at noon. Dr. E. M. Riddle, 1:30 P. M. speaker; Rev. C. Y. Gilmer, Pastor.

PENNSYLVANIA DISTRICT BRETHREN YOUTH RALLY

Saturday, November 1st

Second Brethren Church—Johnstown, Pa.

Registration, 1:30 P. M.

Support Ashland College and Seminary
with your liberal giving this month.

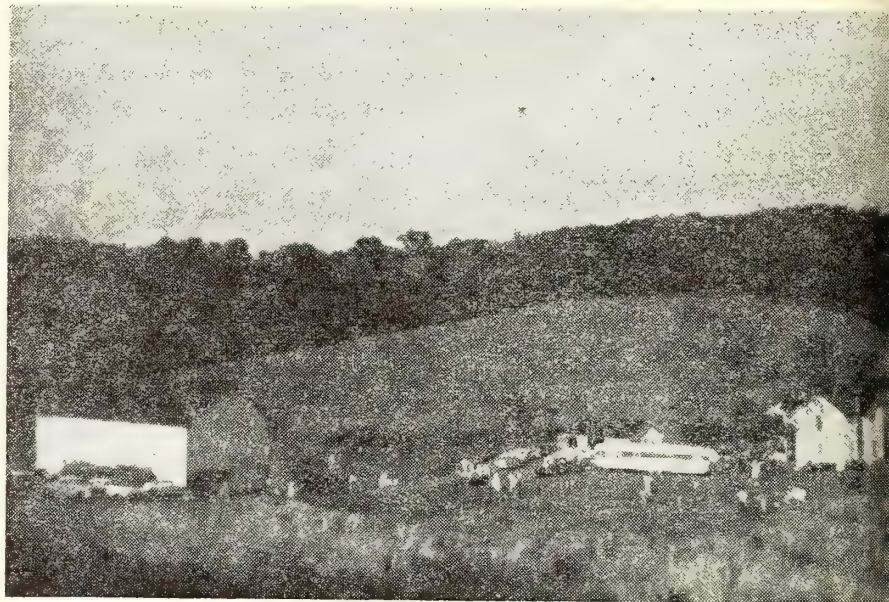
Some Things About Some Things:

ABOUT MORTGAGES

and

RAILROAD TRACKS

The heroine is not tied to railroad tracks because the mortgage is unpaid; that is, we are not desperate, but would like to pay off the mortgage of \$3,000 soon. If you are from Ohio you know about our Ohio campsite, you know about the mortgage, and you know where our treasurer lives. Just in case: Forest Albright, East Buck Road, R. D. 5, Alliance, Ohio. Probably your Sunday School has sent in its apportionment; some people want to do the little extra; this is the way you can do it.



JOIN the many Ohio Brethren (like those pictured here) who have donated time and energy to improving your Ohio District Camp Site.

ABOUT

PAINT and WORK

Many of you have been to the camp site to work. Almost all churches have now had at least one delegation visiting the camp. Much has been accomplished this summer to put the buildings in good repair, and to make the outside look more attractive. If you have not visited the camp yet, plan it before winter.

ABOUT GAS WELLS

Some sections of the Ohio campsite will probably be leased for gas drilling soon. A good well has been established on the neighboring farm. The camp has good possibilities also.



OHIOANS, if you have not yet visited your new District Camp Site, it is time to do so. Past EVANGELISTS have given directions on getting to the beautiful site pictured here.

America is Laughing Itself to Death

Rev. James Kurtz

No one enjoys a good laugh more than this preacher. I love to laugh, since I accepted Christ I am the happiest man in the world. But not everything is funny!

Anything for a laugh is unintelligent. We see people knocking themselves out in our modern day entertainment world trying to make people laugh. On television and radio, in the movies and newspapers. Trying to be funny.

Everywhere you go, billboards shout at you: "Hilarious . . . funniest comedy of the year." Entertainers seem to feel that if America would only collapse in a paroxysm of mirth, all our problems would be solved. But frankly I see American ideals and heritages dying before our eyes. I believe America is laughing itself into hell.

More cocktails are consumed in Washington, D. C. than in any other state of America and it is in Washington where great decisions must be made. At a Washington cocktail party, some fancy top government officials stand in a corner, glasses in hand, planning defense strategy. Around them, partially drowning their conversation, is the hollow laughter of men and women the shrill cackling of so-called sophisticates. I would hesitate to dare call any of them statesmen. One tells of having lost his shirt at the race track. He makes it sound funny, and all listeners laugh.

In a big city night club, a half nude woman comes out on the stage, goes through some contortions and tells a filthy story. What happens . . . the place rocks with wild laughter.

Two men stand on the street corner talking. Of a passing girl they say: "She's quite a chicken," and then they both laugh. A drunk staggers down the exit at a football game shouting and singing. Everybody laughs. Everybody but the wife who is waiting at home with the children or the mother that is wondering where her son is.

Whether we believe it or not, **America finds sin hilariously funny.** But we are not the first nation. Babylon saw it that way, and the handwriting came on the wall. Rome saw it that way, and faded from power. France followed suit and moral decay became a cancer until it ate the very heart

out of that country. Now America laughs at sin, and I see the handwriting on the wall.

Today all around us there seems to be an absolute absence of heartfelt sorrow for sin. I find even the great majority of evangelicals uninterested in fighting moral decay and sin. Some of our best gospel preaching ministers are not courageous enough to be crusaders. **They hide themselves behind the usual statement,** "just preach the gospel," "we don't have time." I find little fellowship with preachers like this. Of course we **must** preach the gospel, save souls, edify the Christians. **But we also have just as much Biblical exhortation to fight Satan.** We are to be **good** soldiers of the cross. It is high time that some of our preachers today put on the armour and get in the battle.

We need a real recognition of sin and a genuine heart sorrow for sin, if we are to survive. This combined with a turning away from sin is the answer. To a nation of old, God said in Second Chronicles, chapter seven verse fourteen: "If My people, which are called by My name, shall humble themselves, and pray, and seek My face, **and turn from their wicked ways:** then will I hear from heaven, and will forgive their sin, and will heal their land."

What is so funny? Are atomic bombs and broken bodies and full sanitariums funny? Are drinking national leaders and shady business deals and open gambling causes for mirth? Are dirty books and immorality causes for hilarity? Why laugh when the fiber of a whole nation is being wrenched apart by godlessness?

Instead of running away from the problem and hiding behind the pulpit, let us meet the foe with Christ as our Captain, with His banner over us. His strength our strength. The Lord Jesus says: "Come unto Me all ye that labour and are heavy laden, and I will give you rest . . . Behold I stand at the door and knock; if any man hear My voice, and **open** the door, I will come in to him, and will sup with him, and he with Me."

May the Lord stir your hearts, Christians, preachers and churches. "If God be for us **who** can be against us?"—Evangelical Visitor.



Prayer Meeting Studies by C. Y. Gilmer

THE PRICE OF PRAYER

Lord, help us not to be afraid
To pay the price of prayer;
Help us to come devoutly to
Thy throne and linger there

Until we know what Thou wouldst do
With us, how Thou wouldst send
Us out, perhaps to sacrifice
And labor to the end.

That our prayer may avail. Help us
To pray, "Thy will be done,"
Although it means we must enlist
Until that prayer has won.

—Clara Aiken Speer.

ONE PRICE of prevailing prayer may be that of pleading and fasting (2 Chron. 20:3, 4, 17, 18, 21). Moses fasted forty days before receiving the law the first time (Exod. 34:28); and fasted forty days before receiving the law the second time (Deut. 9:9). The people of Ninevah were spared because of penitential fasting and prayer (Jonah 3:5-10). Ezra in the time of dire need proclaimed a fast (8:21-23). The Jews were once spared from extermination in answer to prayer and fasting (Esther 4:16). Our Savior fasted forty days and nights before entering upon His public ministry (Matt. 4:1, 2). In rebuking His disciples for their failure to cast out the devil from the lunatic child He said prayer and fasting were required (Matt. 17:21).

In a great cry for help we must seek to do God's work in His way (Zech. 4:6). In a fearful hour we should be desperately serious, giving ourselves to sacrifice, devotion, prayer and fasting until God lays bare His saving arm (Ezek. 39:6, 7; Isa. 52:10). God requires an evidence of sincerity (Joel 2:12, 13). There has to be an operation on the believer's heart (Rev. 2:23). A mighty Divine awakening is born in the wholeheartedness of our prayer and faith for it (Isa. 57:15). As individuals we have to plead in secret with God confessing whatever we know of sin within ourselves and others (Hosea 6:1-3).

Prayer is a two-way telephone, so to speak, for when we pray God may tell us to do something as he told Moses on one occasion (Exod. 14:15, 16). Paul expected God to tell him what to do from time to time (Acts 9:6; 16:6-20). Nehemiah exercised private devotions and then did something about it (Neh. 2:4, 5). Burdened prayer, accompanied by action, always opens the door for soul winning (Acts 16:25-30; 13-15). When we reach an impossibility God steps in (Luke 18:27). But we must be willing to do the little things as God may direct (Zech. 4:10). A man asked God to touch a certain man with His finger. God said to him, "You are my finger!"

No answer comes to those who pray,
And idly stand
And wait for stones to roll away
At God's command.
He will not break the binding cords
Upon us laid,
If we depend on pleasing words
And do not aid.

When hands are idle, words are vain
To move the stone;
An aiding angel would disdain
To work alone;
But he who prayeth and is strong
In faith and need,
And toileth long and earnestly,
He will succeed.

Again, the one who prays must expect to pay the price of answered prayer (Gen. 32:24-32). Paul prayed to go to Rome but he had to go there as a prisoner (Rom. 1:10-13). But he was willing to pay the price (Acts 20:22-24). In fact, he was determined to pay the price (Acts 21:10-14). Bound for Christ's sake he went to Rome (Acts 25:10-12), and his bonds turned out for the "furtherance of the gospel" (Phil. 1:12-14).



THE WOMAN OF SAMARIA (John 4:4-26)

She came with earthen jar—
Her daily household task
To carry from the wayside well
A portion from its cool dark spring.
Day after day, the winding path,
The burden, and the villagers she met,
All quite the same.
How could she know this was the day of days,
When she should meet the Prophet at the well,
One Who could know and understand all things,
Give living water for her thirsting soul!

* * *

The water jar lay empty on the stones,
The household task undone!
What mattered that!
Her soul had been refreshed,
And a whole city thronged to see the Christ.
That day at Sychar's well!

—Clara Michael Shull.

JESUS, LED BY THE SPIRIT, felt the urge to "go through Samaria" (John 4:4). He had just left Judea to avoid a clash between the plan of God and the schemes of men (vs. 1-3). There was enough human in Christ to tire after a long journey (vs. 5, 6). To get a stranger's good will one may only have to ask for favor (v. 7). Christ is hungry from fatigue, and he sits upon the well curb while his disciples go to Sychar for food (v. 8). The Jews despised the Samaritans because they were a mixture of the Gentile and the Jew (v. 9). But Jesus dared to cross the gulf of racial and social prejudice, and His faithful emissaries have been doing so in all the centuries since (Acts 10:34).

Beside being a despised Samaritan this water carrier was a fallen woman (v. 18). Her sin had led to poverty and the lowest of social relations (Prov. 28:19). She was filled with traditionalism, which was of no help to her (v. 20). Religious prejudice is the most bitter and unreasonable (Matt. 27:18). A physical need brought her in touch with the only remedy for her sin (v. 10). She knew enough of Jewish teaching to realize that only the expected Messiah could satisfy her soul (v. 25).

Without lowering His standard of righteousness Christ was able to converse constructively with this sinful woman (vs. 13, 14). He started with her errand as a point of interest and led her to ask for living water (v. 15). Jesus is so accessible on the side of holiness to every soul thirsting sinner (John 6:37). He had no trouble in drawing publicans and sinners to Him for help (Luke 5:29). He can save the soul of any who will forsake sin and commit their lives to Him (Psalm 51:17).

Christ's asking for a drink was His way of knocking at the woman's heart door (Rev. 3:20). He knew how to cultivate a soul for salvation (v. 23). The woman, ashamed of her sinful life, tried to draw Christ into a controversy (v. 20). Soul winners steer clear of arguments (v. 21). Using drinking water as an object lesson Christ led her to see the necessity and the supply of spiritual life (v. 24). He identified Himself as the source of eternal life (v. 25, 26; 1 John 5:12). He created in her a longing for eternal life by causing her to accuse herself of wrong living (vs. 16-19). He answered her questions, and He probably for the first time announced Himself as the Messiah (Matt. 7:6).


The disciples marvelled at this conversation (v. 27). But she trusted Christ and became an evangel to her own townspeople (v. 28-30). She was instrumental in getting the people of Sychar to see Jesus, and He did the rest (vs. 39-42). The joy of winning souls was "meat" to our Saviour (vs. 31-34). It was then He issued the call for reapers (vs. 35-38). Although the new birth was not taught here as to Nicodemus, its transforming power was greatly in evidence (John 3:7). Their new birth was brought about by receiving the Christ (1 Peter 1:23).

Lesson

Comments

by

William H. Anderson



Lesson for November 2, 1958

THE GALILEAN MINISTRY BEGINS

Lesson: Mark 1:14-22

"Tell me the stories of Jesus
I love to hear;
Things I would ask Him to tell me
If He were here;
Scenes by the wayside,
Tales of the sea,
Stories of Jesus,
Tell them to me."

THE STORY OF our Lord's life, as recorded in the four Gospels, never grows old. His life has been a source of salvation, of inspiration, and of blessing to countless persons. Today we learn about His Galilean ministry.

THE MASTER PREACHES

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The message of John the Baptist was very similar to that of Christ's: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). Notice, then, that Christ spoke of the "kingdom of God," whereas John spoke of the "kingdom of heaven." Many writers say that these two terms are interchangeable, and refer to one and the same thing.

Dr. Alfred Edersheim notes that the expression "kingdom of God" occurs 119 times in the New Testament. It is a very comprehensive term, but Dr. Edersheim defines it as:

"The rule of God; which was manifested in and through Christ; is apparent in the Church; gradually develops amidst hindrances; is triumphant at the second coming of Christ ('the end'); and, finally, perfected in the world to come."

THE MASTER CALLS

"Come ye after Me, and I will make you to become fishers of men." This was the call issued by Jesus to the two sets of fishermen-brothers, Simon Peter and Andrew, and James and John.

This was not the first encounter these men had had with Christ. According to the first chapter of John's Gospel they had learned to know Christ as the Messiah immediately following His return from the wilderness temptation.

"The expression 'Follow Me' would be readily understood (according to Jewish customs and modes of thinking) as implying a call to become the permanent disciples of a teacher . . . Thus, neither Peter and Andrew, nor the sons of Zebedee, could have misunderstood the call of Christ, or even regarded it as strange" (Edersheim).

There are three things we note about the Master's Call:

1. It is a call to all men who dare to accept the challenge, and who are willing to pay the price.
2. It is a call that necessitates a willingness to abandon all former occupations, and all earthly ties, if need be.
3. It is a call that is peculiar to that of any other call.

THE MASTER TEACHES

"He entered into the synagogue, and taught. And they were astonished at His doctrine: for He taught them as one that had authority, and not as the scribes."

"In this instance it was not only what He taught, but the contrast with that to which they had been accustomed on the part of 'the Scribes,' which filled them with amazement. There was no appeal to human

authority, other than that of the conscience; no subtle logical distinctions, legal niceties, nor clever sayings. Clear, limpid, and crystalline, flowed His words from out the spring of the Divine Life that was in Him" (Edersheim).

It is no wonder to us that men marveled at everything He did, and all He said. For He was the DIVINE, ETERNAL SON OF THE LIVING GOD!

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

CHECKING UP!

A LITTLE COLORED BOY was heard talking over the telephone something like this: "Hello, is dis Mistah Brown? Does you want a boy to wuhk fo' you 'round youah house? . . . Oh, you has a boy . . . Well, is youah satisfied wif him? . . . Youah, sho' you doesn't want anothah boy? . . . Ah thanks you, Mistah Brown."

To the listener who inquired whether he was looking for a job, the colored boy replied, "No suh! Ah was jest checkin' up on mahself."

The fall is a fine time for us as Sunday school teachers to "check up on ourselves." Here is a simple "check up" test for Sunday school teachers, which might be given every six months. Give yourself five points for each question answered "yes."

1. Am I faithful in attendance, rain or shine?
2. Do I arrive fifteen minutes before school opens to talk to my pupils?
3. Do I sit with my class during opening worship, gladly taking part?
4. Do I mark records promptly, getting records to the secretary without class interruption?
5. Do I have a clear over-all view of the entire quarter's lessons?
6. Can I put into one brief sentence my teaching aim for each Sunday?
7. Do my pupils understand that the lesson is from the Bible, not just a quarterly?
8. Do I use a vocabulary my pupils understand?
9. Do I ask questions and encourage my pupils to do some of the talking?
10. Have I already started preparing next week's lesson by Tuesday of each week?
11. If something funny happens in class, do I join in the laugh and use the incident to get back into the lesson?
12. Can I put a talkative pupil in his place without his resenting it?
13. Do I send out birthday cards, Christmas cards, get-well cards to pupils?
14. Do I know the hobbies and heartaches of all of my pupils?

15. Do I call in the homes of all my pupils once a year, and do I call immediately on a pupil who has been absent two successive Sundays?

16. Do I pray daily for my class and department?

17. Before teaching, do I refer to a Bible map so that I know the geographical details concerning each lesson?

18. Is my Christian life clean and exemplary in that I am not doing things I would be ashamed for my pupils to know about?

19. Am I seeking to lead my pupils to Christ as Savior, Friend, and Lord?

20. When I get discouraged and am ready to give up the class, do I go to the Lord for His encouragement and strength?

80 to 100—there's none better; 60 to 80—you're doing a good job; 40 to 60—there's room for improvement below 40—better ask myself, "Am I at my best for my Lord?"

Stewardship Thoughts

by John T. Byler

"BARGAINS FOR THE LORD"

"He which soweth sparingly shall reap also sparingly and he which giveth bountifully shall reap also bountifully." II Corinthians 9:6.

OUR GOD is a generous God, pouring out undeserved blessings in an abundant and liberal fashion upon all of His children. But so often, we, in return, are miserly with what He has entrusted to us. The Scripture says: "God loveth a cheerful giver." (II Corinthians 9:7) and "The liberal soul shall be made fat" (Proverbs 11:25.)

How often we see evidence of Bargain Hunters "working" for the Lord. They invade Financial Boards, Building Committees, Budget Committees, and Pastoral Committees—and almost every other committee or board to be found in the average church.

The reasoning goes something like this: "We must be careful with the church's money. Why should we buy the best when we can get along with something almost as good for less money? After all, we must remember that this is the church's money." And so—the church winds up with the second best—or worse.

Our Budget Committees cut corners which, if the same principle were to be applied in business, would cause the business to fold up. Our Building Committees agree that second rate furnishings or cheaper materials and supplies will be the means of saving "hundreds of dollars"—and we agree to a false economy which often either costs the church more in the long run, or seriously handicaps its efforts by forcing the use of inferior materials. Our Pastoral Committees, when called upon to help a church find a pastor, too often base their decisions not upon the pastor's qualifications and experience but upon his availability for the very limited salary that they and a Budget Committee feel willing to pay.

The wonder of the church is its ability to live, and move forward, and carry on its work with this type of financial backing. Were it not a Divine Institution, it would most certainly die. But, because of its Divine origin and purpose, even our stingiest efforts can not stop its forward progress.

Two characters from the New Testament give us a big contrast. Mary, using an expensive ointment, anointed the feet of Jesus. She had not bought the ointment at a bargain counter. Judas, the other character, felt that she should have used a bargain counter ointment, and complained because she was so generous. But God does not frown upon our generosity—or even upon our extravagance—if we are generous or extravagant in the right things.

Isn't it true that many churches have a stingy testimony because they are "tightwads" at heart? Is it right that our homes, or our businesses should have the finest of furnishings and equipment if God's House is shoddy and poorly furnished? Isn't it true that when we seek a cheap solution in carrying out our responsibilities toward God, that we get a cheap result?

"Whatsoever a man soweth, that shall he also reap." (Galatians 6:7).

INTERESTING ITEMS

(Continued from Page 2)

Brother Ankrum reports one new member received into the Church on October 5th.

WAYNESBORO, PENNA. (WAYNE HEIGHTS). The W. M. S. public service is scheduled for the evening of November 9th.

NEW LEBANON, OHIO. The W. M. S. Public Service was scheduled for October 19th, with a program of pictures presented by Mrs. Kermit Bowser of her trip to Europe and Schwarzenau this summer.

LOUISVILLE, OHIO. Recently scheduled speakers in the Louisville Church are Ashland Seminary professors, Charles Munson, on October 19th, and Edwin Boardman, on October 26th.

The W. M. S. Public Program is scheduled for November 2nd.

ASHLAND, OHIO. Professor W. H. Miley, of Ashland College, who is known to many Brethren throughout the denomination, is beginning his ninth year with the radio program "Sunday School of the Air," which is aired each Sunday morning over WATG, Ashland, at 8:00 o'clock. Area Brethren who are not already tuning in to this widely followed program, are invited to do so. On the program, Professor Miley discusses the day's Sunday School lesson.

FLORA, INDIANA. Homecoming was held on October 12th with Rev. H. S. Grubbs, of Converse, Indiana, as afternoon speaker.

Ordination of deacons and deaconesses was scheduled for October 19th.

TEEGARDEN, INDIANA. Brother Hays K. Logan notes that the Teegarden Homecoming was held on October 5th.

SOUTH BEND, INDIANA (ARDMORE). Rev. Rustam Zal was the October 5th Homecoming speaker in the Ardmore Church.

WATERLOO, IOWA. Brother Albert T. Ronk has a bit of personal comment on the Visitation Campaign mentioned in last week's Evangelist: "The Waterloo Church is participating in a United Evangelistic Visitation Campaign, October 12th to 19th. A list of unchurched folks is assigned to volunteer visitors to be visited in four evenings. All workers from all participating Churches of the city will dine together from 6 to 7 each evening, then will call from 7 to 9:30. This is the first effort of a three year program of Evangelism in the city." (Ed. Note: While the above account was written before the dates of the Visitation Program, which by now have passed, we consider the program of excellent merit, and pass Brother Ronk's words on to you with the hope that perhaps something of similar nature could be followed in your location. We are certain Brother Ronk would be glad to pass organizational and operational details on to any interested person. His address is: 282 Hammond Ave., Waterloo, Iowa.)

SPECIAL. The Editor of Publications is very happy to report two recent Homecoming services attended as guest speaker. The one at Bryan, Ohio, on October 5th, and the second at Roanoke, Indiana, on October 12th. Both services were well attended, and in both instances the fellowship with Pastor and people was of the very finest. We were privileged to be with Brother Smith F. Rose and the Bryan Brethren for their afternoon service, and with Brother Robert Hawk and the Roanoke Brethren for services morning and afternoon.

BRETHREN ANNUAL—NOVEMBER 8TH

THE BRETHREN ANNUAL, this year, will come to you under date of November 8th. It will replace the regular issue of the EVANGELIST for that week. This week, and next, we are furnishing additional materials of several of our weekly features so that you will be supplied during the week the annual is published. W. S. B.



**BRETHREN
ROAD
SIGN
"COUNT-UP"**

Ordered:

58

Needed:

142



**FIRST BRETHREN
CHURCH
2 Blocks
619 Park Street**



NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC OF THE WEEK



Where's Hollinger's Head?

That's what happens when you get "mixed-up" in the potato mashing machine at Camp Berea in California. **Gene Hollinger** has lost his head in the operation and **Byron Hildreth** is dangerously close. Both are BRETHREN YOUTH AMBASSADORS assisting Mrs. **Hazel Crom** (seen in center) with the kitchen operations one day, for more effect than efficiency.

In addition to these menial tasks (like mashing potatoes by hand for 75 campers), the AMBASSADORS taught classes, assisted in devotions and helped wherever asked. This summer work for the Brethren Church is all part of the continuously growing Brethren Youth program.

LANARK LAUNCHES PROJECT

YOUR YOUTH DIRECTOR was able to spend a rewarding weekend with the Brethren at Lanark, Illinois on October 4, and 5. Saturday evening, over 30 young people and their advisors met for a 2-hour BRETHREN YOUTH WORKSHOP to discuss the Goals, Program Materials, and local problems. The evening closed with slide pictures of various Brethren Youth activities and refreshments served by the ladies of the church.

Lanark has set a goal of \$550.50 as their part in the NATIONAL BRETHREN YOUTH PROJECT, which is this year to raise a total of \$5,050.50 for the new mission work at Phoenix, Arizona. It's encouraging to know the interest Lanark is showing, especially since their former pastor is the new pastor on the Phoenix field. Here's hoping you meet your goal.

PENNSYLVANIA DISTRICT RALLY

Saturday, November 1, 1958

Johnstown II Brethren Church

1:30—Registration and "Match the Patch" (25c)
2:00—Singspiration and devotions
3:00—Games and Business
5:30—BANQUET—\$1.00

"BRIGHTON" IS SHINING

The Brethren Youth Crusaders at Brighton Chapel, Indiana, are very active and contribute much to the total church program every week. During a recent visit there for morning and evening services on October 12, the young people attended well and formed the entire church choir, which brought a special during the worship service.

The interest in our evening B. Y. Workshop was much appreciated as all phases of the total Brethren Youth program were laid before the group assembled. The Brighton youth meet every Tuesday evening for 1 1/2 hours and alternately have choir practice and program meetings. Both of these activities are vital to their participation in the church's program.

Everyone there seems vitally interested in the Lord's work and were planning to attend the Northern Indiana Youth Rally at Bryan the following Sunday.

COMIN' UP

HOMEcoming—Ashland College—October 25

JR. N. E. OHIO RALLY—Garber Memorial—October

PEACE SUNDAY—All Brethren Churches—November

"FEETSBALL GAME"—All-Indiana B.Y. November

NATIONAL YOUTH BOARD—Ashland—November

VIA THE GRAPEVINE

I heard (off the cuff, of course) that the Indiana District Youth Board is planning another ALL-STATE RALLY this year in the Spring—at a new location.

And they also may have a Youth Retreat out there in Hoosier-land some time in 1959. Sounds GREAT, and won't upset your stomach either. Watch PAGE 18 for further developments.

NEXT WEEK

A full report will appear of the Goshen "GAY 90" supper sponsored by the Brethren Youth of the Goshen, Indiana, Brethren Church. The Ambassadors will be there.

The Candid Camera will also cover the Northern Indiana Rally at Bryan, Ohio, and bring all important details of a program "planned and presented by the young people."

The Women's Corner

by Helen Jordan

WILLINGLY ROBBED

"Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." Eccl. 7:9.

IT HAS BEEN SAID that you can fairly well measure a person by the size of the thing that makes him angry. Anger at things, anger at other people, anger at the trivial—all rob us of our potential efficiency. When we are constantly at "odds" with ourselves and with others, we lose our effectiveness in meeting life's problems; for we dissipate our energies on those things that do not count.

Will we be willingly robbed of the joy of living at peace with ourselves and our neighbors because we revert to anger instead of constructive thinking—a prayerful desire to "make the best of things?"

A story from *The Treasure Chest*, Calcutta, India, tells of two men who lived side by side in the suburban area of a large city. Neither was very neighborly, and bore hardly more than a mere acquaintance.

One of the men, whom his friends called John, had a large number of fine chickens on his premises. He usually kept them cooped up, but one day he thought he would let them run in the compound, after having clipped their wings so that they could not fly over the fence. But when he came home from work that evening, he learned that his neighbor, Sam, had been there full of anger. The chickens had gone into his garden and scratched up some of his vegetables, upon which he had killed several of them, and had thrown them over into John's compound.

John was greatly enraged at the killing of his fine chickens, which he valued highly. He determined at once to be revenged—to go to law with his neighbor, or in some way to get repayment. He sat down to decide what course to take, and finally it got too late in the day to take any action.

The next morning John had become more calm, and decided it might be better not to fight with his neighbor about something of such small importance, and thereby make his neighbor his bitter, lasting enemy. He decided to try another plan, feeling sure that it would be better.

After breakfast, John called at his neighbor's house. He found him in the garden chasing another one of the chickens with a stick, trying to kill it.

"Neighbor!" John called, pleasantly.

The man turned, his face flushed with anger, and he broke out in great fury. "Your chickens have ruined my garden! I will kill all of them, if I can get at them!"

"I am very sorry for it," John said. "I did not wish to damage your garden, and I now see that I have made a great mistake in letting out the chickens. I ask your forgiveness, and I am willing to pay you six times the damage they have done you."

The man was confounded. He did not know what to say. He looked up at the sky, then down to the ground, then at his neighbor. He looked at the stick in his hand, and at the chicken he had been chasing, but he said nothing.

"Tell me now," said John, "what is the damage, and I will pay you sixfold; and my chickens shall trouble you no more. I will leave it entirely to you to say what I shall do. I cannot afford to lose the respect and goodwill of my neighbors, and to quarrel with them about chickens or anything else."

"I am a fool," said Sam. "The damage is not worth talking about; and I have the most need to repay you, and ask your forgiveness, for you have shown me how to be a good neighbor."

Mrs. Charles Hammond,
Peru, Indiana.

OHIO DISTRICT SUNDAY SCHOOL WORKSHOPS

Saturday, November 8th,

New Lebanon Brethren Church

Saturday, November 15th,

Louisville Brethren Church

Sponsored by the Ohio District
Sunday School Board

THE SUNDAY SCHOOL WORKER'S CONFERENCE will be held from 1:30 through 8:00 o'clock, with addresses at 2:15 and 7:15 by Mr. Leonard G. Wymore, Executive Secretary of the National Christian Education Convention, Cincinnati, Ohio. Mr. Wymore will also conduct an Orientation and Workshop period following the afternoon message, and another workshop prior to the evening message.

Everyone is welcome, but a special invitation is given to Sunday School Officers, Teachers, and other workers to attend. There will be a slight charge for registration and the evening meal.

HOW ABOUT YOUR OFFERINGS?

THE EDUCATIONAL DAY OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

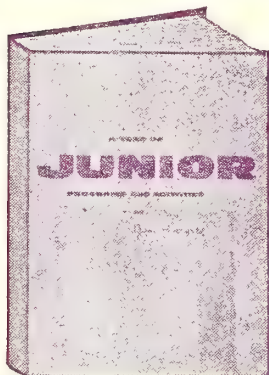
Make checks payable to Ashland College, and send to Ashland College, Ashland, Ohio, and mark on Envelope "Educational Day Offering."

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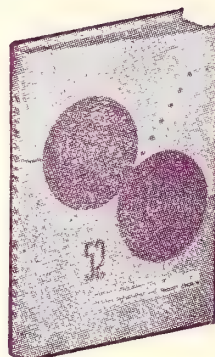
Primary leaders will enjoy using these 52 assembly programs which have been prepared and actually used in Primary worship services. Every program emphasizes a Bible truth and is presented by correlating songs and Scriptures, by visual-aid methods such as chalk talks, flannelgraph lessons, object lessons, and finger puppets. Two complete shadow puppet shows—Christmas and Easter—are also included. Some program titles are: Following Jesus, God Forgives Us, All Things Possible, Prayer Is the Key, God's Beautiful Colors, etc. Ideal for Sunday school, Primary church, and V. B. S., as well as weekday and Sunday evening classes.

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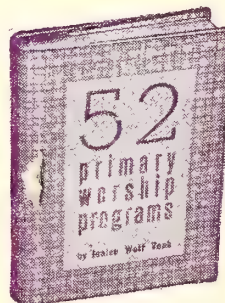
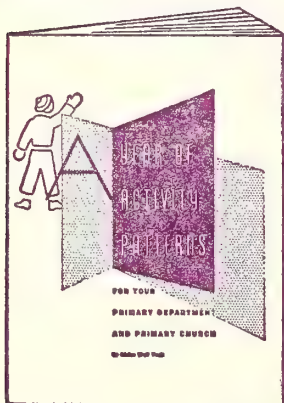
52 pupil-participation programs plus handwork, quizzes, playlets and stories sure to make a hit with this effervescent group. Programs are keyed for the month in which they will be presented. For example, some September program titles are: School Days Program, Campfire Program. For December: A Great Feast, Let's Make Christmas Gifts, Christmas Carols, Jesus Is Born, and Let's Look at Ourselves. 8½ x 11 inches, perforated so program material may be easily distributed. Suggested illustrations for posters and other publicity aids are included. Order 3371 . . \$2.95



52 PRIMARY WORSHIP PROGRAMS

Each program includes an object lesson, a Bible story and a present-day story. Different theme each month, with missionary studies to be used on fifth Sundays. Beautifully written calls to worship and offertory prayers. Excellent for weekday or Sunday-night course, or for V. B. S. 2871 . . \$2.95

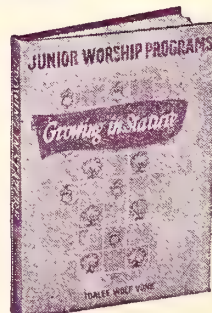
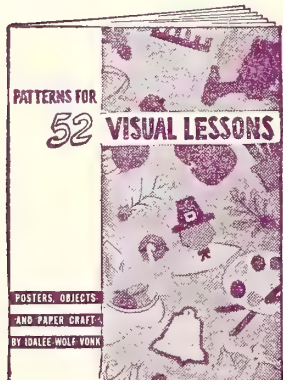
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52 Junior worship programs, each with object lesson and story. Lesson themes are based on Luke 2: 52, with each program developing one character quality in which boys and girls should "grow" each day. Numerous playlets and poems, plus four special-day programs. Order 2913 . . \$2.50

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The Brethren EVANGELIST



Official Organ of The Brethren Church

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THEY... FIRST GAVE THEIR OWN SELVES



Vol. LXXX

November 1, 1958

No. 43

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

WASHINGTON, D. C. Two new members were received into the Church recently.

Rev. Ted Choy, Director of Chinese students in American Universities, was the speaker in the Washington Brethren Church on October 19th.

GATEWOOD, W. VA. The baptism and reception of one new member on October 12th is reported.

OAK HILL, W. VA. Brother Robert Madoski has been elected the Secretary of the Oak Hill Ministerial Association.

LINWOOD, MARYLAND. President Glenn L. Clayton, of Ashland College, was the guest speaker in the Linwood Church on October 19th.

BRUSH VALLEY, PENNA. Brother Paul D. Tinkel reports that the mortgage on the parsonage was burned

ARGENTINE BOUND — The Solomons

(Editor's Note: We would have loved to have had this announcement in last week's *Evangelist*, but the last form was ready for the press when the following information was finally confirmed and received by the Mission Office. However, whether you are now reading it "present tense," or "past tense," it is still wonderful news! W. S. B.)

All plans are completed, necessary details cared for and plane reservations are in the hands of Reverend and Mrs. Kenneth Solomon to leave for Argentina on October 29.

The Solomons—Kenneth, Jeannette, Timmy and Becky—will leave the Cleveland airport for New York on Monday, October 27. While in New York they will check on the shipping of their goods, which go by boat, and attend to other last-minute details. They will take off at 10 A. M. on Wednesday, October 29 by REAL (Brazilian Air Line) and arrive in Buenos Aires at 4 P. M. on Thursday, October 30.

There will be only three stops enroute of about an hour each—at Caracas, Rio and Sao Paulo.

Our prayers and best wishes go with you, Solomons!

at appropriate services on October 5th, which was also observed as Harvest-Home and Homecoming Day. Brother James Naff brought the afternoon message, and former Pastor, Brother David Ramsel participated in the mortgage burning service, as did present Pastor, Paul

(Continued on Page 7)

COMING EVENTS

SMITHVILLE, OHIO. Revival Meetings—Nov. 17-18—Rev. William H. Anderson, Evangelist; Rev. Donald R. Ser, Pastor.

GOSHEN, INDIANA. Revival Services—Nov. 23-24—Rev. J. Ray Klingensmith, Evangelist; Rev. Spencer C. Gable, Pastor.

VINCO, PENNA. Seventy-Fifth Anniversary of founding of the Vinco Church—Nov. 16th—Rev. W. B. Brant, Former Pastor, Speaker; Rev. W. B. Brant, Pastor.

MEXICO, INDIANA. Homecoming—Nov. 2nd—Rev. Floyd Sibert will begin full time pastorate on this date. Basket Dinner at Noon. Mrs. Joseph Berkheiser, Sec'y.

FLORA, INDIANA. Evangelistic Services—Nov. 23-24—Rev. Herbert Gilmer, Evangelist; Rev. C. A. Stever, Pastor.

ASHLAND, OHIO. Park Street Brethren. Missionary Evangelistic Conference—Nov. 9-16—Rev. Clarence S. Fairbanks, Pastor.

ADRIAN, PENNA. Brush Valley Brethren. Revival Services—Nov. 4-16—Rev. Robert Madoski, Evangelist; Rev. Paul D. Tinkel, Pastor.

LINWOOD, MARYLAND. Revival Meeting—Nov. 23-24—Rev. George W. Solomon, Evangelist; Rev. Bruce C. Shanholtz, Pastor.

TEEGARDEN, INDIANA. Revival Services—Nov. 16-17—Rev. W. E. Thomas, Song Leader; Rev. Hays K. Leonard, Evangelist, Pastor.

CENTER CHAPEL, INDIANA. Revival Services—Nov. 3-13—Rev. W. B. Brant, Evangelist; Rev. Arthur R. Gable, Pastor.

(Continued on Page 7)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Missionary Enterprise -- 1958

MISSIONARY ENTERPRISE in the year 1958 is a challenge to everyone involved. To the missionaries at the far-flung corners of the globe, as pagan communistic leaders seek to destroy every vestige of the Christian faith. To the home mission workers as they face foes within and foes without. To the Mission Boards as they seek to minister to the welfare of their charges, with ever increasing problems of expense with a "never quite enough" income. To the local Church member as he faces a continued call for support of missions.

Yes, there is the challenge of missions, and, but for the grace of God, we fear the whole system would break down. But there it is: "The grace of God." This is the power which has enabled the program of missions to succeed in spite of forces, human, satanic, and otherwise, aligned against it.

The Holy Spirit certainly is the power behind those who follow His leading to become missionaries, to go where the Lord leads. This may be to remote sections of the globe, where even being there is an invitation to die at the hands of blood-thirsty, godless pagans. Or it may be to established home mission areas, or to new areas, where all of America's godless enterprises operate to destroy the efforts for righteousness being made.

The Holy Spirit certainly is the power which enables Mission Boards to continue operating when such foes as inflation, higher taxes, recession, and lack of dedicated giving, plus a shortage of trained missionaries, rear their ugly heads to discourage, depress and hamper a well visioned, well planned program of missions.

The Holy Spirit certainly is the power which enables local Churches and individuals to pray for missionary work and workers, to study about the mission program, and to give far beyond the normally accepted pattern of giving to missions, when such foes as "no time," "no interest," and

"higher local living expenses" bore their way into a person's time and pocketbook.

Yes, friends, looking at the challenge of missions from a temporal or material way (some would say from a logical or business way), the whole program should fail. It should really fall flat on its face. Missionaries should know better than to risk their necks in far away places; we already have plenty of churches in America; let the people, if they want to have a church, build their own. So goes far too much conversation today. If mission leaders listened to the babble of these voices, one year from now, all missionary activity would cease.

Which brings up the point: How do you feel about it! Thank God, the faithfulness of missionaries, mission boards, and mission supporting churches and individuals, is supremely blessed of the Holy Spirit, and the program of missions is succeeding in spite of its foes. There is a tremendous challenge of missions today. The foes have never been greater, nor the results of missionary activity more gratifying.

If you are not fully sold on missions, and are not fully yielded to the power of the Holy Spirit in your support of missions, this is the time to change! Missions for Christ is the most successful venture in the world per dollar investment, for it is heaven blest.

Specifically, our own Brethren Mission program calls for your most loyal and helpful support in its Home Mission work this month. We once heard a man say that when he got to heaven, and had met the Savior face to face, he was then going to go and hunt up the people who had told his ancestors about Christ. He wanted to thank them for their soul winning, missionary endeavor. Will you have anyone hunting you up to thank you for your gifts, your prayers, your service, to missions in 1958? This is God's eternal work; be thankful to be able to have a part in it. W. S. B.



Remember NOW Thy Creator

Rev. J. G. Dodds

THESE ARE THE WORDS of Solomon, and the wisdom of the world supports his wisdom in affirming that the best safeguard to honor, character and future prospects, is to remember God. God is a living, personal BEING. He is possessed of a character that is perfect—a character that we should think about. “The wicked may trust in chariots and horses”; said David, “but we will remember the Lord our God.”

We remember Him by remembering His providence. We remember God by meditating upon His word. A bright little boy once took the Bible from the center-table and said, “Mother is this God’s Book?” “Certainly,” replied the mother. “Well, I think we had better send it back to God, for we don’t use it here,” was the boy’s conclusion. This is a fair picture of many a home and the way the Bible is treated. In some homes, the Bible becomes a place for relics, letters, poetry, and pressed flowers.

When you take the microscope of God’s Word and get a vision of Jesus, then you will regret that you have lived one moment without giving to Him the place that He should occupy in your heart and in your life.

We remember God by attending His house worship. A coal of fire in touch with other coals gives light and heat. Remove a coal from the others, it soon dies. Your light will soon be extinguished if you remain out of active fellowship with the church. Regular church attendance on the part of the entire membership will solve every problem confronting the Church of today. “I had rather be a door-keeper in the house of the Lord than to dwell in the habitations of wickedness.” In the house of God the disciples meet to have fellowship with one another, to study God’s word, to pray, to sing His praises, and to remember the Lord’s death and resurrection. We should remember Him by being prompt and regular in our attendance at the services of the church.

We should remember our Creator because He is a God of loving kindness, tender mercy, and forgiving spirit. He has given us all things. He has a right to our remembrance. It is a sorry thing to give God only the dregs of a wasted life. It is a sorry thing to give Him only our closing years. We should give attention to the salvation of the soul now.

Children should be trained to remember God. Some parents object to their children being

Christians. A certain deacon didn't allow his boy to join church because he thought the boy was "too young." He said, "Wait awhile till you show that you are in earnest." The pastor did not agree with the father's view point. One cold fall day the deacon was driving his lambs into the barn. The pastor asked him, "Why do you do this?" And the deacon replied, "I fear the lambs might freeze to death if left out at night." "But," said the pastor, "would it not be well to leave them out till they show that they are in earnest about living before you drive them in?" The deacon took the hint and allowed his son to become a Christian.

"God so loved the world that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life." Remember God. Then, the Son of God, when about to depart out of this earthly life instituted the three-fold Communion service as a memorial, to help us to remember Him. "This do in remembrance of Me." And Paul said, "As oft as ye eat this Bread and Drink this Cup, ye do show the Lord's death until He come."

"By the remembrance of God's love and of the suffering of our Lord Jesus Christ, we present ourselves to Thee, prepared in all humility to be subject to the work of the Holy Spirit, that we may be purged of pride and vainglory, delivered of double mindedness and confusion and rid of every bitterness and hatred. With the confession of such sins and the cleansing of our hearts, we remember Thee. Remembering Thee, may we ever walk in Thy way, and may we glorify Thy name by the forgiveness of our enemies and the blessing of helping all whose ways mingle with ours. For we pray in the Name of Him who gave us the symbols of remembrance, even Jesus our Lord. Amen."

Akron, Ohio.

Stewardship Thoughts

by John T. Byler

"PUTTING FIRST THINGS SECOND"

"These ought ye to have done, and not to leave the other undone." Matthew 23:23.

IN OUR recent National Conference, our newly elected Moderator spoke on the subject: "The Weightier Mat-

ters," using as his text, the Scripture written above. His message, printed in full in the September 20 issue of this paper is well worth reading—not only once, but frequently.

Another writer in referring to this text, has indicated that when Christians busy themselves with the lesser important things of the Christian life, they are "majoring in the minors" rather than "majoring in the majors" of life. In other words, they are putting secondary things in the place where first things should go. Or as Moderator Solomon would say, "they are forgetting the weightier matters."

Jesus was not stressing tithing or giving here, to the exclusion of other things. But He was indicating that some other things are necessary—and even more necessary than tithing our incomes. In Jesus' teaching, He speaks of the act of tithing as of lesser importance than some of the "weightier matters." When a Christian will put first things first, and keep his relationship with Christ on the level that it should be—the lesser things will automatically take care of themselves.

Isn't it possible that there might be a danger in our over-emphasis upon the secondary things—even as important as they are? I am referring to an over-emphasis upon the importance of church membership, of tithing, of observing certain duties or practices—all necessary, of course. But when our emphasis is all here and we fail to emphasize the most important area of Christian relationships, we are actually putting the first things into a secondary position. For example: we have all seen individuals who have prided themselves on their wonderful records of perfect attendance, their generosity, or their long years of church membership—and yet we have noticed in some cases that some of these individuals with enviable records, have had something lacking in their personal, Christian lives. It is entirely possible that pride in accomplishment may stand in the way of a Christian's putting first things first. It is possible, in other words, to become so engrossed in doing the good things of the Christian life, that we are kept from doing the best.

Look at the Pharisees. They read the Scriptures; they went to church; they prayed; they tithed their incomes. And they went to Hell!—all because their religious emphases were upon secondary things rather than on the more important or weightier matters. Jesus said: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven."

The 23rd and 24th verses of Matthew 5 are also interesting, in this realm of thinking. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Here again, Jesus is pleading for "the weightier matters" of the law, of judgment, of mercy and of faith. When these all take their proper proportions, then also, will tithing, church attendance and membership, and various other religious obligations assume their proper relationships.

Are you "majoring in the minors" of the Christian life? Or have you experienced the joy of putting first things first?

THE BRETHREN CHURCH

will observe

PEACE SUNDAY

November 9, 1958

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

TROUBLE IN PARADISE

THE BORED BUSINESS MAN is oft bewitched by the beauty of Bali and fondly imagines that an escape to the enchanted isle would make for the dissolving of all difficulties. The crowding walls of office-and-work vanish to mind's eye and he is free . . . free . . . !

Or so he thinks! There is a bursting to every bubble and likewise for so delicious a dream. Our business dreamer has to live with himself and his body in Bali would still be battered by the same inner tensions and pounding pressures, because of that prime pronouncement of the Word, "as by one man sin entered into the world" (Romans 5:12).

And what of Bali? All is not bright on this Indonesian isle. A traveller recently returning from a visit, wrote an article on the troubles which are beginning to seep and to creep in and within, entitling it quite significantly, "Trouble In Paradise." Mounting difficulties fanning in many directions . . . "the result in Bali is restlessness, uncertainty and deep dissatisfaction . . ."

Which makes the man of Bali skin-kin to the fellow in Boston; those who dwell in Indonesia do not have separate problems from the folks of Indiana. The world is "one world"—to pick a phrase from yesterday's politics—so far as the inner issues are concerned. Over the whole may be written the divine commentary which is secretly seconded by those who know the tragedy of Christless living, "the wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked" (Isaiah 57:20-21).

Poor mortal, ever picturing Paradise amidst the poison of this planet, and breaking himself to spiritual pieces in plunging into any and every program that would appear to promote it! A mirage in the desert which dissolves with the drawing thereunto; the sparkle on the bubble which snaps e'er so easily at lightest touch. Yet all is not hopeless; man may yet enter into a "personal Paradise" through a personal relationship with He Who hath promised, "Behold, I make all things new" (Revelation 21:15). 'Tis a far better "Bali" under the blood of the Lamb (I Peter 1:19), a new creature in Christ Jesus (II Corinthians 5:17)! (Copr. ERA, 1958)

Spiritual Meditations

Rev. Dyoll Belote

HEROIC LIVING

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident, . . . Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait I say, on the Lord." Psalm 27:3, 14.

IN HIS SHEPHERD DAYS, while David was leading his flocks in search of pasture, and defending the against the attacks of enemy marauders, he developed sturdy physique. And he found that strength much his advantage in the encounters with the ravening beast. But age and experience taught David the need for a other kind of power. Physical courage many times comes from the feeling that such is the ability of the human machine to enable us to meet any exigency.

But there is a Spiritual courage which comes from personal knowledge of God and His faithfulness. It is true that we do not HAVE to enter into contests of physical prowess, these being brought about by braggadocio or by being attacked by some person or animal, perhaps the necessity for the use of strength in some accident or heavy task.

But there is an enemy of the soul who is strong, a subtle, and persistent, and one that we cannot meet on our own strength, and we need the help of a power beyond our own, we need someone who understands us and knows our strength and our WEAKNESSES, and can strengthen our bodies and our souls. Dr. Maclaren has said: "It is no vain effort to bring our lives into constant communion with God; that I in my study, I in my shop, I in my kitchen, or parlor or nursery, or in my study, may dwell in the house of the Lord all the days of my life."

"Still, still with Thee, when purple morning breaketh
When the bird waketh and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee!"

OHIO DISTRICT

SUNDAY SCHOOL WORKSHOPS

Saturday, November 8th,

New Lebanon Brethren Church

Saturday, November 15th,

Louisville Brethren Church

Sponsored by the Ohio District
Sunday School Board

INTERESTING ITEMS

(Continued from Page 2)

Tinkel, and Don Lewis and Wilbert Bowser, Treasurer of the Parsonage Fund and Chairman of Deacons, respectively.

MEYERSDALE, PENNA. The following were elected as deacons and deaconesses recently: George Fisher, Carl Yoder, Sidney Lenhart and Mrs. H. T. Staub.

NORTH GEORGETOWN, OHIO. A surprise farewell dinner for Brother and Sister Donald Rowser, was held at noon, October 19th, following their final service with the North Georgetown Brethren. The Rowsers moved to their new field of service at Smithville, Ohio, on October 23rd.

Brother Richard Allison, Ashland Seminary student, from Milledgeville, Illinois, will begin his work as Pastor of the North Georgetown Brethren after November 9th. The Allisons will continue to live in Ashland.

ASHLAND, OHIO (GARBER MEMORIAL). Brother H. William Fells reports a Rally Day attendance of 130.

ASHLAND, OHIO (PARK STREET). Mrs. Marjorie Berkshire, of the Park Street Missionary-Evangelistic Conference Committee, has supplied us with the following list of speakers for the series which will be held November 9-16: Sunday evening, W. Clayton Berkshire, General Secretary, Missionary Board of the Brethren Church; Monday, Dr. Good, Presbyterian missionary to Africa; Tuesday, Miss Nora Vesper, retired E. U. B. missionary to Africa; Wednesday, Mrs. Morrison Fuller, Missionary on furlough from Ecuador; Thursday, Herbert Stewart, missionary who has served in the Presbyterian field in Thailand; Friday, Mrs. Sylvia R. Zimmer, who served in China as E. U. B. missionary; Saturday and at both services on Sunday: Rev. and Mrs. Glenn Shank, Brethren missionaries on furlough from Nigeria, Africa.

LOUISVILLE, OHIO. One new member was baptized and received into the Church recently.

DAYTON, OHIO. Special speakers recently were: Rev. Clyde Balyo, morning and evening services on October 19th, and Mrs. George Rogers at the W. M. S. Public Service the morning of October 26th; Rev. Rogers spoke at the evening service on the 26th.

WILLIAMSTOWN, OHIO. Homecoming Day at Williamstown saw a Sunday School attendance of 93, with a full house for the Worship Service and a packed house for the afternoon service. Dr. Joseph R. Shultz, former pastor, was the featured speaker of the day. A bounteous carry-in dinner was served at noon, October 19th, was the date.

AKRON, OHIO. Brother Arlie McCart was the guest speaker in the Firestone Park Brethren Church on October 12th.

WARSAW, INDIANA. Brother C. Y. Gilmer writes under date of October 14th: "Sister Gilmer is recovering from the heart ailment, but has had complications which have kept her in a weakened condition. She is not permitted to have company yet. She is at the Alfran Nursing Home in Warsaw." Brother Gilmer added that he hoped

she could come home in a few days, so probably when these words are read, she will be home. Let us continue to remember the Gilmers in their hour of need, at the throne of Grace.

SOUTH BEND, INDIANA (ARDMORE). Frances Dale, Corresponding Secretary, writes: "The Ardmore Brethren Church held its Rally Day and Homecoming, October 5th. Rustam Zal was morning guest speaker. Rev. C. William Cole, pastor of the Ardmore Brethren Church, was the afternoon speaker.

"The Ardmore Brethren Church is having a reception and Open House for Rev. and Mrs. C. William Cole and family, on November 9th, in the Church. Everyone is invited to attend. Time is 2:30 P. M."

FLORA, INDIANA. Brother C. A. Stewart notes the ordination of the following as deacons and deaconesses in the Flora Church, on October 19th: Mr. and Mrs. Basil Eller, and Mr. and Mrs. Devon Humbarger.

ROANN, INDIANA. Mrs. Lorin Hauptert, Church Correspondent, writes: "Since the leaving of Rev. Thomas A. Shannon, much to everyone's sorrow, on September 1st, Rev. C. C. Grisso is preaching for us until our new Pastor, Rev. Herbert Gilmer, from the County Line Church, comes.

"One baby was dedicated on October 12th."

SOUTH BEND, INDIANA. Rev. Woodrow I. Goodman, President of Bethel College, was the morning and evening speaker in the South Bend Church on October 5th.

WATERLOO, IOWA. Brother A. T. Ronk writes: "Four new members were received into the Waterloo Church on September 14th, three by baptism and one by letter. Four more await baptism at this writing."

MILLEDGEVILLE, ILLINOIS. The Father and Son banquet was scheduled for October 17th, with Don Snider, former National Youth Director in the Church of the Brethren, as speaker.

MORRILL, KANSAS. Rev. Earl Sharp of the Morrill Baptist Church was the speaker at the Rally Day and Sunday School picnic, on September 28th.

STOCKTON, CALIF. Brother Alvin H. Grumblin notes that a Junior Church program has now been started. This is for children aged three to ten.

COMING EVENTS

(Continued from Page 2)

WARSAW, INDIANA. Homecoming and 50th Anniversary of dedication of present edifice—Nov. 9th—Basket dinner at noon. Dr. E. M. Riddle, 1:30 P. M. speaker; Rev. C. Y. Gilmer, Pastor.

THE BRETHREN ANNUAL NEXT WEEK

THE BRETHREN ANNUAL will come to you, dated November 8, 1958. This will replace the regular issue of THE EVANGELIST for next week. The next regular issue of the EVANGELIST will come to you dated November 15th. If your ANNUAL is a little late reaching you, it is because of the extra amount of work involved in getting it printed. W. S. B.

It CAN Happen . . .

It MUST Happen

. . . It WILL Happen

Rev. H. Francis Berkshire



IT CAN HAPPEN! Here in the Scottsdale-Phoenix area there will likely be a great need for a church building by one year from this date. All indications point to this likelihood. When a group of Christian people meet and request the pastor to instruct them particularly in church leadership and doctrine, there is a good indication that there is a willingness to build up a congregation. This is what has happened at the first meeting of the Brethren in the Scottsdale-Phoenix church extension area.

IT MUST HAPPEN! If consecrated Brethren and friends will support the Brethren home mission and church extension program through prayer and financial support, a new Brethren church will soon be established here. I believe it will happen because God's hand is guiding us here.

On October 8 I found a wallet-notebook in a public telephone booth; it contained \$120.00. The name of the owner was not in the wallet, but by contacting a man whose name was found in the wallet, I discovered the

owner. He was a Christian business man from California who had been in town that day and—needless to say—was happy to have it returned. He was so glad, in fact, that he gave me \$20.00 as the reward. This, he said, was for the new church. Being an elder in a California Congregational church, he plainly stated that he was a tither and was interested in extending the Gospel! (This man is now a “paid up” member of the Ten Dollar Club for the year! Note too, he gave more than one tenth!)

IT WILL HAPPEN here in the Scottsdale-Phoenix area, if we are to fulfill the mission “GO YE.” Every church has this responsibility regardless of its size and condition, and the Brethren Church must assume its share of evangelism in the continental United States. Many areas are in need of new churches. God realizes this. Whether it be this area or that area, **HE IS INTERESTED IN HIS CHURCH CHOOSING A MISSION AREA AND FULFILLING THE COMMISSION, “GO YE.”** God is concerned with the fact that we have chosen this field. Nothing less than His blessing can follow.

ARIZONA: One of the World's Greatest Boom Areas

The sun-baked land of mountains and cacti is rapidly undergoing a transformation. Before one's very eyes, the desert is blossoming as a rose. Cities and towns are kept busy pushing out their boundaries to encompass the thousands of acres which have been and are being covered with beautiful new homes.

The incredible hustle and bustle which accompany this rapid transformation are readily understood when a statistical analysis is made. A recent estimate shows that 64,000 new residents have been added since mid-1957, making more than 5,000 per month. Since 1950, the state's population has soared more than 60 per cent. Both the Tucson and Phoenix metropolitan areas have doubled in size within the last ten years. Tucson's population now

stands at 225,000, and Phoenix's population at 400,000. Population experts anticipate the continuation of this trend at least until 1986, when Tucson may have more than 1,500,000 inhabitants, and Phoenix more than 3,000,000.

Some fascinating and astounding stories of church development have come out of this area. They are, in some cases, as incredible as the development of the area itself which would seem to indicate that spiritual development finds a great potential in the boom areas of the U. S. A.

The Brethren Church must bear its responsibility for evangelizing the people in the U. S. A. This is our purpose for an expanding church extension and home mission program—W. C. B.

THE WASHINGTON CHURCH

Past Achievements and New Challenges

Cond. from Report by **T. C. LYON**

SINCE THE BUILDING of a complete church would have been impossible for us at the time, we began with a basement unit, which we dedicated on December 12, 1948. Even this limited program was difficult to carry out, for we had to convince the building and loan association that we had a sufficient number of "solid type" citizens before they would consider our case. This we did, and in addition gave them a report of our past record of growth in membership, increase in budget and other related information; whereupon they agreed to the loan, and we were "in business."

Understandably, with a small congregation, the \$225 monthly payments to the loan company were quite a burden; but we soon reconciled ourselves to the conviction that we couldn't do more building until the \$30,000 loan was paid. However, when the balance was reduced to \$20,000 a campaign was launched to pay the remainder SOON, so that we could build our sanctuary and provide badly-needed additional space.

This campaign—although a bit startling to us at first—resulted in the payment of \$38,000 (with a member-

ship of about 135 middle-class people) in fourteen months. This amount paid the debt and furnished the nucleus of a new building fund.

With high building costs in Washington—in spite of all possible economies—contract price for the new sanctuary came to about \$80,000, and by the time it was completed and furnished, even with volunteer labor, the total cost reached more than \$100,000. For this, a \$65,000 loan was necessary; however, our previous record of paying our loan was such that we experienced no difficulty in securing this second, larger, amount. The total value of our church may be placed, conservatively, at \$175,000 now.

On this \$65,000 loan, monthly payments come to \$487.50, which could be a tremendous burden for about 150 members. At our recent anniversary dinner for fellowship and inspiration, having been previously inspired and challenged to give sacrificially, these Brethren people presented \$44,963.31 cash for the building program. Our budget for the year—including monthly payments to the loan association, denominational activities, etc.—totals \$26,000 per year—\$500 per week. To guard against our indebtedness becoming a long-term millstone, this budget includes about \$5,500 for debt retirement, thus shortening the time for complete payment of the loan considerably.

Even with the budget completely subscribed, we shall continue to have a building fund day every three months and the annual anniversary dinner for a time of rededication and inspiration throughout the church.

In keeping with Paul's commendation to the Macedonians (2 Cor. 8:5), we hope to keep the spiritual emphasis of primary importance in the church, giving our "own selves to the Lord." This should make finances no problem.

We are grateful for the ministry of our fine pastor, his emphasis on Bible teaching, the spiritual life of the church, progressive methods, and visitation. We appreciate too the help given us by the Missionary Board in their contribution to the first building unit and by their continuing support toward the pastor's salary. Other contributions have been made to our work by General Conference Sunday offerings and by gifts from individuals throughout the Brotherhood—for these also, we are grateful.

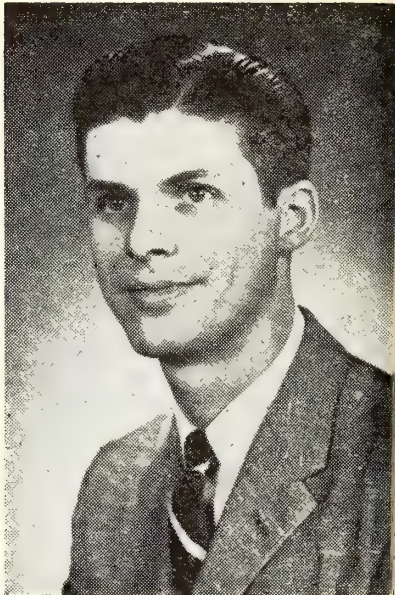
We are looking eagerly to the time when we may release the Missionary Board from further assistance and when we may be able to extend the same help to others.

(A full report of the Washington work will appear soon in the *Evangelist*.)



Are We Limiting God ?

**DALE J. LONG, Associate Secretary of the
Missionary Board of the Brethren Church**



STANLEY JONES has well said, "There is no limit to what a church can do when it does not place a limit on God." Brethren, are we limiting God in the realm of our support to the home mission program which will ultimately affect our world mission responsibilities? Isn't the task of the Church, as outlined in the Scriptures, to reach out and make disciples of all nations (Matt. 28:19, 20)? Are we failing to realize that the Church is made up of individual people and that it is the responsibility of **each one** of us to carry out **all** that God has commissioned us to do as individuals? Can we, as brethren in Christ, say, "He's done so much for me; there is **nothing** in the world I wouldn't do for Him?"

Fifteen years progress—Is it enough?

With the above question in our minds, let us look at our home mission program and see what has been accomplished and then look to the future—what can and should be done.

	1943	1948	1953	1958
Membership	17,547	18,052	18,610	19,474
Brethren seminary students				15
Home mission offerings	\$16,903	\$21,395	\$28,763*	\$52,571*

* Includes Ten Dollar Club receipts

Unless we are willing to observe these statistics from a critical standpoint, asking the Lord to show us where-in we have failed and endeavoring to accomplish more for His cause in the future, we cannot very well develop a greater vision. In support of this thought, Proverbs 29:18 tells us "Where there is no vision, the people perish."

DOES MEMBERSHIP COUNT?

In analyzing the item of membership—and it appears we are not even keeping pace with the increase in population—there are some who will say that God isn't interested in numbers and that we cannot gauge our success by them. To this I would say **yes and no**, for numbers in themselves are **not** of primary significance; however, if we are not growing in numbers, we must look squarely at the meaning behind these verses in the Bible.

"And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all people. And the Lord added to the church daily such as should be saved." (Acts 2:46, 47).

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, **not willing that any should perish**, but that all should come to repentance." (II Peter 3:9).

GOD REQUIRES OUR BEST

Brethren, we must be concerned with numbers enough to reach as many lives for the Lord Jesus Christ as possible in accordance with the opportunities and talents that God has so graciously given each one of us. It is true that some have many talents, whereas others have few; also, God places some where the field is white unto harvest and others in more difficult situations where much cultivation must be done before the harvest is reaped. We likewise must bear in mind the following verse of scripture: "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (II Cor. 8:12). In view

More Givers Giving More

all this, we dare not do less than our very best in leading souls to Christ.

PASTORS OF TOMORROW

The next item we should consider, that of Brethren seminary students, is a vital matter. The fifteen young men now studying on seminary level represent the only real source of ministers for our churches for the next three years. Is this enough? Let us look at several more factors which make the shortage of ministers still greater, such as these: Many of our seminary students are filling pastorates while in training; some churches don't have even part-time pastors; and we are desperately in need of more pastors to reach out into new areas.

Brethren, we dare not stand still; we must move forward and extend our witness for Christ. This can be effectively accomplished only through the leadership of well-trained and dedicated young men, together with the prayers, faith, financial support and mind to work of us all.

HOW DO WE GET MORE PASTORS?

Let's face it: If we Brethren parents aren't willing truly to dedicate our children to the Lord for His service, and if we don't rear them in the nurture and admonition of God, so that God's will can be recognized, we have no right to ask God's help to have a greater witness. We simply must dedicate our children to Him and be living examples of what Paul pleads for in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

A LOOK AT OUR PREVIOUS HOME MISSION OFFERINGS

The third item we want to consider is our financial support to our home mission program. In considering the increase of our giving over the past fifteen years we must bear in mind the inflated dollar along with tripled income—and more in some cases. One can soon see that our giving increased very little, if any, in view of the purchasing value of our money. Now, lest anyone is thinking that I am throwing cold water on the fire, let me remind you that although we can rationalize our efforts and satisfy ourselves, we cannot fool God in our stewardship of His money, His talents, His time. All we have is from God our Creator.

OUR FINANCIAL NEEDS FOR THIS YEAR

You will recall that the Missionary Board set a goal last year of increasing our giving at least 20% each year for the next five years. Even though we fell short of our goal last year, let us all give our full support to the

home mission program, and we will soon discover that the total asking of \$75,000.00 for this year is far below what we can and should be giving.

Along with this, we have another objective of starting at least six new churches by 1962. If more of us will give more systematically and sacrificially, in keeping with God's will, we shall find this goal easily within our reach.

NEW PROGRAM FOR PROGRESS

Another service the board is endeavoring to offer in helping with an expanding program is financial assistance to new and expanding churches by lending funds through the Brethren Home Mission Revolving Fund. The details of this program will be explained as we go along. The nature of the Revolving Fund is unique and is worthy of our support; for through its operation the expansion of our whole program will be blessed.

ARE YOU A MEMBER? IF NOT, WHY NOT?

The most recent assistance the Ten Dollar Club has offered was in helping to start the building program of our Sarasota, Florida church, for which we are all very thankful. The splendid progress this young church has achieved is an example of what can be done in other new areas if we all give our full support by joining the Ten Dollar Club. The only sorry note in this program is that fewer than 900 Brethren are interested enough to join this Ten Dollar Club to build new churches.

Brethren, don't blame God for slow progress; we are actually limiting God when we do not support this very vital effort to build new churches. If you are not a member, resolve today to contribute ten dollars or more for each new church, and see how God will bless you by ultimately turning your money into a means of reaching precious souls with the Gospel.

HOW IMPORTANT ARE YOU?

In all our thinking in relation to the church and missions, let us remember that each one of us is a vital link. As the old saying goes, the chain is as strong as the weakest link. Is each of our links making the chain strong?

KEEP CHRIST IN PROPER FOCUS

Let us do what Hebrews 12 tells us: "Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith."

Are we limiting God? If so, let us turn our hearts and minds to eternal things and take God at His word. Shall we pray with all prayer and supplication that the Brethren Church will be the salt of the earth?

WHAT CAN WE EXPECT OF GOD?

We will be using divine wisdom if we take the advice of the prophet Jeremiah when he says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." (Jer. 33:3).

in this Anniversary Year

Cooperative Building

**REV. N. V. LEATHERMAN, Pastor,
Wayne Heights Brethren Church**

THE WAYNE HEIGHTS Brethren Church was built by the whole Brethren denomination. For eleven years a number of Brethren in Waynesboro were without a church home. They continued to worship from place to place as they were able. For several years they worshipped in a hall on Center Square. When they discontinued this, the Woman's Missionary Society continued as the only functioning life of the group. With some there remained a hope of one day having a church building of their own. Then one of the sisters owning a piece of ground in Wayne Heights, a suburban section east of Waynesboro, on a knoll in the valley under South Mountain, donated a parcel of it for the purpose of building a Brethren church upon it, and later a parsonage.

The remaining members were solicited to discover the capacity of the local brethren, in developing a congregation, and to build a church. This initial effort was exercised by the Pennsylvania Mission Board that studied and surveyed the field. It was discovered that the local members, in addition to the plot of ground given, were able to contribute nearly \$5,000.00 with which to start. Upon this foundation the District Board determined what its contribution for the district should be to get the church going. It also made a definite and studied proposition to the Missionary Board of the Brethren Church, with offices at Ashland. The Executive Committee of this board agreed to cooperate with both the district board and the local members, in their asking and expectation.

It was upon this complete assurance of full cooperation of both boards that the local group took final action to proceed. It might be interesting to interject here that one local brother came to this meeting for the final decision, fully intending to oppose any further procedure on their own. But when it was revealed to him what both the district and the general boards had agreed to do, in a cooperative move to help, all his opposition to the work

was removed, and he became at the first one of its main supporters.

After that, a pastor was called, a building committee was named, plans were drawn, labor was secured for construction. The building was completed and dedicated in May 1953, just nineteen months after the first worship service of this new congregation, at a cost of only \$28,491.12. We were our own contractors and saved much by this method. This building was free of all debt, and the mortgage was burned on October 16, 1955.

While the building was being constructed, we worshipped in a home for five weeks, until we dedicated the portable chapel on October 28, 1951. The chapel had been given to the Missionary Board of the Brethren Church by the Brethren Youth; it is now being used by the Newark Brethren Church.

While the church at Waynesboro was being built, the pastor built a home adjoining the church property, and it has recently been sold to the congregation for a parsonage at the cost price, less the labor he put into it.

We have what is here today because the local people had a mind to work; the Pennsylvania Mission Board and the Missionary Board of the Brethren Church had minds and willingness to cooperate with each other and with this congregation. All monies raised here were by gifts—entirely apart from any commercialism. The Lord has blessed us, and the whole Brethren Church has reason to be thankful that we now have another Brethren congregation and soul-saving station for Him.

We have been building and can continue to build in church extension by this same spirit and cooperation. This is not the house that Jack built; it is the house the Lord built, through the cooperative efforts of His Church. (Eph. 5:20) "Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ."

Krypton Reaches Out to Serve

KRYPTON, KENTUCKY, has become a center from which much Christian activity is directed. Because the community is somewhat isolated, there is an excellent opportunity to develop a varied program centered around the church. Within the recent years, much progress has been made toward developing a varied program for Kentucky and the surrounding communities, and the response of the people has been gratifying. Civic agencies in the county have spoken highly of the accomplishments of the Krypton Mission.

The greatest need of the mission at present is a pastor to do visitation work and to concentrate upon strengthening the internal church. May God raise up such a person.

The following outline of activities gives something of the scope of the work:

Communities served and their respective programs:

Krypton:

- Sunday school
- Sunday morning worship services
- Sunday evening Bible study
- Two 4-H Club groups—sewing and forestry projects
- Homemakers
- Junior 4-H Leaders
- Boy Scouts and Cub Scouts
- Vacation Bible School

Dunraven:

- Sunday School

Vacation Bible School

4-H Club Forestry project and 4 strawberry projects

Napfor:

Sunday School during winter months

4-H Club—Forestry project and 2 strawberry projects

Vacation Bible school

Meadow Branch:

Vacation Bible School

4-H Club—Forestry project and 3 strawberry projects

Lick Branch:

Weekly Bible Class for older ladies

General Activities:

Christmas programs:

Six hundred five persons saw the Christmas story by means of several film strips. These were shown to the children of 5 schools and all the Sunday school groups.

Brethren Youth Rallies:

Spring—Krypton (172 registered)

Fall—Riverside

Brethren Youth Crusaders:

Six members—each 7 weeks of service

Vacation Bible School Work

Visitation

Teaching Sunday school

Preparing Sunday evening services

Vacation Bible Schools:

Four schools of 15 sessions (175 enrolled)

At 5 or more sessions (106 present)

Perfect attendance of 58

Community Display and Achievement Day:

First attempt to hold annually a display of things produced by folks of the various communities

As a result of the County Recognition given to the work, the Homemakers' group was considered one of the best and most progressive in the county; the Krypton 4-H Club groups received \$35.00 in awards at the County Achievement Day.

DUNRAVEN VACATION BIBLE SCHOOL

Scene from the closing program

**Achievement Day**

On August 13, an Achievement Day program was held at the Krypton Church. A program was given by the Krypton Vacation Bible School group and was recorded by the Associate County Agent for reproduction over the Hazard radio station.

A display of various things produced and made by individuals living in Krypton and the surrounding communities was set up in the basement of the church. These things were judged, and ribbons were awarded. Some prominent people in the county assisted with the judging.

The Achievement Day activities were well attended by the people from the participating communities, and the general interest shown indicated in part the worthwhileness of this venture.—W. C. B.

A Reminder

Pastors, don't forget that the Missionary Board WILL NOT BE SENDING OUT THANKSGIVING BULLETINS THIS YEAR! They will, however, mail you offering envelopes, according to your order, and folders containing information about our home mission work. Since a number of churches are following a series of bulletins and do not wish to interrupt the series, and some churches do not make bulletins, the board will not send them this year. It is hoped that the expense of purchasing and printing these bulletins as well as the cost of postage and mailing can be used in our home missionary program. Please take note of this change in policy. We hope you will see the wisdom of it. Urge your people to give generously. Our program continues to grow; hence a large offering is needed.

**NAPFOR VACATION BIBLE SCHOOL**

on closing day.

This was the smallest school.

A Year At Stockton

Pastor ALVIN H. GRUMBLING

CHURCH WORK at its best is not easy. It has never been easy to win souls for Christ, because the world seemingly offers too many other things in competition. However, church work and the winning of souls have always been very rewarding. For who can measure the worth of one soul? Paul said, "Let us not be weary in well doing; for in due season we shall reap, if we faint not." (Gal. 6:9) The human tendency is to get discouraged when the going gets difficult. But we dare not forget that God has promised to see us through till the end.

We have been with the Stockton church for one year now, and we can begin to measure our progress. In attendance we can see growth. Last fall our Sunday school averaged around 35-40; this fall we are running around 50. Throughout the summer we averaged between 40 and 45, with vacations, etc., and our church attendance has increased accordingly.

Financially this year has seen the offerings increase by about \$1,100.00 over the year before. In membership the church has added five; two by letter and three by baptism.

Much work has gone into the appearance of our church. The surrounding area has been made into a lawn, by removing the weeds, and by constantly cutting. The outside of the building was scraped and given two coats of paint. The inside of the church is to be painted this fall—and all of this with volunteer help by the men of the church. Now, to some this may seem like small gains, but it must be pointed out that until last October this church went two and a half years without a full-time pastor.

Just a few weeks ago, on September 28, we held a retreat in our church, with the people spending most of the day in the church. The morning and evening services were as usual, and the afternoon was given over to some concentrated thinking and planning. This made it pos-

sible for the people to share with their pastor in planning the program of the church. The response was good, and our plans for the next few months were well considered. Here is what resulted:

We are now in the midst of a church-loyalty campaign. Each Sunday from September 28 to October 26 has been designated as a special Sunday, such as Communion Sunday, Family Sunday, Stewardship Sunday. All are planned to promote a greater loyalty and support to the church. This ends with Rally Day and Homecoming on October 26. November will be Sunday school contest month, and even before it begins, one class is saying "We are going to win." December will be filled with Christmas plans and activities. January is the time for our California District Conference—our church being the host. Also it is time for our revival services with Reverend J. D. Hamel.

Even now tithing posters are being used each Sunday. You may recall that they were popular in our churches a few years ago. There is material here for ten weeks emphasis on tithing.

It has been pointed out that there is a place for every one and some work for everyone—if he is willing to work. Church work never has been, is not now, and never will be a one-man job. It is necessary that everyone do his part in building up the church. Therefore, it is important that everyone find a job in the church.

This is true throughout the denomination. Each one can surely find enough work in his own local church. Each one is important. But don't forget about the other churches. They need your prayers for the Lord's work. And don't forget the Home Mission offering. This is your part in helping those churches that need extra help. You can do your part to help in the total program of the church. Without you the work may not be done.

GENERAL SECRETARY VISITS PHOENIX

ON OCTOBER 2, General Secretary Berkshire left for Phoenix, Arizona, where he and Francis Berkshire spent considerable time with various realtors surveying likely areas for a new Brethren church.

A site has been selected and negotiations for the purchase (approximately three acres) are proceeding. Reverend Vernon Grisso, pastor of the Brethren Church in Tucson, who has spent considerable time surveying Phoenix for a Brethren church location, accompanied the Berkshires in their search.

The Tucson people have been greatly interested in establishing a church in Phoenix and have helped considerably in the survey effort. They are anticipating some fine fellowship with Brethren people when this new work is established, and they will, in turn, be greatly helpful to this new group.

Francis Berkshire, whom the Board has employed to seek out Brethren people and others not in any church,

has been looking over the field and setting up plans for services.

Ten Dollar Club payments will be used toward the cost of the lots at Phoenix. If you are not a member already help this new work off to a good start by joining—send \$10.00 or more to the Missionary Board office for your initial offering or to pay your last call if you now belong.

Remember—Our goal is 2,000 members!

If you know of Brethren people or friends of the church in Phoenix, send their names to Reverend Francis Berkshire, 1916 N. 72nd Place (Apt. 3), Scottsdale, Arizona. If you are going to Phoenix for a visit or to live, look for these people and worship with them.

The Brethren Church is moving ahead. Another new church in the making—

AT PHOENIX

Why The

"BRETHREN HOME MISSION REVOLVING FUND"?

DALE J. LONG



FOR SOME TIME, the Missionary Board of the Brethren Church has realized the need for a revolving fund from which monies could be loaned for the purpose of establishing new congregations to meet the spiritual requirements of expanding communities across the nation. The fund would also be used to meet the need of many of our churches in expanding present facilities for an even greater witness in the future. If all of us give it our prayerful support, the Brethren Home Mission Revolving Fund can prove to be a blessing in helping meet these needs.

We feel that the Brethren Home Mission Revolving Fund is a very vital program for progress in church extension, and we trust that you will share this feeling with us. Our views can be proven by observing the growth of denominations that have employed this method of giving financial assistance to their churches.

The Brethren Home Mission Revolving Fund will be a permanent loan fund, through which monies can be loaned and reloaned to needy church congregations. We feel that this type of fund will complete the picture, figuratively speaking, of the Missionary Board's program for church extension from the financial point of view.

To explain further: Your support of the Ten Dollar Club helps finance the initial costs involved in establishing a new mission work; your support through regular home mission offerings provides the needed funds to carry out a well-planned home mission program which will develop an even greater witness of the Brethren Church than in the past; then as the local congregations lend their full support and the Lord blesses their labors, additional funds are needed many times, on a loan basis, in order to meet the need for adequate facilities. This is where the Brethren Home Mission Revolving Fund is of utmost importance and will tend to complete the picture.

We use the phrase "completes the picture" advisedly, because the picture of our missionary responsibilities is one that will require the very best of everyone, proclaiming the name of Christ, to complete the picture of fulfilling the responsibility given to all Christians, by Christ, as recorded in Matthew 28:19, 20.

We are now in the process of preparing material to answer your many questions about the Brethren Home Mission Revolving Fund; such as, How does it operate?

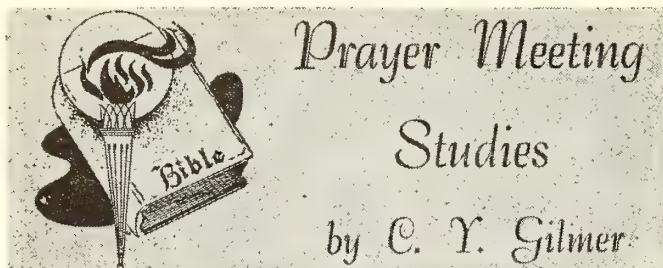
How can churches apply for loans? How will it be administered? How can I contribute to the fund? Can I loan money to the fund? etc. The answers to these questions and many others will be furnished to you in the very near future through the **Evangelist**, promotional literature, letters to pastors, and, I hope, through visits to many of your churches.

A resolution adopted by your Missionary Board, creating the Brethren Home Mission Revolving Fund, has the following statement included: "The purpose of said Revolving Fund is to make monies available, as a loan, to qualified, needy church congregations and groups in the establishment of new church congregations within the denomination known as the Brethren Church." Consequently, any money contributed to this fund will be received in trust and used only for the purpose as set forth in this resolution. We might add that legal counsel was sought in establishing this fund, so that it would be set up on a sound legal basis. We have also attempted to set up the fund in such a manner, we trust, that will prove to be a great blessing to the work of our denomination.

After much prayer and planning, we are now legally able and ready to receive monies into the Brethren Home Mission Fund, for which the need is apparent. We earnestly desire that you will pray for this fund and for those administering it, so that it will be greatly used of God. While you pray, won't you ask God what He would have you give toward this worthy and most vital program for progress? Contributions should be made payable to the **Missionary Board of the Brethren Church** and clearly designated for the Brethren Home Mission Revolving Fund. Both contributions and inquiries should be addressed to

Dale J. Long, Associate Secretary
Missionary Board of the Brethren Church
530 College Avenue
Ashland, Ohio.

Brethren, as we read, think, and pray about this new program for progress being presented, along with the total Home Mission program of the Brethren Church, let us seek the will of God in answering the following question: **Lord, because you have done so much for us, what more can we do for you?**



MY TIMES—THY HAND

Psalm 31:15

"My times are in Thy hand";
 Lord, I am glad;
 No place more safe or sure
 Was ever found,
 No greater wiser mind has ever planned
 My times.

My happy times and harrowing times,
 My times of darkness and despair,
 And times when I am made to wait,
 All these are in
 Thy hand.

My times—Thy hand,—
 Twin thoughts of consolation these,
 And secret of serenity
 Day after day.

—Selected.

HOW MAY I PUT MY TIME in God's hands (Hosea 10:12c)? It takes time to be holy just as it requires time for anything to be realized (Eccl. 3:1). There is a time in which to be saved (2 Cor. 6:2), a time to be strong (2 Tim. 2:1), to trust God (Psalm 56:3). At all times we should praise the Lord (Psalm 34:1). Time mis-spent is worse than wasted (Gal. 1:13; 1 Cor. 15:9). We are to redeem the time (Col. 4:5). Man's use of time without God in his heart is sin (Prov. 21:4). Time is God's gift (James 1:17), and so are the benefits of every day (Psalm 68:19).

God says "NOW" is the time; Satan says "some other time" (Acts 24:25). The meaning of a "convenient season" is found in Prov. 27:20: "Some other time" means NEVER (Acts 24:26). The same was true of King Agrippa's "almost" (Acts 26:28). The time is short—it flies (Psalm 89:47a). The days are fleeing away (Job 9:25). The tomorrows are unknown—very uncertain (Prov. 27:1). If we intend to serve the Lord we shall have to do it while time is still allotted to us (John 9:4). If it is ever right to be a Christian now is the time (Rom. 13:12). It is high time to awaken and to exercise our Christian duty (Rom. 13:11). Jesus is coming soon (Rev. 22:6, 7a). Let us not think that the Lord is delaying His coming (Matt. 24:48-51).

The time is short—
 If thou would'st work for God,
 It must be now.
 If thou would'st win the garlands
 For thy brow,
 Redeem the time!
 I sometimes feel the thread of life
 Is slender,

And soon with me the labor
 Will be wrought;
 Then grows my heart to other hearts
 More tender,
 The time is short!

—Horatius Bonar.

Because of creation and also redemption we own no life we may call our own (Eccl. 12:1). Youth has a promise of finding God (Prov. 8:17). It is a terrible sin to allow follies for the youth-time of life (Gal. 6:7, 8). We should not be guilty of allowing youth to be a good-for-nothing time of life (Phil. 11; 1 Tim. 4:12). "The youth is father of the man" (2 Tim. 3:14, 15).

"When you kill time, you kill God's gift,
 You waste what He has given;
 How sorry, then, you'll be some day,
 When you see Him in Heaven!"

Lesson

Comments

by

William H. Anderson



Lesson for November 9, 1958

THE MARKS OF A CHRISTIAN

Lesson: Matthew 5:1-12

HENRY DRUMMOND, the great evangelist, wisely advised: "Above all things do not touch Christianity unless you are willing to put the kingdom of God first. I promise you a miserable existence if you put it second."

In His Sermon on the Mount, Jesus said: "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Mt. 6:33).

Apart from regeneration, the Sermon on the Mount cannot be fully comprehended in terms of practical living. For this Sermon deals with New Testament righteousness which must have its source in the Lord Jesus Christ. **Apart from Him there is no righteousness!**

"And He (Jesus) opened His mouth, and taught them saying . . ." John, in the first chapter of his gospel spoke of Jesus Christ as the Word which was with God and from God, and which was God. Now Christ, that Living, Eternal Word spoke and taught His disciples.

This was a wonderful privilege accorded the disciples of Jesus. They failed to appreciate Him fully. We dare not, however, criticize them, for although we have the wonderful privilege today of fellowshiping with Jesus Christ the Living Word, many people find the Bible uninteresting and uninspiring. What blessing they miss!

In the Sermon on the Mount, Christ set forth a Standard of Righteousness that far surpasses man's standard. So high, so lofty, so noble, so exacting is His standard that man cannot hope to reach it in the strength of the flesh.

But the righteousness of God's law can be fulfilled! Jesus Christ would not mock us! He would never set before man a standard impossible to reach.

Paul gives the secret of achieving God's Standard of Righteousness:

1. It is achieved by those who are "in Christ Jesus" (Rom. 8:1). As used by Paul, this expression "in Christ" refers to that vital relationship and union that exists between Christ and man because of God's regenerating work performed in the heart of the believer.

2. It is achieved by those who partake of God's righteousness through faith in Christ. "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9).

3. It is achieved by the Spiritual Man. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:4).

In the Sermon on the Mount, Jesus sets before us the characteristics which should mark the Man of Faith:

1. A Needy Spirit—"The poor in spirit."
2. A Sorrowful Spirit—"They that mourn."
3. A Lowly Spirit—"The Meek."
4. A Longing Spirit—"They which do hunger and thirst after righteousness."
5. A Kindly Spirit—"The merciful."
6. A Clean Spirit—"The pure in heart."
7. A Peaceful Spirit—"The peacemakers."
8. A Courageous Spirit—"They which are persecuted for righteousness' sake."

Jesus said the ones who manifest these marks of discipleship are "blessed."

"Some translators use the word 'happy' instead of 'blessed,' but it hardly fits. We must make a distinction between happiness and blessedness. Blessedness is the higher, spiritual state. Happiness often depends on circumstances; blessedness depends on our relationship to God" (Frank S. Mead).

Sacrifice, tears, and suffering often accompany discipleship. But just to have the blessing of Almighty God upon us is worth it all!

HOW ABOUT YOUR OFFERINGS?

HOME MISSION OFFERING

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

THE TEACHER

LET US CONSIDER some of the most important characteristics of the ideal teacher under the letters T-E-A-C-H-E-R.

TRAINED in the Scriptures and for His Service—I Tim. 2:15. The teacher must be willing to be taught from God's Word. The guide book is the Bible and the Holy Spirit your guide. In order to teach it well, we must know it well. Be constantly learning. "You cease to be a teacher when you cease to be a learner."

EXAMPLE in every good work—I Tim. 4:12. We remember the old saying, "We teach only a little by what we say, much more by what we do, but most of all by what we are." Be sure you practice what you teach. Be an example outside of the class room as well as in it. Children especially are imitators, so be a good example for them to follow.

ABOUNDING in love—Eph. 3:17. We must love the Lord, our God, with all our heart. We must love our class. No one dare engage in this high calling of teaching unless he has learned to love Christ and then to love the members of the class. Let your class know that you are vitally interested in each of them personally.

CONSECRATED to His service—Rom. 6:11. As a teacher we must have a vital relationship to the Lord before we can introduce Him to others. We must be dedicated to the service of God.

HELPFUL at all times. Are we laying back in the harness or are we helping to pull the load? Not only must we be helpful to those in our class, but we must be willing to help our fellow teachers, superintendent, pastor, missionaries. There must be complete cooperation with the entire Sunday School and Church program.

ENTHUSIASTIC—Acts 13:25. To be enthusiastic is to be fervent in the spirit. Enthusiasm is contagious! Enjoy your teaching—don't make the class session dull and boring. Have a happy Christlike spirit. Make your Christ real to your class.

RESPONSIBLE—Rom. 14:12. The responsibility of the teacher should be to win the entire class to Christ and to train them for Christian service. What kind of a teacher are you? It has been said that there are three kinds of teachers—one, so bad that we remember them with sadness; two, so good they shared a blessing we haven't forgotten; and three, mediocre—can't remember anything about them.

Honestly now, have you done your dead level best? Where does the cause really lie? Is it in too-late and too-little preparation? Have you no system? Are you just a bit lazy and do just enough to get by? Has your presentation had prayer, thought, and hard work put into it so that it is really interesting?

—Reprinted from "Link."

NEWS FROM BRETHERN YOUTH

Phil Lersch, Youth Director

ADVANCE ANNOUNCEMENT

BRETHERN COLLEGE DAYS

February 20, 21, 22, 1959—Ashland College Campus

GAY 90's AT GOSHEN

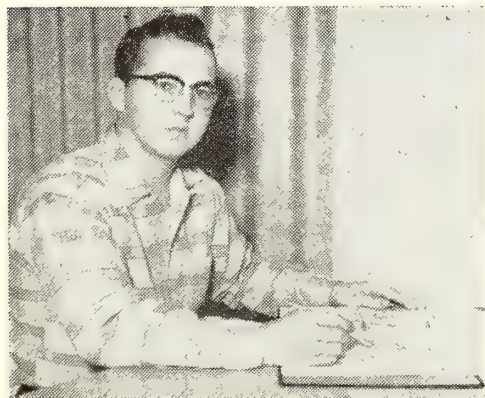
Checkered tablecloths . . . eating by kerosene lamps . . . delicious chicken with all the trimmin's . . . and the AMBASSADOR QUARTET! What more could you want for a wing-ding Banquet in the Gay 90's Style? Don't tell us—it would hurt our feelings.

Phil Self led in the Invocation and blessing upon the meal when the 95 present had assembled around the several scattered tables in the basement of the Goshen Brethren Church. Those churches accepting Goshen's invitation were New Paris, Nappanee, Milford, Ardmore, and South Bend. Dick Ecklebarger toastmastered the program which was monopolized to a large extent by the aforementioned Quartet from Brethren Youth at Ashland College.

The Ambassadors thoroughly enjoyed the supper and the evening, as we trust did those who listened so attentively. But in addition to enjoying themselves, it is hoped that those present might remember some of the serious concluding remarks (both spoken and sung). A "tip of the hat" to Goshen Brethren Youth and Pastor Spencer Gentle for planning such a unique evening.

Say, I saw a fellow shaking his finger at the floor this morning. Wonder what could be the matter. (Memo: refer to McCann for help).

PIC OF THE WEEK



Stanley McKim

The president of the BOYS' BROTHERHOOD is seated for this shot in the lounge of the Student Union at Ashland College, where he is presently enrolled as a Senior.

Stan is doing most of his studying in the educational field in the hopes that he one day might be able to serve the Lord in this area.

Once every month Stan writes the Brotherhood program ideas that appear here in THE BRETHERN EVANGELIST and he also has a column in the BRETHERN YOUTH MAGAZINE each issue. Because of this office as Brotherhood Prexy, he is a member of the National Youth Board.

NOTICE TO HOOSIERS

FEETSBALL GAME—No. 2 November 15, 1958

Manchester College

GAME TIME—2:00 EST

PRICE—25c

Meet at Manchester Brethren Church after Game!

N. INDIANA ELECTS AT BRYAN

ONE HUNDRED FIFTY-FIVE Brethren Youth attended the quarterly rally for Northern Indiana, this time holding their meeting at the Bryan, Ohio, Brethren Church. The Bryan Junior Choir sang for the evening vesper program and some guests dropped in to make an attendance of 175 for the evening program.

A radio program format was followed for the vesper service conducted by the Bryan youth, with Jack McDaniels presiding and giving the "commercials" at proper intervals. Products such as the Speech Contest, B. Y. Project, and Goals were advertized to the listening audience. The program content centered upon the subjects of "Love, Dating and Marriage," taken quite largely from a booklet by the same title from Moody Press, 82 N. LaSalle Street, Chicago 10, Illinois. I have given the source so that you might be able to obtain this booklet for a discussion in your own B. Y. C. some time.

President Steve Gilbert had a "rough day" but finally got through the Business session at which time he was re-elected president and the following officers were chosen to assist him:

Vice president—Joan Ingraham, Nappanee
Secretary —Martha Rose, Bryan
Treasurer —Pam Miller, Goshen
Advisors —Dorman Ronk—New Paris
John Porte, South Bend
Al Higgins, Goshen
J. D. Hamel, South Bend
Spencer Gentle, Goshen

PENNSYLVANIA DISTRICT RALLY

JOHNSTOWN II CHURCH NOVEMBER 1, 1958

Registration—1:30 EST

Blast off—2:00

Cost of Banquet—\$1.00

Start for home by 7:30

"WHAT SAY?"

What is the matter with the church? Look in the mirror.

The Women's Corner

by Helen Jordan

YOUR BIBLE AND YOU

MOST WOMEN are interested in a new and different way of doing things. Why not apply this to the reading and study of the Bible? Since the W. M. S. has a Bible Reading Goal, why not make it interesting and an act of Love? If we could, as a body of thinking, praying, growing missionaries, make our Bible reading more effective in OUR lives, then our light would not be hid under a bushel. Is it a joy or do you find this goal dull? This should never be. The Bible is not just a book: but "it is a lamp unto our feet and a light unto our path." It is our entire plan and pattern for life and our salvation for life to come.

There is a story of a young girl who began reading a certain book, but in a short time she became bored and put it aside saying, "This is the driest, most uninteresting book I've ever tried to read." Some time later she met a young man and finally became engaged to marry him. One day in conversation with him about books, she recalled that the book which she had cast aside had been written by a person with the same name as her lover, and she mentioned it to him, saying, "Isn't that strange?" "Not so strange," he replied, "I wrote that book."

That night the girl hunted up the book again and started to read. She sat up the entire night reading until it was finished and thought it most interesting. The difference, she knew and loved the author.

Can not we do the same? When we have something wonderful and lovely, don't we want someone else to know about it? To pass it on! Before we begin to read our Bible we should pray that God will give us a receptive mind and let His Word guide us. "Let us study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth."

Mrs. Sue Bowman,
New Lebanon, Ohio.



What's Doing
in the Churches



FLORA, INDIANA

A new oil furnace was installed at the parsonage recently, also the painting on the parsonage has been completed.

At our business meeting which was held recently, officers were elected among whom Mr. and Mrs. Basil Eller and Mr. and Mrs. Devon Humbarger were elected Deacons and Deaconesses. Ordination services were Sunday, October 19th.

Sunday, October 12th, was our Rally Day and Homecoming which was very well attended. Our guest speaker was Rev. H. S. Grubb of Converse, Indiana. A very pleasant day was enjoyed by all.

Evangelistic meetings will begin Nov. 10th with Rev. Herbert Gilmer of Lapaz, Indiana, as the Evangelist. We are hoping and praying that we might have several conversions.

Cor. Secretary
Martha Frye, Flora, Indiana.

Laid to Rest

HIERONIMUS. George Hieronimus, born Aug. 21, 1889, died Oct. 1, 1958. Was a trustee and deacon of the Quiet Dell Church. Had served as S. S. Superintendent. Survived by his widow and two daughters. The only son, Harold, a member of the North Georgetown Church, preceded his father in death by just two weeks. Funeral held by the undersigned; interment in Wise Cemetery, near the Church.

Cecil Bolton, Jr.

* * *

JOHNSON. Laura E. Johnson, widow of the late Elder Charles E. Johnson, passed away. Oct. 1, 1958, after an illness of two months. Members of the First Brethren Church, Stockton, Calif. She was 72 years of age. Funeral services conducted by the undersigned, assisted by Elder J. Wesley Platt.

Alvin H. Grumbling, Pastor.



BRETHREN
ROAD
SIGN

"COUNT-UP"

Ordered:

67

Needed:

133



FIRST BRETHREN
CHURCH
2 Blocks
619 Park Street



"Let's Get With It, Brethren"

MORE GIVERS GIVING MORE

This will add up to an increase in contributions for the cause of Home Missions and Church Extension.

It will mean that more new churches can be started in various parts of the United States more quickly.

It will mean that more people here at home will find Christ as their Savior and Lord.

It will mean that more people in more communities will come under the spiritual ministry of the church.

It will mean that the home base will be stronger, thus enabling the church to expand its outreach in other parts of the world.

It will mean that both the individual giver and the denomination will be more richly blessed.

Did You Know?

That in many of our churches the home mission contributions are made by only a small percentage of the church members;

That in the U. S. A. a child is born every 7½ seconds;

That the churches with their unprecedented extension programs are not keeping up with the population increase;

That God is expecting the Brethren Church to share in evangelizing the homeland by establishing new churches;

That you may, as a good steward, assist in this work of evangelization by giving generously and by following your gifts with earnest prayer;

That your giving and praying for the Home Mission and Church Extension work should continue throughout the year.

Total Asking—\$75,000.00



The Brethren EVANGELIST

Official Organ of The Brethren Church



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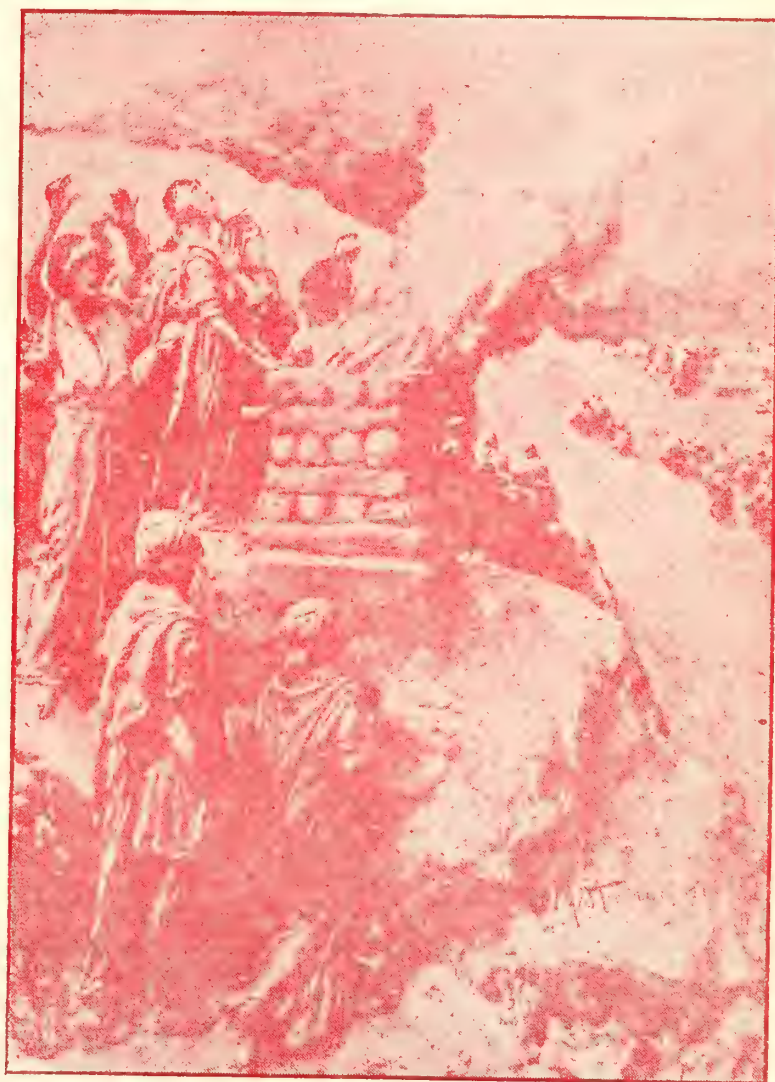
Whisper A Prayer

Whisper a prayer in the morning,
Whisper a prayer at noon;
Whisper a prayer in the evening,
Twill keep your heart in tune.

God answers prayer in the morning,
God answers prayer at noon;
God answers prayer in the evening,
He'll keep your heart in tune.

Pray by faith in the morning,
Pray by faith at noon;
Pray by faith in the evening,
You'll have your answer soon.

Blessings will come in the morning,
Blessings will come at noon;
Blessings will come in the evening,
So keep your heart in tune.



Vol. LXXX

November 15, 1958

No. 45

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

MRS. C. Y. GILMER

The passing of Mrs. C. Y. Gilmer (Zelma M. Berry) took place on November 3rd, at 4:30 P. M., at Lutheran Hospital, Ft. Wayne, Indiana. Sister Gilmer was the wife of Brother C. Y. Gilmer, pastor of our Warsaw, Indiana, Church, and writer of the Prayer Meeting Topics in the EVANGELIST.

Sister Gilmer had suffered a heart attack several weeks ago while preparing to enter the hospital for an operation. An extended period of rest was indicated, yet it became imperative that an operation be performed. She submitted to surgery the Saturday before her passing; her condition was critical, and the Lord saw fit to take her home to be with Him.

She leaves her husband, a daughter, Elizabeth, wife of Pastor Alvin H. Grumbling, Stockton, California, and one grandson. Funeral services were scheduled for November 7th, at Warsaw, with Dr. R. F. Porte and Dr. Claud Studebaker in charge.

Our hearts go out to the loved ones who survive, in sympathy and prayer, yet in the full assurance that death is not the end, but doth open the gate of eternal life with God, through our Savior, Jesus Christ. Brother Gilmer's address is: 1603 E. Center St., Warsaw, Indiana. (W. S. B.)

Items of General Interest

HAGERSTOWN, MARYLAND. Brother George W. Solomon notes that baptismal services were held the evening of October 26th for four; these were to be received into the Church on November 2nd.

Brother Solomon also notes: "Our Sunday School attendance has been very good. The average attendance in September was 224, and in October it was 233."

WASHINGTON, D. C. Baptismal services were scheduled for the evening of November 2nd.

ST. JAMES, MARYLAND. At the W. M. S. public service on November 5th, Mrs. Freeman Ankrum was scheduled to be the speaker, giving a resume of her trip to Europe this past summer.

LINWOOD, MARYLAND. Brother Bruce C. Sharholtz notes that the dates for their revival services were changed from November 2nd to 9th, to the 9th through the 16th.

We note that Brother Freeman Ankrum is scheduled to show pictures of his trip to the Middle East and Europe at the Linwood Church on November 22nd.

VINCO, PENNA. Pastor W. B. Brant is listed as patient in Lee Hospital, Johnstown. Let us pray for his health, and recovery.

CAMERON, W. VA. The Union Thanksgiving Service is scheduled for the Brethren Church, November 26th with the First Christian pastor, Marvin Purser, speaker.

ADRIAN, PENNA. (BRUSH VALLEY). Two new members were received into the Church recently.

VANDERGRIFT, PENNA. (PLEASANT VIEW). G. Summerville writes: "The Pleasant View Church held revival services, September 15th through 28th. The Evangelist was Silas West. There was one first-time confession and numerous reconsecrations. It was an overflow of spiritual refreshment.

"The Church held its business meeting on October 1st and gave a four-year call for our pastor, Rev. James Naff."

"Construction has begun on the superstructure of our Church."

JOHNSTOWN, PENNA. (SECOND BRETHREN). Ten new members were received recently into the Church.

JONES MILLS, PENNA. (VALLEY). Brother Elmer M. Keck reports the baptism of five, with three being received into the Church on October 19th.

NEW LEBANON, OHIO. Brother John T. Byler has the following interesting comment in his bulletin: "Today (November 2nd) marks the beginning of a new program for our Sunday School Staff. At 10:00 o'clock, during the Sunday School lesson period, the regular teachers and officers will meet . . . for study, inspiration and discussion. The assistants will all join in the same program in two weeks."

ASHLAND, OHIO. Mrs. Pauline Benschhoff, wife of the Editor of Publications, who has been ill for several weeks, underwent major surgery in Samaritan Hospital in Ashland, on November 4th. Let us remember her in prayer.

(Continued on Page 19)

THE BRETHREN EVANGELIST

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The Editor's Pulpit

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Loving To Give

A MATTER WHICH CERTAINLY must be of grave concern to some Church officials is the state of their Church treasury. Never too easy when times are booming, Church finances become a more difficult problem in times of recession.

In view of the way in which the Lord has blessed us as Americans, and in view of increased emphasis upon stewardship in our Churches, we ponder why there should be financial difficulties therein. Not all of our Churches make much mention in their weekly bulletins of their financial status. Yet if our analysis of financial statements which we do observe in the bulletins which come to our desk each week is of any value, it indicates that Church giving is not fully measuring up to Church expenses. It is hard to determine, without going further into the data at hand, the type of financing used by the various local churches (budget, envelope, "pass the hat,") as to whether it is the system or the situation.

The situation is a personal one, dear friends. You, the Church member, are the one who gives for the support of your Church. There is no magical, outside source of Church revenue. If the members of a Church do not keep the Church solvent, financially, trouble is at hand. The local Church will rise or fall according to what the members do. That's plain, simple logic.

What is the way out? First of all, look at our total giving in relation to our total income. What percentage of your total income went into the Church this past year? (You don't know? What are you going to report as given to the Church on your income tax blank?

The Old Testament indicated the tithe (ten percent) as the standard of giving. The New Testament indicates to give as the Lord hath prospered us. The civil government allows us thirty percent of our income tax free provided we give it to the Church, etc. So, we ask, "Where does that put us?"

Right now we are tired dealing in facts, figures and percentages. Let us look at the real

secret of successful Church financing. It is found in "Loving to give!" When we are sold on the Church and its work, when we love the Lord, and really desire to see His work prosper, our giving will take care of itself.

Church financing needs a good look by officials and members. Present indications reveal that the inflationary spiral will continue upwards; so will the cost of operating a Church. With incomes more or less stationary, it will take a deeper, more consecrated spirit of giving on the part of all members, and the enlistment of a larger percentage of Church members into the "giving" membership, to keep our Churches going. Let's sum it up by saying that if we have the love of God in our hearts, we will not permit His work to suffer. With this Editorial we give you a short outline on "How To Give." We urge you to study it. W. S. B.



HOW TO GIVE

Without Show

"Let not thy left hand know what thy right hand doeth" (Matt. 6:3).

With Regularity
in Proportion

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2).

Cheerfully

"Let each man do according as he hath purposed in his heart: not grudgingly or of necessity: for God loveth a cheerful giver" (II Cor. 9:7, A.S.V.).

Liberally

"The liberal soul shall be made fat" (Prov. 11:25).

Sacrificially

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Sam. 24:24)—Selected.

The Secret of Answered Prayer



John 14:13, 14: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye ask anything in my name, I will do it."

EVERY PERSON who has left any impression for good in the world has been of people who pray. Not the "Now I lay me" type of prayer, but deep, soul searching, agonizing prayer.

We ask the question, "Why are so many Christians defeated; Why is the progress of the Church retarded?" The answer is, so few Christians will take the time and effort to pray. Modernism has invaded and destroyed the testimony of many Churches, while the pool table, supper table and card table have succeeded the Lord's

Table to a great degree. At the same time, many "saints" have no time nor inclination to attend Prayer Meeting.

WHAT IS PRAYER? Prayer is **not** persuading God to change His purposes, nor compelling Him to reluctantly bend to our wills. Neither is it to be used as medicine, "Use sparingly and only in emergencies"; nor yet is it to be used as an escape hatch, "Use only in extreme emergencies". Rather, Prayer is communion with God. It is abiding in Him. Prayer is worship and praise. It is absolute and uncompromising faith in God. Prayer is an unconditional surrender to the Sovereign will of The Almighty. What a privilege! What a mystery to a mortal soul as he intercedes to the God of Heaven, and sees His mighty hand bring to pass the very things he has been asking for! So it is that God rules the world and His Church through the prayers of His people.

THE SECRET OF ANSWERED PRAYER IS WORSHIP AND PRAISE. Every teacher knows the power of example. He not only tells the child

Rev. E. J. Black

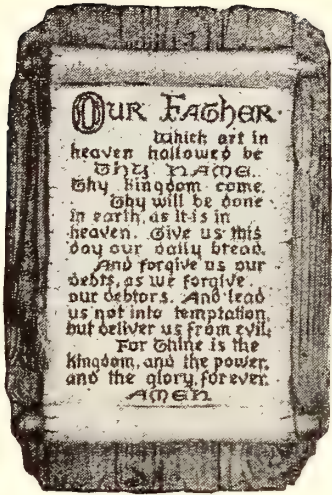
what to do, but shows him how it is done. In His model prayer, our Saviour taught His disciples to begin with Worship: "Hallowed be Thy name." This is now, and always must be the influence of all our prayers. Worship and Praise are twin duties to God, as much as Goodness and Mercy are blessings from God. In true worship, the intercessor soon learns to forget himself and his human needs as he enters, in a spirit of humble worship and holy adoration, into God's presence. Taking time to abide in His presence, the more fully are we able to know the mind of God, His will, His purpose for us. We may not be able to discover God's methods, but we do know something of His manner of answering prayer.

PRAISE is another step in getting things from God. The imperative of the Hebrew verb, followed by the divine Name, gives "Hallelujah": i. e., "Praise Ye Jah." The word is used in the beginning and end of the Psalms, apparently with liturgical value. David, a man who knew how to get the ear of God, used praise as a springboard to successful prayer, using the word itself, or its derivative, over one thousand times in the Psalms.

THE SECRET OF ANSWERED PRAYER IS SUBMISSION TO THE WILL OF GOD. Prayer is something deeper than mere words. Prayer is an attitude of our hearts and minds toward God. Not the "bigness" of our words as much as it is the greatness and completeness of our surrender to the will of God. This is what counts most with Him. Even Jesus, who was God incarnate, prayed, "Not my will but Thine." I John 5:14; "And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us." As we study the Scriptures concerning God's will, we find there are three wills of God, and yet they are only one. 1. The revealed will of God. 2. The permissive will of God. 3. The determining will of God.

The revealed will of God is by His Word. Psalm 40:8: "I delight to do thy will, O my God: thy law (Word) is within my heart." It is then very evident that it is entirely in the will of God that we have more power, love, forgiveness, Holy Spirit, zeal; more concern for lost souls, etc.

The permissive will of God so often cuts across our own hopes and plans and desires, that it takes a stout heart to pray, "Thy will be done IN earth." If we really mean it, we are actually saying, "Here, Lord, are all my plans, my body, my



hopes, my family, my job and my choices; do with them as you will." And oftentimes, for reasons of His own, God will permit illness, a temptation; will call home a loved one, or delay an answer to prayer in order to accomplish in us His perfect will.

There is a place where the determining will of God seems narrow, and severe, yet we are governed every day by civic and federal laws, which, when broken, bring swift punishment. The determining will of God then could be summed up in what Jesus said about the new birth, cross bearing and the ten commandments.

THE SECRET OF ANSWERED PRAYER IS COMPLETE OBEDIENCE. John 15:7: "If ye abide in me, and my words abide in you, ye shall ask WHATSOEVER ye will, and it SHALL be done unto you." I John 3:22: "And WHATSOEVER we ask, we receive of him, BECAUSE WE KEEP HIS COMMANDMENTS, and do those things that are pleasing in his sight." God's promises and conditions are inseparable. If we fulfill the conditions, He fulfills the promise. But the hands of the Almighty are bound when we pray for delivery from bodily affliction, or delivery from some great trouble, and if we fail to give up a besetting sin. Also if we refuse to forgive, if we neglect our Church, our Christian duties, or commit other acts of disobedience which deny us one of our inheritance rights as a child of God, namely, the rightful expectation of answer to our prayers. Who can number, or even estimate, the number of unanswered prayers? The fault can be only one of two reasons. God did not keep His promise, or he that prayed did not fulfill the conditions. God hears every prayer

and answers in His own way and time. Therefore, the fault lies alone with us who pray.

THE SECRET OF ANSWERED PRAYER IS AN UNFAILING, UNFLINCHING FAITH IN THE PROMISES OF GOD. We must remember that God is interested in us. In you. You are His concern. You are important. YOUR little problems, YOUR little concerns, are His problems, His concerns. But we must believe it. Not only believe it, but believe He is able to help us. Mark 11:24: "Therefore I say unto you, ALL things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them." Human minds waver and we begin to doubt, and ask: "This surely cannot be true."

What important words to the Christian! Whatsoever! All! Shall Have! Big things, little things! For me, my family, my Church! My supply limited only by my faith! I must believe I have (already) received what I ask for. Moses knew for certain the sea would open. Elijah was positive that rain would come; God had promised it. Joshua never doubted that the walls of Jericho would fall. God could not lie. The Scripture tells us that "The prayer of faith SHALL save the sick, and the Lord SHALL raise him up, and if he has committed sins, they SHALL be forgiven him." No guessing, supposing or hoping about a prayer offered in faith. God has said it; will He not also perform it? One of the greatest hindrances to great sweeping revivals, mighty re-

forms in government, miracles in our day, and higher moral and spiritual standards in Church and communities is that God's people do not believe what He said He would do.

THE SECRET OF ANSWERED PRAYER IS ABIDING IN THE PRESENCE OF GOD. "I ye abide in me and my words abide in you ye SHALL ask what ye will—waiting in the presence of the Lord. Not merely a social call, a visit with Him once in awhile . . . but living daily in His presence, constantly aware of His presence. Living, thinking, serving, always conscious of His nearness; unashamed of our motives, walk of life, of the service we render, because like Enoch, ours is a daily walk with God. How appropriate, then:

"In the secret of His presence,
How my soul delights to hide,
Oh, how precious are the lessons
Which I learn at Jesus' side;
Earthly cares never vex me,
Neither trials lay me low;
For when Satan comes to tempt me,
To the secret place I go."

The secret of answered prayer is Worship, Praise, Submission, Obedience, Faith, Abiding. The secret of answered prayer is prayer itself—Asking and receiving of God.

Muncie, Indiana.

HOLINESS AND UNITY

If we could spread true holiness
Throughout the earth today,
And through the ranks of evil press
Along the narrow way,
We must unite our forces now
And each one fill his place,
And show our fellowmen somehow
We have true love and grace.

In unity we know there's strength
And this is what we need,
If we would go our fullest length
To scatter holy seed,
And gather in a mighty throng
Of priceless, precious souls,
That we may sing redemption's song
While glory ever rolls.

God's holy people should unite
On ev'ry battlefield,
Until the blessed Gospel light
Would carnal pride reveal,
Then bring the lost, backslidden man
Unto our Master's side,
And show believers that they can
Be fully sanctified.

So let us join both heart and hand,
Lest we should suffer loss,
And be a strong, united band
As pilgrims of the cross;
Then preaching holiness that saves
From wickedness and sin,
We'll be an army of true braves
That shall forever win.

Walter R. Isenhour

MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
30 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

FOUNDATION MEETINGS AT PHOENIX

On October 19, twelve adults and six children met in Tempe Park for a picnic. Six families were represented. The group was enthusiastic and decided to begin Sunday services on November 2, 10 to 11 A. M.

A temporary organization was formed, with Mrs. Paul House elected as secretary and Mr. Vernon Stiffler, treasurer. There is a very good possibility of having fourteen adults and fourteen children at the first service. During the first half hour of the Sunday morning service there will be a discussion of the Sunday school lesson; during the last half hour, there will be a pastoral class for adults. Mrs. Berkshire will teach the children's classes until the adult training period is completed.

After the picnic the group visited the site where the Missionary Board is considering purchasing as church property. (Francis Berkshire)

AHOY! SMALL KRAFT REACHES PORT

On October 14, in Nigeria, West Africa, another little Kraft joined the fleet now anchored at Mbororo. This new member—Richard Lee, by name, weighed nine pounds upon arrival. Captain and 1st Lieutenant (Chuck and Marguerite) Kraft welcomed the new member of the crew, as did 1st and 2nd Mates, Chuckie and Cherie. Bon Voyage, All you Krafts!

EVANGELIZING THE NERVE CENTERS OF OUR NATION

"THE STUPENDOUS TASK of building churches where Americans may worship and church schools where they may educate their children is one of the greatest challenges to Protestantism in this century." These are the words of one of America's prominent church leaders.

America is growing so rapidly that it is virtually impossible for churches, schools and other public services to keep pace. Each year we are bigger by 3,000,000 persons. This annual increase is expected to continue at least until 1970.

Each year more families pull up stakes and move to a new community. Our cities and their metropolitan areas never stop growing.

St. Paul once said, "I have become all things to all men, that I might by all means save some." This ought to be the high purpose in our ministry. Perhaps the most conspicuous defect in our Brethren leadership is its apparent inability to become, in any profound sense, the man of the city. The reason for this is quite obvious to many of us who realize that our church has ministered

primarily to village and rural populations. In the face of this it is understandable that our church has been unable to recruit and train a large company of ministers for the development of urban churches.

"One person in every eight of our population now lives in the five cities of over a million inhabitants. Four out of ten Americans reside in cities of at least 25,000, and another four live within 25 miles of such cities."

Our American culture is said to be predominantly urban. We recognize the city as "an enormous and intricate complex, including center, periphery, suburb and exurb." At the same time we recognize that the city has a focal point which is the center. This center generates and energizes the whole fantastic urban system, giving and maintaining its existence. Its influence and control, however, do not stop at its borders, but reach out into the whole nation, where they determine the ideas, standards and aspirations of our country.

With this understanding of the influential role played by our cities, the importance of bringing them under the influence of the Gospel should be obvious to all Christians.

By the same token, our church should recognize its responsibility to serve the critical spiritual needs of our American cities by establishing new churches within their physical boundaries. To do this, we must train young men for this specific ministry.

THE CHURCH ON THE AVENUE

God bless the church on the avenue that hears the city's cry;

The church that sows the Seed of the Word where the masses of men go by;

The church that makes, midst the city's roar, a place for an Altar of Prayer,

With a heart for the rich and a heart for the poor, and rejoices in their burdens to share.

The church that's true to the call of Christ who wept o'er the city's need,

And who sent His disciples to labor for Him where the forces of evil breed;

The church that gives and the church that lives as seen by the Master's eye—

God bless the church on the avenue that answers the city's cry.

(—Ralph Walker)

SOLOMONS ARRIVE SAFELY

A cablegram received indicates that Missionaries to Argentina, Rev. and Mrs. Kenneth Solomon, and children, Timmy and Becky, arrived safely in Buenos Aires, on October 30th. We urge you to remember them in prayer as they begin their work as our missionaries in South America, along with others who are now on the field.

LICENSURE AND ORDINATION OF CANDIDATES TO THE MINISTRY in the INDIANA DISTRICT OF THE BRETHREN CHURCH

FOR A NUMBER OF YEARS there has been a growing feeling in the Indiana District that some review of the method of calling and ordaining men to the Gospel ministry was needed. Last year at the District Conference a committee was instructed to look into this matter, and was further instructed to prepare—and to put into practice—a program of licensing for new applicants for the ministry. After considering the practices of some of the other districts, the characteristics of the Indiana District's own structure, etc. the appointed committee recently made public their recommended program. Copies of this program have been sent to all of the pastors in the Indiana District, but inasmuch as a number of pastors from other districts have expressed a desire to study this program, and inasmuch as church secretaries in the Indiana District along with moderators, etc. should be familiar with this program, the committee is using the pages of the Brethren Evangelist to further announce this program. The committee feels that the assigning of an "advisor" or a "counselor" to each new applicant for the ministry will greatly benefit the licentiate and will further aid in his training. We realize that this procedure, which is perhaps somewhat different from the procedure of other districts, would not be completely practical in many of the districts of the Brethren Church due to widely scattered churches—but in the Indiana District, where no church is more than twenty or twenty-five miles from its nearest neighboring Brethren Church, this procedure should be a real asset to the new program.

Henry Bates.

Purpose of Licensure:

"The ordination of men to office in the Christian Church is an action of such serious import that, besides laying down a complete standard of qualifications, the Holy Spirit safeguards the whole matter against haste and carelessness with three definite commands. First, the Church is to 'Lay hands hastily upon no man' (I Tim. 5:22). Second, the bishop or elder in particular must in no case be a 'novice' (I Tim. 5:6). Third, all candidates, before ordination, must 'first be proved.' (I Tim. 3:10).

"The purpose of the Church in licensing ministerial candidates for a limited time, therefore, is to fulfill these

three Biblical conditions; namely, to avoid the ordination of men 'hastily'; to afford the candidate some experience in the work of the ministry so that he may not be 'novice' when ordained; and to give men an opportunity to 'prove' themselves worthy and fitted for the high office to which they aspire."

Procedure in Licensure:

(1) The candidate shall first be called to the ministry by the local congregation of which he is a member.

(2) The chairman of the Ministerial Examining Board shall then be notified of the action of the church. The candidate will then be sent a questionnaire to be carefully and prayerfully read and completed.

(3) The candidate will return the completed questionnaire to the chairman of the Ministerial Examining Board who will then make arrangements for the candidate to meet with the Board at a mutually convenient time and place.

(4) The candidate shall appear before the Ministerial Examining Board to be examined on the basis of the questionnaire and on whatever other relevant matters the members of the Board may wish to present.

(5) Upon satisfactorily completing the examination before the Ministerial Examining Board the candidate shall be issued a license for a period of one year or until the next District Conference.

(6) Upon satisfactorily completing the examination before the Ministerial Examining Board, and upon being granted a license by said Board, the licentiate will be placed under the care of a regularly ordained pastor of the District who will serve as advisor and counselor to the licentiate during the period of his licensing. The licentiate should feel free to go to the "advisor" at any time for advice, instruction, counsel, etc. The Ministerial Examining Board shall notify each pastor whenever a licentiate is being placed under his care.

(7) Each year at the time of District Conference the Ministerial Examining Board shall review all licenses and shall renew the licenses of those licentiates who have demonstrated their sincerity and faithfulness during the past year.

(8) A license may be renewed up to four times—in addition to the original year.

(9) The candidate for the ministry shall be licensed until such a time that his ministerial training is completed and/or until such time as he shall accept a regular (steady) pastorate—provided that he has been licensed for at least one year.

(10) Upon completion of his ministerial training and/or the acceptance of a regular pastorate, the licentiate shall notify the chairman of the Ministerial Examining Board who will then instruct the candidate as to the steps to be taken for full ordination.

Authority and Perogatives of Licentiates:

Licentiates shall have the following rights:

1. To preach and teach the Gospel.
2. To serve as pastor of a local church.
3. To conduct an evangelistic campaign.
4. To receive the confession of converts.
5. To solemnize a marriage (Depending upon State laws).
6. To conduct funerals.
7. To consecrate infants.
8. To do pastoral calling.
9. To hold elective and appointive Conference offices.

Ordained pastors shall have, in addition to the above listed prerogatives and rights, the right to:

1. Administer baptism.
2. Confirm by laying on of hands.
3. Receive into church membership.
4. Conduct communion services.
5. Anoint the sick.
6. Ordain pastors, deacons, deaconesses.

In the case of licentiates, if occasion arises for baptism, laying on of hands, receiving into the church, conducting communion services, or anointing the sick, he should call upon his "advisor" or "counselor" to perform these rites, or, if this is not practical, he should call upon a nearby Brethren pastor.

Educational Qualifications:

1. For licensure, at least a high school education.
2. For ordination, in addition to a high school education, a college and seminary or a Bible school training.

(Note: Depending upon circumstances, etc., these requirements may be modified by the Ministerial Examining Board.)

Additional Notes:

1. All candidates for the Gospel ministry shall first be licensed for at least one year before being ordained to the full ministry.
2. Ordained pastors of other denominations, coming into the Indiana District of the Brethren Church, shall be given the same status as a licensed minister for a period of one year, and shall be put under the care of a regularly ordained Brethren pastor for that period. At

the end of the year he shall appear before the Ministerial Examining Board and shall be examined more thoroughly concerning doctrine, ordinances, etc.

(Effective August 1, 1958).

INDIANA MINISTERIAL EXAMINING BOARD.

Henry Bates — Chairman

Smith Rose — Secretary

Arthur H. Tinkel

WHAT A BOY DID

Some of our boys and girls have been to Niagara Falls and have seen the great suspension bridge that spans the Niagara River. I wonder how many of you know that a little boy played an important part in the building of that bridge? Well, let me tell you about it.

A man named J. H. Walsh had an important part in the construction of the suspension bridge. Mr. Walsh was born in Ireland in 1834, but was taken to America when he was a baby, his parents going to Niagara Falls to live.

When he was still a boy, the first steps for the construction of the first bridge were taken. The first thing of all was to stretch a single wire across the chasm. The engineer in charge had thought of a way to get it across.

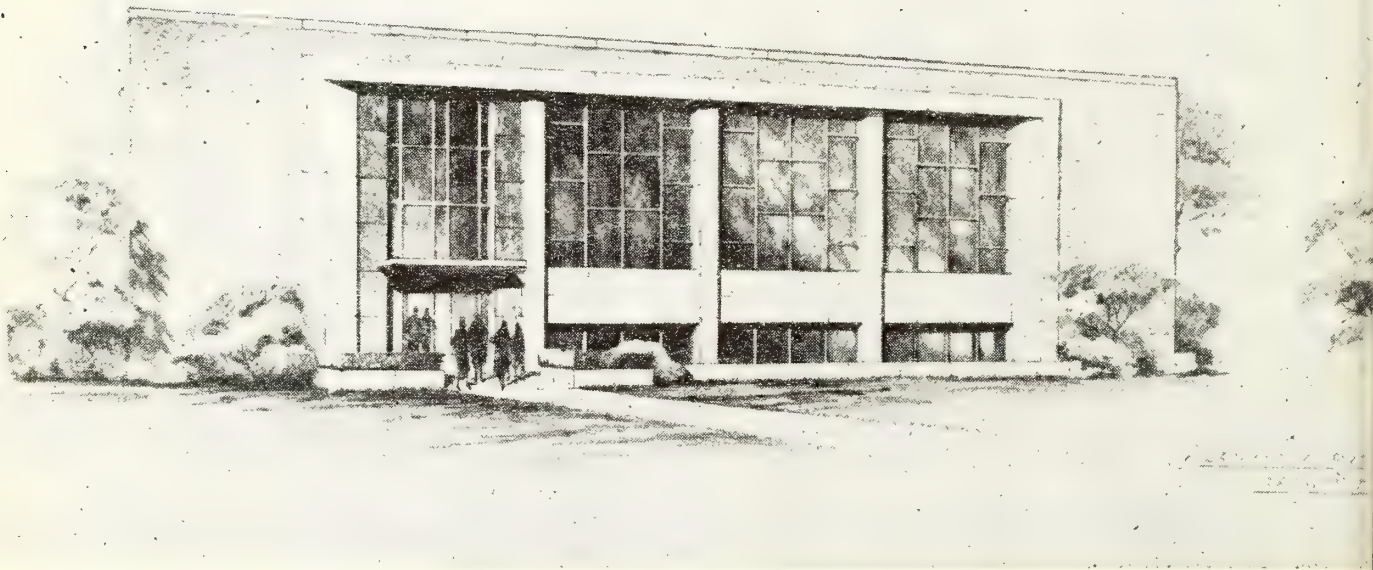
"What boy is the best kite flyer in this town?" he asked a resident.

The Walsh boy was named, and the engineer asked that he might be brought to him. He was made to understand that he must fly his kite across the Niagara River. He flew it across, and allowed it to come down on the other side. Men were there to seize it. Then the engineer attached a wire to the string on his side, and the men on the other side detached the kite, and by means of the string drew the wire across. By this, in turn, a cable was drawn across and the bridge was well begun. Thus, we see the great engineers had to depend on the small boy and his kite to get the great cable across the turbulent river.

The Bible tells about a little lad who helped Jesus feed the multitude of five thousand people by giving into His hands his lunch of five barley loaves and two small fishes. It was a little thing to give, but God blessed the gift and multiplied it until there was enough and to spare. God can use your life and your gifts, too, if you will give them to Him. Will you?—The Watchword.

ASHLAND COLLEGE RECEIVES GIFT OF \$50,000

from MRS. T. W. MILLER towards new LIBRARY BUILDING



A GIFT OF \$50,000.00 by Mrs. T. W. Miller, Sr., of Ashland, has come to Ashland College in the form of a "challenge gift" toward the construction of a new Library Building on the College campus.

The gift of Mrs. Miller, made during a million dollar expansion program now being conducted by the college, is aimed to provide the final \$50,000 of the \$300,000 required to erect the new building.

"This is a most timely and helpful gift," President Glenn L. Clayton said, "since it comes as we are about to launch our \$1,150,000 Expansion Fund Campaign."

In addition to the Library, the Expansion Fund Campaign seeks to provide a science building, a faculty advancement program, additional books for the Seminary, and debt retirement.

The proposed new Library building will supplant the present cramped quarters on the top floor of Miller Hall, thus relieving the library of its present problems in stacking, cataloguing and improvising periodical and reference space.

To be located at the northwest corner of the Quadrangle, adjacent to the new Kate Moore Myers Hall for

Women, now under construction, the new Library, with 23,110 square feet, will accommodate 75,000 volumes on its three floors. It will permit 275 students to work simultaneously in its two large reading rooms, and individual carrels. Six rooms will be available for faculty and student research.

Provision will be made in the new building for microfilm, for recording and listening, for rare books, and an office for instruction in library science. Two large seminar rooms are included with a staff and work room and an office for the college librarian.

The original Expansion Program was started in 1914 when the 10-year program was announced. In the first eight years of this program, four buildings have been completed, and another is under construction, involving a total of \$1,574,000.

In a special communication to **The Brethren Evangelist** Ashland College announces that the Church solicitation will be conducted over the space of the next six or seven months. A spokesman for the College says, "We are confident that \$200,000 can be raised in the Church. This course would be paid over the three-year pledge period



LOCKE. Mrs. Turah Funk Locke, 79, widow of the late Thomas Glenn Locke, died Sept. 17, at her home in Woodstock, Va., after a long period of declining health. Was a devoted member of the Maurertown Brethren Church since her youth, serving as treasurer of the church from 1930 to 1954. Also taught the S. S. Class which now bears her name, until declining health compelled her to retire. For over 30 years, was president of the W. M. S., and was always actively interested in missions. Mrs. Locke was married Sept. 18, 1901; her husband preceding her in death by 28 years. A descendant of two early Shenandoah Valley families, the Funks and Shavers, she attended Juniata College, and was graduated from Bridgewater College in 1899. She is survived by two sons, John Funk Locke and Louis Glenn Locke, and two granddaughters, Sally and Elizabeth Locke.

Funeral services at the Maurertown Brethren Church, Sept. 19. Dr. Warren D. Bowman, President, Bridgewater College, was the officiating minister, assisted by Pastor Robert L. Hoffman and Rev. Cecil O. Showalter, who had anointed her on July 10, when her condition became serious. Music for the service was by Prof. Nelson T. Huffman, vocalist, head of the Music Dept., Bridgewater College, and Mrs. Ruth Weybright Stauffer, organist, of the faculty of Bridgewater College. Interment in the cemetery overlooking the Church. Instead of flowers, friends were requested by the family to make memorial contributions for foreign missions through the local W. M. S. The only flowers present were her favorite red roses provided by her family.

John Funk Locke.

"Am with you," What a joy to have some beloved companion or friend walk with us as we fellowship together, to share our joys and soften our sorrows and griefs, to counsel and advise us—and if need be—to chide and warn us. But what an honor to have the companionship of God Himself—and to have it constantly.

Many times we become so involved in our earthly enterprises that God seems to be remote, far from us, and uninterested in our affairs. And when such an atmosphere surrounds us our hearts cry out for a new assurance of His companionship. Then He gives to us the certainty that the very hairs of our head are all-numbered; that He knows us by name. The Holy Spirit witnesses with our spirits that we are the children of Almighty God. What an assurance and what a blessing!



**BRETHREN
ROAD
SIGN**

"COUNT-UP"

Ordered:

73

Needed:

127



**FIRST BRETHREN
CHURCH
2 Blocks
619 Park Street**



SIGN UP FOR A SIGN! These churches have already:

Brighton Chapel, Indiana
Elkhart, Indiana
Brush Valley, Pennsylvania
Tucson, Arizona
Dutchtown, Indiana
Johnstown III, Pennsylvania
New Lebanon, Ohio
Mt. Olivet, Delaware
Canton, Ohio
North Georgetown, Ohio
Vincennes, Pennsylvania
Teegarden, Indiana
Hagerstown, Maryland
Bryan, Ohio
Masontown, Pennsylvania
Goshen, Indiana
Loree, Indiana
Roanoke, Indiana
Gratis, Ohio
Cameron, West Virginia

Spiritual Meditations

Rev. Dyoll Belote

ALWAYS

"Lo, I am with you always"—Matthew 28:20.

"OH WHY" can we not interpret words as they appear in God's promises and warnings as we do those same words in everyday usage? "ALWAYS," forever, eternally, under all conditions, in every time of need, in sickness and in health, in prosperity and adversity, in weakness and in strength, in sorrow and in joy; AT ALL TIMES AND UNDER ALL CONDITIONS?

"I", the eternal God, the maker of heaven and earth, the creator and sustainer of all things, the redeemer and upholder of our souls, the one "altogether lovely, the fairest of ten thousand to our souls; He is our constant companion.

THE WASHINGTON BRETHREN CHURCH:

Past Achievements and

Future Challenges

T. C. Lyon, Vice-Moderator

THE FIRST UNIT

THE BASEMENT UNIT of the Washington Brethren Church was dedicated on Sunday, December 12, 1948. Nearly ten years later, on March 16, 1958, the upper sanctuary was dedicated. This is not an economical procedure; for any building can be constructed complete, at one time, more cheaply than it can be constructed in two stages. It is a very practical procedure, however, since it would have been financially impossible for us to build the complete church in 1948. If we had waited until we were able to build the complete church, probably we would never have built at all, due to the natural discouragement and loss of interest from long delay.

The writer has had the pleasure of being on the building committee at both stages of construction, and so is familiar with the story. It is largely a story of accomplishing the impossible . . . but "with God all things are possible" (Matt. 19:26).

When plans for the basement unit were ready for contract, we were told that the church officers had tried many places for a construction loan, but had been turned down everywhere. The building committee then tried its hand, and was also turned down—but with the door left slightly ajar. It was suggested by the Building & Loan Association that we might draw up a list of our members who WERE somebody, and held important positions in the government, or in private industry; if we could show that we had a sufficient number of this "solid type" citizens in our membership, they might reconsider.

The committee tackled this problem, but soon realized our group couldn't qualify on such basis. True, we had a few people for whom a fair case might be made, but our people were for the most part average, middle class people, working for a living. After prayerful study, we based our case on this very fact. A report was compiled for the loan association, showing the growth in membership during the past several years; the growth in attendance at Sunday School, and at church; our steadily increasing budget from year to year; and other related information.

Fortunately, we had made a good record as a congregation; so the work of the committee was relatively simple. Our people had shown a mind to work—so the attendance was better than in many churches, and our record of giving seemed "astronomical" by comparison

with many churches our size. Further, all that had been accomplished was done, not by some outstanding leaders, but by a group of average-type citizens, dedicated, and working together for the cause of Christ and His church.

We already owned our lots; we had the estimate of cost of construction; we had a fair idea of the amount we could "raise" by the time the building was complete—and the difference was the amount of the loan requested: \$30,000.

The figures which we had compiled were arranged to try to show that in view of what we had been doing, our group could easily and safely carry and pay off the loan requested. We went back to the lending agency prepared for a good argument—and were astonished that we didn't need to argue at all. The terms of the loan were set forth and explained; an agreement for the loan was carried back for the signature of the church officials, and we were "in business!"

Since our congregation was still quite small, for a time it was no small burden to carry the additional monthly payments to the Building Association (\$225.00 a month). Eventually we settled down—rather comfortably—to the idea that it would take a good while to pay it off, and we couldn't do any more building until it was paid. Some years had passed, and we still owed nearly \$20,000, when a campaign was started to pay off the remainder SOON so that we could build our sanctuary, and provide the added space and facilities that we had come to need badly.

This campaign rather startled most of us at first. With so big a debt still remaining, and so few to pay it; with the few already contributing rather heavily in order to carry our current budget, how could we be expected to do so much more! But the idea took hold, and grew. As the final outcome, our people (still a membership of only about 135 middle-class people) gave about \$38,000 in fourteen months. This paid off the remaining debt, and furnished the nucleus of the new building fund.

THE SECOND UNIT

Building costs are high in Washington, and after all possible economies were made, the contract price for the new sanctuary was only a few dollars less than \$80,000. By the time it was completed and furnished, even with the men of the church donating a great deal of volunteer

labor which saved us at least several thousand dollars, the completion of the sanctuary cost us better than \$100,000. In order to do this, a construction loan of \$65,000 was required. In this instance, obtaining the loan was no problem: our record in paying off the original loan was good enough that the same Building Association readily agreed to the necessary loan, even though money was quite "tight" at the time. It may be of interest to add here that, including all the donated materials and labor, the total value of our present building and equipment may be conservatively placed at \$175,000.00.

On a loan of \$65,000.00 we are required to make monthly payments of \$487.50. For a membership that still totals only about 150, this is no small obligation. With lack of vision, it could become a real burden, but we do not believe this will ever happen.

THE FINANCIAL PROGRAM

For some years it has been our custom to hold an "anniversary dinner" each fall. This is in no sense a money-making affair, but a time for fellowship and inspiration. Just before the start of our recent building campaign it was made the occasion for presenting the program to our people and inspiring them to attempt the program presented. This they did, even beyond our expectations (cf. 2 Cor. 8:3). \$44,963.31 cash was given by 150 average wage-earners during building program!

At a recent business meeting our finance committee presented a proposed budget for the church year beginning October 1, 1958. This budget was adopted without objection. It takes care of all current expenses, including our monthly payments to the Building Association, and also provides for minimum contributions to the various denominational activities. It totals \$26,000 a year, or exactly \$500 a week—from a total membership of about 175 "average" middle class people.

In order to guard against our indebtedness developing into a long term millstone, to become a burden and defeat further progress and growth, our new budget also includes an item of about \$5,500 for debt retirement this year, in addition to our regular monthly payments. It has been computed that each thousand dollars paid off in this way will save our people \$30,000 in interest, and will shorten the time required to pay off the loan in full from more than 15 years to about 7 years.

THE CONTINUING CHURCH PROGRAM

Interest in the financial and spiritual programs is maintained in a number of ways. Even after our budget has been completely subscribed, we still plan to have a "Building Fund Day" every three months. The usual publicity and emphasis on the need and purpose will be

given each time. It will also be a time for stock-taking: If some have fallen behind, they may be able to make it up on these special days. In other cases, some may find that they have a little surplus, and can bring in special gifts "as the Lord has prospered" them. The anniversary dinner will also be planned as a time of rededication and inspiration for greater zeal in all departments of the program of the church.

Over and above the financial problems and program, the first consideration is always the spiritual. In the same passage referred to already (2 Cor. 8:5), Paul commends the Macedonians because they not only gave their money, but "first gave their own selves to the Lord." This is always the primary objective; once it is gained, finances are no problem.

It is a source of real gratification to us all that this is the approach of our pastor to all these problems. His ministry among us is sharply focused on Bible teaching and the spiritual life of the church. This is coupled with good preaching, careful planning, and progressive methods. Not the least effective item in maintaining interest in all phases of our program is an intensive program of visitation—both on the part of the pastor, and on the part of a number of the men and women of the church.

This report would not be complete without some expression of appreciation to those outside our own number who have helped us with our work. From the early days of the congregation the Mission Board has given valuable support toward the pastor's salary. When our basement unit was built they gave us \$10,000 as an outright gift, without which it would have been impossible to go ahead at that time. Several times the Sunday morning offering at the General Conference was given toward our building.

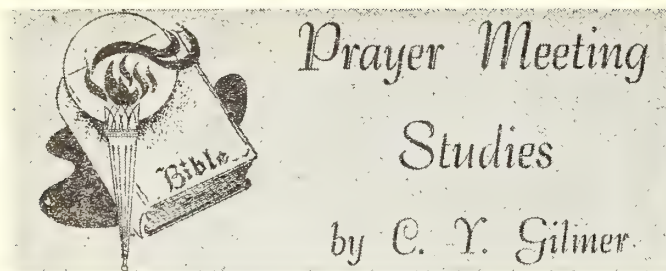
In addition, a number of friends throughout the Brotherhood have sent in gifts—often for needed equipment that we would have had to do without otherwise. During the past year or two these gifts have amounted to a little more than \$2,000.00, and have been greatly appreciated.

As part of our program for the future, we are actively planning and looking toward the time when we may be able to release the Mission Board from further financial assistance to our work, so that they—and we—may be able to extend to others the same assistance that has been so valuable and so greatly appreciated here.

Cordially,

T. C. Lyon, Vice Moderator.

November is Home Missions Month in
The Brethren Church. Support liberally.



CHRISTIAN BAPTISM

See how the willing converts trace
The path their great Redeemer trod;
And follow thro' His liquid grave
The meek, the lowly Son of God!

Here they renounce their former deeds,
And to a heav'nly life aspire,
Their rags for glorious robes exchanged,
They shine in clean and bright attire.

O sacred right, by thee the name
Of Jesus we to own begin;
This is our resurrection pledge,
Pledge of the pardon of our sin.

Glory to God on high, be given,
Who shows His grace to sinful men:
Let saints on earth, and hosts in heav'n,
In concert join their loud Amen.

—Samuel Stennett.

THERE IS ONLY "ONE BAPTISM" (Eph. 4:5). It is the New Testament baptism with its burial of the believer in water in the likeness of Christ's death (Rom. 6:5), and a coming forth from the watery grave in the likeness of His resurrection. There is only one Scriptural form of baptism, and it is by immersion (Acts 8:38, 39), trine forward action (Rom. 6:5; Matt. 28:18-20). Baptism is for believers only—those capable of believing (Mark 16:15). Re-baptism is for those whose former baptism did not preach Christ and the Holy Spirit (Acts 19:1-6). If one's form of baptism did not show forth in mode that he was identified with Christ in the good of His death, burial, and resurrection, it is proper for him to have New Testament baptism (Rom. 6:3-6). A former baptism does not forbid correcting an unscriptural form that does not measure up to the truth that the form should represent (Rom. 6:17).

Jesus was immersed in baptism, and the Holy Trinity was manifested on the occasion (Matt. 3:16, 17). Philip, the administrator of baptism, and the eunuch as a candidate for baptism, "went down both into the water" (Acts 8:38, 39). The "one baptism" is a burial (Rom. 6:4; Col. 2:12), a planting (Rom. 6:5). Triple immersion represents the distinctive saving work of the Father (John 3:16), and of the Son (1 Tim. 2:5), and of the Holy Ghost (John 3:5; Matt. 28:19). Kneeling in baptism represents submission of the believer to God for salvation (Titus 3:5), and the attitude of prayer (Luke 3:21). Baptism represents a renunciation of the things displeasing to God (2 Cor. 4:2). It speaks of putting off of the old man and his ways and a putting on of the new man and his ways (Eph. 4:22-24; Col. 3:8-10). It is to put on

Christ (Gal. 3:27). It is to profess salvation (1 Peter 3:21). It is to symbolize a washing (Heb. 10:22; Acts 22:16), a remission of sins (Acts 2:38), a coming into the one body of believers (1 Cor. 12:12, 13). It is for those hearers of the Word (Acts 18:8), who have a heart belief (Acts 8:12; 16:14; Rom. 10:9, 10), and who by conviction do repent of their sinner's guilt (Acts 2:38). It teaches a crucifying of the old sinful nature (Gal. 2:20) by bowing in the likeness of Christ's death (John 19:30; 10:18).

Jesus was baptized with the Holy Spirit immediately after His water baptism (Luke 3:21, 22). He was then "full of," "led by" the Spirit (Luke 4:1, 14). He was "anointed" by the Spirit (Luke 4:18) at His baptism which is the pattern all should seek to follow. According to Acts 2:38, 39 there is a close connection between water and Spirit baptism. Immediately following baptism then comes the "laying on of hands" (Acts 19:6; 8:17). Christ in His water baptism was submitting to His coming death, burial, and resurrection, without which there could be no gospel (1 Cor. 15:1-4)! Let every convert crucify and bury self-will (Mark 8:34, 35). If all would give baptism its proper place and take it more seriously (Matt. 20:22, 23) there would be more Holy Spirit filled Christians (Acts 5:32).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

THOUGHTS ABOUT SUNDAY SCHOOL

TWO THOUSAND EIGHT HUNDRED TWENTY FOUR registered delegates attended the recent National Sunday School Convention in Iowa. They represented sixty-seven denominations and came from forty one states and several foreign countries. The Rev. Ber Webb, assistant general superintendent of the Assemblies of God, was named president of the Association for the coming year. Many interesting statements were made about Sunday school work. Here are some of those thoughts for the many who were unable to attend the convention.

"Christ never invited the unconverted to church, but told the church to go to the lost," said the Rev. Howard G. Hendricks of Dallas Theological Seminary. He emphasized the importance of penetration to the unchurched. Rev. Hendricks stated, "Bible classes of our churches should reach the unchurched, not necessarily the church."

Using as a topic, "It's Time to Start Moving," the Rev. Bert Webb, new president of the NSSA said, "It's time to start moving if the potential in Sunday school is to be reached. Conditions around us are conducive to discouragement, but the job can be done if we move. We stand on the brink of necessity to move in God's time." Rev. Webb told denominational leaders that "God has made much of time." He cited scripture to illustrate that divine activities work on a time schedule.

“Every person in our nation could be contacted with- in one year if each Sunday school worker would call on one prospect a week,” says Dr. Clate A. Risley. The executive director of NSSA pointed to the neglect in the out-reach of Sunday schools and predicted the church will not reach the population in 10 years without a change in approach. “We didn’t do it in the last 10 years and we won’t do it in the next 10 unless we have a personal loyalty to Christ exceeding loyalty to our church, denom- ination, and publishing house,” he predicted.

Currently 90 percent of the church work is being done by 10 percent of the membership, Dr. Risley said. To reach the population of the U. S., every worker must be mobilized and every worker must be trained.

“The greatest ‘ism’ in the world is not Communism, Romanism, or any cult, but indifferentism,” Dr. Risley emphasized. “Let the preacher do it has been the de- mand of the average church member,” he said. “In many of our churches we have a growing number who have joined the PWA—Pew Warmers Association.”

In the new year that is fast approaching, let us resign from the “PWA” and really “reach out” to win others to Christ. How about it?



THE SCRIPTURES IN 1127 LANGUAGES

SOME PART of the Bible has been published in 1127 languages and dialects as of December 31, 1957, ac- cording to a statement issued by the American Bible So- ciety. Nineteen new languages have been added to the list since the last report, five of which had a Scripture Portion for the first time. They were: **Anuak**, spoken in the Sudan; **Aztec of Guerrero**, Mexico; **Beti**, the Cam- erouns; **Binukid**, a dialect spoken in the Philippines, and **Pocomchi** in Guatemala.

Languages in which the whole Bible has been published,	215
Languages in which the New Testament has been published	270
Languages in which at least a Gospel or other whole Book has been published	642

Total languages in which some part of the Bible has been published1,127

Five complete Bibles were published for the first time last year in the following languages: **Kanda**, spoken in Kenya; **Lakher** in Assam; **Ndau** spoken in Rhodesia; **Tigrinya** in Eritrea and **Tumbuka** in Nyasaland.

Five complete New Testaments were published for the first time in: **Central Chuana**, Bechuanaland; **Habbe** in French West Africa; **Kilega** spoken in Belgian Congo; **Manus Island**, Admiralty Islands, and **Truk**, spoken in the Caroline Islands, Liebenzeller Mission.

There are some eighty or more languages in which short passages or collections of passages have been pub- lished but in which no complete book of the Bible has appeared.



Lesson

Comments

by

William H. Anderson

Lesson for November 16, 1958

CHRISTIAN CONCERN FOR HEALTH

Lesson: Matthew 8:5-17

“There is a great Physician still
Whose hand has all its ancient skill;
At His command our pains will flee,
‘I am the Lord that healeth thee’.”
—A. B. Simpson.

“AND JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people” (Matt. 9:35).

“Forty-five healings were wrought by Jesus, at one time or another, in His ministry; thirty-six of them were miracles of restoration from sickness and death. There were probably other cures, of which we have no record, but these are enough to show that He thought of healing as an important part of His ministry” (Frank S. Mead).

In the story of the Roman Centurion there is much for us to learn about Christ and healing.

ENTREATY

The centurion’s impassioned entreaty revealed how desperate he was: “Lord, my servant lieth at home sick of the palsy, grievously tormented.” Williams describes the servant’s plight in these words: “Bed-ridden with paralysis and suffering terrible tortures.”

Too often man is unwilling to confess his desperate need of the Master’s help. His pride stops him from seeking deliverance from God, his only source of help.

“Cast thy burden upon the Lord, and He shall sustain thee,” is the divine promise to all who will seek God’s help.

COMPLIANCE

Now the case has been brought to the Lord’s attention. What will He do?

“And Jesus saith unto him, I will come and heal him.”

Whenever the Lord was confronted with sickness, suf- fering, or pain, He was moved with compassion. His great heart of love overflowed at the sight of human need.

May we not believe that He is mindful of our physical and spiritual needs? During our time of bereavement, on our bed of suffering and pain, in the hour of domes- tic perplexity, He will come and minister to us.

HUMILITY

“Lord, I am not worthy that Thou shouldest come under my roof.”

“With a beloved servant at home sick of the palsy, he breaks the bonds of nationality and racial preju-

dice, and begs Jesus to come and cure the servant. Luke reports that this centurion already had built a synagogue for the Jews. He was unusual in his concern for his servant; Roman soldiers had a reputation of brutally treating those who served them. This centurion could have been haughty, prejudiced, stiff-necked; instead, 'I am not worthy . . .'" Frank S. Mead).

To have our physical and spiritual needs met we must be willing to say in all truth and sincerity, "Lord, I am not worthy . . ."

FAITH

"But speak the word only, and my servant shall be healed."

"It is uncertain just how much this Roman knew of Jesus. But his utter subjection to, dependence upon, and trust in the Lord Jesus Christ was astounding!

With all the spiritual light we have today, relatively few are willing to take God at His Word! We read His promises in Scripture, and hear them expounded and amplified from the pulpit. Still we are reluctant to believe!

When Jesus heard the words of the centurion, we read, "He marvelled." It is indeed a sad commentary upon the spiritual condition of mankind when men marvel at one who dares to believe God!

REWARD

In the presence of the Gentile centurion's great faith, Jesus said: "Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Faith in God is always rewarded!

CONCLUSION

Whatever may be man's need, GOD is always the answer!

Seldom do we find ourselves in agreement with Dr. Norman Vincent Peale. These words of his, however, are worthy of note:

"A doctor has written me: 'I am not a psychiatrist—surgery is my field—but I have cured more people by treating their souls than I have with a knife. About 75 to 80 percent of my patients do not really need medicine; they need God. They are all searching for something that only God can give.'"

The Great Physician heals both the body and the soul!

When the aged Emperor of Austria-Hungary died, during World War I, his body was carried to the gates of the Church of the Capuchins, in Vienna. When the bearers knocked on the door of the church a voice came: "Who is there?" They replied, "His Serene Majesty, the Emperor of Austria." Back came a terrible voice: "We know him not. Who is there?" They tried again: "The Apostolic King of Hungary." And again the forbidding voice: "We know him not. Who is there?" This time they said, "Our brother Francis Joseph, a sinner." The gates swung open and Francis Joseph, sinner, was reverently laid to rest among his fathers.

Frank S. Mead in **TARBELL'S
TEACHER'S GUIDE**
(Fleming H. Revell Company).

Stewardship Thoughts

by John T. Byler

(The first part of this week's article has been taken from the Bulletin of the First Baptist Church in Hickory North Carolina, where your writer's brother is serving as the church's Minister of Music. The article was written by Dr. Pierce Harris of Atlanta, Georgia, and if it is good for Baptists, it is also good for Brethren.)

"A FELLOW TO WATCH"

"KEEP YOUR EYE on the fellow who never makes pledge and you'll generally find that he never does much of anything else either.

"I recall years ago I preached a sermon on the subject: 'HITCH-HIKING TO GLORY—HOBOES ALONG HEAVEN'S HIGHWAY.' I was going to be out of town for about ten days anyway and decided to explore the subject. I never got such a violent reaction in my life except in one other case. That was the time I agreed for my treasurer to print a list of members and next to their names, print in bold figures what they had paid that year in the church.

"It is sort of embarrassing to drive around in a \$5000.00 car and have it known that you paid \$27.00 a year to the church when the girl who waited on tables in a all-night restaurant with a sick husband in a veteran hospital paid \$204.00. It wasn't that measly amount that got his goat—IT WAS HAVING IT KNOWN.

"A man who loves his family is not embarrassed when the community finds out how much he spends on his loved ones. Why should he turn red in the face when the community finds out how much he gives to support 'The Family of God?' Why? you ask. He doesn't unless it is such a niggardly amount he feels a shame that should be his for such miserly giving."

Isn't it a shame, sometimes, how little we actually do give to the church or to God's work, in comparison with what we give for other things? In a church where I once served as a pastor, it was also the custom to print opposite the names of all the members of the congregation the amount of money that each had contributed during the year. Frequently the church became the recipient of a number of late December gifts before the closing of the books for the year, so that names should not appear as having made no contributions throughout an entire church year. Maybe this custom should be established in a number of churches, for when the names and the amounts of contributions become the public property of the entire church, it seems that some members do become more concerned with what they give.

But this isn't God's plan for giving. He wants us to give—not under compulsion, or because of what the neighbors think, or to keep up with the Joneses—but from a heart of good cheer and thankfulness. He wants us to give "as unto the Lord" and "as the Lord hath prepared" us.

Let's be strictly honest about this matter. Isn't it amazing, when we sit down to calculate honestly what we give to the church each year (or are you afraid to do it because of your conscience?) in comparison to what we spend for our pleasure? Look at the list: family vacations, athletic contests for the family, movies, tobacco, leisure time programs, hobbies and a host of other things strictly for pleasure! How do these figures balance at your house? Are you fair with the Lord? Are you afraid to make a definite commitment to God, in regard to your finance for fear that it might stretch your budget to the breaking point? One thing we all need to remember: We can't find God under any obligation to us. Everything that you give unto Him will be repaid many, many times. Try it and see for yourself!



What's Doing in the Churches



HADDIX, KENTUCKY

As some of you perhaps know our church building has been torn down.

As a new bridge across the Kentucky river is being built, and a new highway is under construction, the state men told us the church building must be moved. It was a two story building, the two school rooms below and the chapel above, and as it had been so poorly built, it was decided it would be best not to move it, but tear it down. The state paid us for the building and we bid it back, the lumber is stored for future use. We are trusting God to supply a building spot. We would like to build above the flood waters. After the new highway is built we hope to rebuild the church. The school children are taken to another school.

The Sunday School meets here in the Mission Home, until we rebuild.

The attendance and interest are keeping up very well under the circumstances.

I have been going to a school of 42 pupils, two miles from here, giving them Bible lessons. It is quite a long walk but that is the only way to get there. The more difficult the task we do, the greater is the joy and blessings received. I praise the Lord for the opportunity of sowing the seed, and the health and strength to make the trips. The children enjoy the Bible lessons. I also teach them Bible verses. The Teacher told me they enjoy my coming. Our labor is not in vain in the Lord.

Some have asked me if I need used clothing. Yes, the people around here have been asking me for it, and have been coming for it, but I have very little to show them. Clothing for school age children is the greatest need.

One of my near neighbor boys was in a car accident five weeks ago, and he is still in an unconscious condi-

tion; pray for him and also for the mother who is quite poor.

We have been greatly blest the past summer with good gardens and now we are enjoying lovely fall weather.

Mrs. Myrtle Kessinger.

Round-Up of
WORLD-WIDE
Religious
News Reports

WMBI, CHICAGOLAND RADIO STATION, COMPLETES 100,000 BROADCAST HOURS

WMBI, the Moody Bible Institute radio station in Chicago, completed more than 100,000 hours of broadcasting recently. This number of daytime broadcasting hours, logged over a 32 year period, is the equivalent of more than 12 solid years of broadcasting. In all of this time the station has not sold a minute of commercial time, but has been supported wholly by the gifts of its listeners and friends.

The only member of the original WMBI staff still with the station is its chief engineer, A. P. Frye, who helped set up the original 500 watt transmitter on top of the Smith Hall dormitory. Though bridging the gap from the crystal set days to the modern transistor he's now busier than ever supervising the installation of new equipment for MBI's new FM station in Cleveland, Ohio.

This pioneer voice of Christian radio broadcasting continues to originate over 150 programs each week for its potential audience of ten million. More than one dozen of the programs produced in the WMBI studios are released on over 50 stations in this country and by shortwave around the world.

I stood the other day at George Washington Carver's grave. I thought of him as a slave boy and also as the great man he became. I wondered, if I had seen him as that slave boy, if I could have visualized him as the man. Well, love looks at every unlikely situation and sees its possibilities. "Love never faileth . . ."

Charles L. Allen in **ALL THINGS
ARE POSSIBLE THROUGH PRAYER**
(Fleming H. Revell Company).

HOW ABOUT YOUR OFFERINGS?

HOME MISSION OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

GOALS GAB

BEGINNING TODAY, and for the next 12 weeks or so, each one of the twelve NATIONAL BRETHREN YOUTH GOALS will be discussed in some detail. Each goal has a definite purpose in being on the Goals' listing. The teaching and learning value involved in meeting each Goal satisfactorily is considered to be of more benefit in the over-all picture of training young people, than that which is apparent on the surface when meeting the goal and receiving a certificate.

With a greater understanding of the deeper value of "meeting Goals" before you, both advisor and young person should receive a greater blessing in working toward an HONOR SOCIETY.

Goal Number 1

"SEND IN ONE SUNDAY EVENING BRETHREN YOUTH CRUSADER OFFERING TO NATIONAL BRETHREN YOUTH EACH MONTH AS YOUR PART IN THE BUDGET." Possibilities of great spiritual teachings are contained in the mechanics of Goal 1. It teaches our young people:

- (1) **A responsibility for their own National B. Y. program.** Of necessity, because there are few wage-earners in the youth ranks, Brethren Youth must rely heavily upon the gifts of parents and adults throughout the year. But it isn't good for the youth to have the attitude, "Aw, let the older church members foot the bill for our National Youth Conference, B. Y. Handbook, Youth Clinics, Publicity, Speech Contest awards, and all the rest of the stuff we get from our Youth Board." By giving one of their offerings each month, they are learning consistently to shoulder more of the responsibility for their own program—which will pay off when they grow older and are placed in positions of responsibility for the total church program.
- (2) **Systematic and Proportionate Giving.** Paul teaches us to give this way, "as the Lord has prospered us." Goal 1 does not say, "Send in an offering now and then if you feel like it." This offering is a challenge to each B. Y. C. every month to give from their treasury; and to have the funds in the treasury the youth themselves will have to give into it in a systematic manner also. Such practices are best taught by doing, not talking about them. It will be much easier for Brethren of "tomorrow" to give systematically with this training in their background.
- (3) **To recognize Ashland as the Denominational Headquarters:** This statement may seem superficial and unimportant at first, but packs quite a wallop when

carried out. Most of our National Boards are being held back today because of lack of personnel and finances—which only people out in the churches can supply. All of us need to focus our attention upon Ashland where the Boards operate if we expect these Boards to administer programs worthy of the name of Christ. Without stronger support from all church members, all National Board officials might as well go and shovel coal in Slabovia. When asked to make an offering we hope the youth will ask, "Why what's in Ashland?" Then an alert advisor can lay out the outreach of the church by telling of evangelization and missions, printing the Word, training Sunday School teachers, and challenging young people for Jesus.

In addition to these teaching values Goal 1 also:

- (1) **Helps the Brethren Youth Budget:** Last year the youth contributed \$640 through their monthly offerings. We hope this year to go over \$1,000 in the account. This practical value of the Goal is also important and much appreciated in meeting expenses.

PIC OF THE WEEK



Tucson Brethren Youth

When the Brethren Youth Ambassadors stopped in Tucson, Arizona, last summer, a very lovely evening was planned in an informal manner on one of the member's beautiful patio.

Some of the youth were persuaded into a corner to pose for this picture, but they couldn't be kept from reading new copies of the BRETHREN YOUTH MAGAZINE and consuming the refreshments—to which no one objected to at all.

SOUTHEASTERN RALLY SET

WASHINGTON, D. C. SATURDAY, NOVEMBER 20, 21 and 23.

In the Southeastern District Hagerstown and St. James are also reminded of the YOUTH CLINICS on November 20, 21 and 23.

The Women's Corner

by Helen Jordan

DO ALL THINGS REALLY WORK TOGETHER FOR GOOD?

PERHAPS you have asked yourself the above question many times. You may say, "What about the missionary that I read about the other day who was killed in an airplane crash while enroute to the foreign mission field?" or "What about the young mother in our town who was stricken with cancer and died, leaving five small children?"

Romans 8:28 says that all things **work together** for good. This does not mean that every individual incident in our lives is good, but that all things will work together for good. When we bake a cake, we always put in some flour and yet none of us would say that flour alone is particularly palatable. Some of the other ingredients are not very tasty if eaten alone. However, after we have thoroughly mixed these ingredients and the cake has been baked, the result is truly delicious. Can you not see the parallel in our lives?

The next thing we need to notice is that all things work together for **good**. Sometimes we may be a little confused as to just what is **good**. Many of us feel that if we are able to earn a lot of money, buy a new car every year, have a fine home and furnishings, and enjoy perfect health, that this is all good. However, it may not be God's will for us to have these material possessions, or He may even be better able to work out His will in our lives if we do not have perfect health. We must be sure that we understand just what is **good**.

The remainder of the verse says "to those that love the Lord." God did not make this promise to unbelievers. If we truly love the Lord and desire to live for Him and serve Him, then this promise is for us. Let us claim it.

Mrs. Janet Shank,
Tucson, Arizona.

INTERESTING ITEMS

(Continued from Page 2)

MANSFIELD, OHIO. Congratulations are in order for Brother and Sister John Terrell, on the arrival of John Dale Terrell, six pounds, 12 ounces, on October 21st.

Brother Terrell notes that the outside of the Church was painted a month ago, and more recently work on painting the interior has been completed.

John Wheeler, Director of Youth For Christ, Dayton, Ohio, has been the Evangelist for revival services in progress in the Mansfield Church the first week of November.

LOUISVILE, OHIO. Rev. Edna Springer was the W. M. S. public service speaker on November 2nd.

WEST ALEXANDRIA, OHIO. Brother E. J. Black is the Evangelist for revival services which have been in progress in the West Alexandria Church, November 2nd through 12th.

BELLEFONTAINE, OHIO. (GRETNA). Brother Charles Lowmaster writes: "The first teacher training workshop was held Monday evening, October 20th, with a very good attendance. Interest and enthusiasm were very good." Another workshop was scheduled for November 10th.

AKRON, OHIO. (FIRESTONE PARK). Our apologies to Pastor J. G. Dodds and the people of the Firestone Park Church for the inadvertant omission of their recent revival meeting from the Coming Events column. Brother Dodds conducted his own revival for two weeks beginning October 27th.

TEEGARDEN, INDIANA. Brother Hays K. Logan writes: "The Father and Son banquet was held on October 24th. Rev. Herbert Gilmer showed colored slides of his visit to Germany, and the 250th Anniversary of the Brethren Church."

BRYAN, OHIO. A Men's Gospel Team from Ashland College was scheduled for services in the Bryan Church on November 9th.

MILLEDGEVILLE, ILLINOIS. Improvements noted include new tables for the Church dining room, new curtains at choir lofts and director's stand, and exterior painting of the parsonage and interior painting of the Church.

MANTECA, CALIF. Baptismal services were held for two new members on October 19th.

Missionary on furlough from Nigeria, Rev. John Grimley, was the scheduled speaker for the evening of October 26th.

COMING EVENTS

SMITHVILLE, OHIO. Revival Meetings—Nov. 17-30—Rev. William H. Anderson, Evangelist; Rev. Donald Rowser, Pastor.

GOSHEN, INDIANA. Revival Services—Nov. 23-30—Rev. J. Ray Klingensmith, Evangelist; Rev. Spencer Gentle, Pastor.

VINCO, PENNA. Seventy-Fifth Anniversary of the founding of the Vinco Church—Nov. 16th—Rev. W. S. Benshoff, Former Pastor, Speaker; Rev. W. B. Brant, Pastor.

FLORA, INDIANA. Evangelistic Services—Nov. 10-23—Rev. Herbert Gilmer, Evangelist; Rev. C. A. Stewart, Pastor.

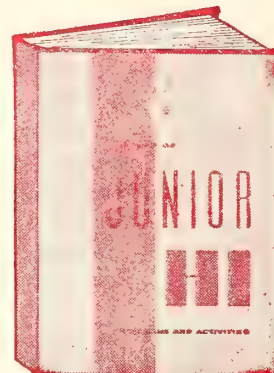
SOUTH BEND, INDIANA. Key To Life Campaign—Nov. 9-23—Dan Ankerberg, Evangelist; Rev. J. D. Hamel, Pastor.

NORTH LIBERTY, INDIANA. Revival Services—Nov. 17-30—Rev. W. E. Thomas, Evangelist-Pastor.

Worship for Teen-age and Youth

A YEAR OF JUNIOR-HI PROGRAMS AND ACTIVITIES

Here are 52 programs, fresh and appealing, plus numerous parties, banquets and other special activities as well as programs for such occasions as Easter, guest night, New Year's and installation of officers. Each program has a unique idea for presentation to make it more realistic. For instance, this sports-conscious group will be delighted with the basketball tournament which lasts for 4 weeks, and baseball games. Some other topics are: Ring Out the Old, Ring In the New, How to Pray, Have a Heart, and Making a Choice. The size is 8½ x 11 inches and each book is perforated for ease in distributing program material. Also featured are a number of clever, really different publicity ideas.



No. 3372\$2.95

A YEAR OF HI-TEEN PROGRAMS AND ACTIVITIES

An unexcelled book of sparkling program material including parties, banquets, programs for special occasions, and projects for high-school and college-age groups. These 52 programs have been especially planned so that several individuals will participate each week, thereby creating more interest and activity. Included are inventory tests, buzz groups, role play situations, discussion check-lists and many others. Some of the program titles are: What's for This Year, Help Wanted, It's Your Life, Party-line Prejudice, Hall of Greatness, Search the Scriptures, Walking With God, and Family Forum. Each program has a suggested poster or other publicity. Perforated sheets for easy distribution.



No. 3373\$2.95

For Teen-age Groups

INTERMEDIATE EXPRESSONAL SERVICES

By Nevada Miller Whitwell. 52 programs, each containing complete poster suggestions, choral and instrumental music, talks, stories, stunts, Scriptural readings, prayers, etc. A full year of program material for Intermediates that is refreshingly different.

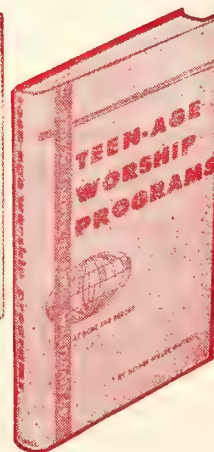
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TEEN-AGE WORSHIP PROGRAMS

New idea for teen-age worship programs by Nevada Miller Whitwell. 50 devotional themes are taken from 50 well-known travel spots, as London, Paris, etc. Illustrated, 216 pages.

No. 3234\$2.25



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The Brethren EVANGELIST



Official Organ of The Brethren Church



Vol. LXXX

November 22, 1958

No. 46

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

SARASOTA, FLORIDA. Pastor Lyle Lichtenberger is the scheduled speaker for the All-City Union Thanksgiving Service, at the First Methodist Church on Thanksgiving Day morning.

Plans are being made to meet the expanding program of the Sarasota Church by the proposing of the first unit of an Educational building. This first unit will include five class rooms, 12 x 16, two class rooms, 16 x 16, rest rooms and a kitchenette. Comment in the current issue of "Sand o' the Sea," the Sarasota Brethren's parish paper, is as follows, "At the rate our Sunday School is now growing, this unit will soon be filled to capacity." Special Educational Building Fund offerings for the proposed new unit are planned.

HAGERSTOWN, MARYLAND. The Community Thanksgiving Day Service is scheduled for the First Christian Church with Brother George W. Solomon as the speaker.

Brother Solomon notes that November 23rd is scheduled as "Dollar Day" in the Hagerstown Church. Each adult is asked to make their offering a dollar on that day in the Sunday School offering, and children are asked to double their usual gift.

WASHINGTON, D. C. The newly organized Young Men's Laymen's group has voted to landscape around the new Washington Church.

VINCO, PENNA. Pastor W. B. Brant submitted major surgery at Lee Hospital, in Johnstown, on November 1st. Your prayers in his behalf will be greatly appreciated.

JOHNSTOWN, PENNA. (SECOND). The Second Brethren W. M. S. joined with the W. M. S. of the First Brethren Church for their public service the evening of November 6th.

Pastor Harold Barnett was the speaker at the memorial service of the V.F.W. at the V.F.W. Hall, the afternoon of November 9th.

Sister Barnett underwent an operation for appendicitis being in the hospital from October 24th to 29th. She is now doing fine, according to the Second Brethren 11th Week Reminder. Let us remember her in prayer.

JOHNSTOWN, PENNA. (THIRD). Baptismal Services were held following the morning service on October 2nd.

The W. M. S. public service was scheduled for November 16th.

NEW LEBANON, OHIO. The annual induction service for the local Hi-Y and Tri-Hi-Y was held in the Lebanon Church the evening of November 9th.

SMITHVILLE, OHIO. A reception for Brother and Sister Donald Rowser, who have recently taken up the pastorate of the Smithville Church, was held the evening of November 5th.

LOREE, INDIANA. The Church has purchased the lot just east of the parking lot. A workday for clearing the lot of brush was soon to be scheduled.

(Continued on Page 19)

ATTENTION: LITERATURE SECRETARIES AND SUNDAY SCHOOL SUPERINTENDENTS

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THE BRETHREN EVANGELIST

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The Editor's Pulpit

Thanksgiving -- 1958

Come, ye thankful people, come,
 Raise the song of harvest home:
 All is safely gathered in,
 Ere the winter storms begin;
 God, our Maker, doth provide
 For our needs to be supplied:
 Come to God's own temple, come,
 Raise the song of harvest home.

**"O give thanks unto the Lord, for he is good:
 or his mercy endureth forever." Psalm 107:5**

THE SONG WRITER, THE PSALMIST, filled with praise and adoration for the Lord, proclaim the time of thankfulness to God's people. Again, Thanksgiving Day is at hand. It is that period of the year when we think of getting together as families, enjoying a meal of bounteous good things, and of giving thanks. It is through God's great mercies that we are privileged to have the many good things we do. For all He has given us, we should praise His name.

We trust that this shall be the year when Americans will exalt the Lord, sing praises to His holy name, and fall upon their knees in adoration and dedication to Him. Our survival, morally, spiritually and physically, as a nation, rests upon our doing this. Unless we do, it appears we shall be weighed in the balances and found wanting. To encourage us to rightly praise God, our government has set aside the fourth Thursday of this month as a day of national thanksgiving. Our President has issued a special proclamation for this day.

This is all well and good; now it is up to us. We are fearful, though, that most Americans are still being carried along with the thought that national security, peace and liberty are permanent, requiring no obligation towards God. It has been just a little over a month that Americans made a very poor showing on the National Day of Prayer (October 1st) proclaimed by our President. A nation which ignored such an opportunity to petition God "who hath made and preserved us a nation," can hardly be expected to

get excited about setting aside a day of Thanksgiving to that same God.

This is tragic, and can be off-set only by a deeper dedication of all who earnestly and sincerely believe in the power of God to preserve or destroy a nation. Christians, we have a tremendous task selling the population around us that God-given liberty and provision are deserved only by a people who rise above their own selfish interests to a level of praise, worship and service unto Him.

May we have, this year, more than praise unto God; may we have **reverent** praise. Only we who look at the world from the Christian viewpoint can fully realize just how wonderful, patient and gracious almighty God really is. Only we can truly realize the power of His protective hand. With Satanic power and demons running rampant over all the meridians of the globe, we should praise God for His goodness and mercy toward us. The Christian, this Thanksgiving, will do well to acknowledge the provision of his civil government in setting aside a day of thanksgiving. He will accept the invitation of the song writer and the Psalmist. He will truly "Praise God from whom all blessings flow." W. S. B.



The Pilgrim's Vision

Hebrews 11:13-16

Rev.

Harold

Barnett



NOTHING GREAT IS DONE without vision. Great men have visions. Unless you have a great vision for tomorrow, you can't do anything great today. Vision may be defined as foresight, hope, assurance, faith, and belief in revelation. A Pilgrim is a sojourner, a stranger, a foreigner, and a traveler.

I. ABRAHAM, THE FIRST GREAT PILGRIM

Abraham lived in the city of Ur of Chaldea, or Babylon. It was a city of many gods. God called Abraham out of this environment and told Him to go into the land He would show unto him. It is remarkable that God called Abraham to go on such a long journey—a man of his back-

ground. God calls us today to come out of conditions of the world—away from the idols of this life into a fuller life He would give us.

God promised Abraham that He would make of him a great nation and that all the families of the earth would be blessed because of him. Therefore it was a journey of true missionary character. He was to be a blessing to others by answering the call. We see that God always promises us ultimate success if we answer His call. He always keeps His promises.

Abraham had vision. He walked by faith. In Hebrews 11, it says that he, among others, saw the promises although he hadn't received them in complete fulfillment as yet. But he was persuaded

f them, and embraced them, and confessed that e was a pilgrim and a stranger on the earth. esus said, "Your father, Abraham, rejoiced to see y day; and he saw it and was glad." (John :56). The secret of the vision of this man lies n the fact that he desired a better country—an eavenly one. His eyes were off the temporal hings of this world and were centered on the ossession of the next world. It is natural for uch men of vision to walk by faith.

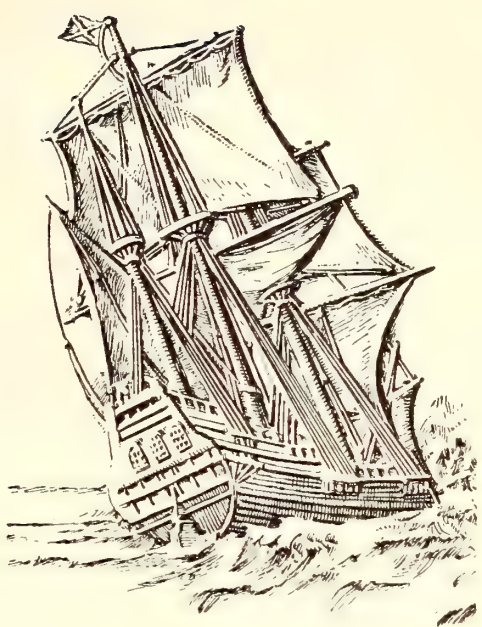
Today we walk by this faith as we are "march- ng to Zion." We see the land with the eyes of ur souls. We have received the promises and are ersuaded of them although we have not received he fulfillment of them as yet. But if we "die in aith" then we are possessors of the promises.

Abraham's vision and his answer to God's call, started the Jewish race—God's chosen people. Through his seed, Jesus Christ, our Savior, was to be born. Truly in Him, the families of the earth are blessed. Therefore, Abraham's pilgrim- age was used of God to give us our great spiritual blessings we enjoy today. Abraham was faithful to the call, and his vision. Today we must answer the call to service because there are those who may never hear the message of salvation if we fail God. It might be startling if we ask a re- flective question here: "What if Abraham had not answered the call?" Because he was willing to be a pilgrim in a strange land we reap untold blessings today. He was truly a pilgrim seeking another land. The land of promise.

II. PILGRIM FOREFATHERS

There was a band of Christians in England which was not receiving the freedom of worship it wanted. The powers of the day were perse- cuting these Christians. They were willing to step out on a great venture of faith for the free- dom to worship God as they pleased. They fled to the little country of Holland.

But even there they were not satisfied. Then a great vision possessed them. Why not set sail for the new world—for America? But there was the great and wild Atlantic Ocean to cross. But was not God able to take them safely over? Yes, by faith they would set forth, trusting in Almighty God.



So, they set forth in a ship which, according to modern standards, would be dangerous on Lake Erie. This sort of faith and vision was akin to the faith of Abraham who sojourned in a strange land. But notice that it was due to the great vision of freedom of worship that made them such heroes of faith.

"The breaking waves dashed high
On a stern and rock-bound coast;
When a band of exiles moored their bark
On the wild, New England shore."

The lines of the poet aptly express the landing of the Pilgrims in 1620 A. D. There, at what is now Plymouth, Massachusetts, they dedicated themselves to God, and to the commencement of life in a new country.

Approximately 50% of them died that first winter. There were perils of the weather, of the Indians, and of starvation. In this hour they would certainly feel a kinship to the Apostle Paul who was also a pilgrim suffering in the service of the King. The first Spring saw the gravemark- ers of those who of heroic faith, vision, and cour- age, laid down their lives in pursuit of freedom of worship. Those stones would speak to succeed- ing generations as did those set up by the Is- raelites after they crossed the Jordan River into Canaan. Might we say that it is through the vision of our Pilgrim Fathers that we enjoy the blessings of a free land? We certainly enjoy free- dom of worship as is found nowhere else in the world. We also have great material blessings

which are a direct result of our democratic way of life which is based on the faith, vision, and achievement of the Pilgrims.

Truly they sought a new country. They certainly were buffeted by the world as strangers and sojourners in a foreign land. But God has so blessed us because of them!

III. CHRISTIAN PILGRIMS

We are pilgrims today. We must never get so satisfied with the things of this life that we forget our real homeland which lies beyond this veil of flesh.

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling place there.
In the sweet, by and by,
We shall meet on that beautiful shore,
In the sweet, by and by,
We shall meet on that beautiful shore."

The book "The Man Without a Country," gives the pathetic account of one who rejects his native homeland and cannot find one elsewhere. He is rejected by each land he visits, and leads a life of misery, being buffeted from shore to shore. In a physical sense, we would not like to be as this man who finally dies homeless and broken. But in a spiritual sense, we are like him until we reach that "bright home above."

The poet, Shelley, has written, "If Winter comes, can Spring be far behind?" Truly we are experiencing the winter of our lives now. But, oh, the vision we have of the springtime! After the cold wintry blast of sorrow, sickness, and death is over, we shall experience the glorious and sunny resurrection of the spring of eternal life.

"We are but pilgrims here,
Traveling life's rock-strewn road;
Soon will our pilgrim journey end;
In our Father's blest abode."

But we must have that vision. Such vision will send us forth as missionaries, ministers, and teachers. It will enable us to do our best for the Master now while it is yet day. Home missions and foreign missions will be of interest to us. Our hope and our prayer will be, by the grace of God, to give others the opportunity to have the vision we enjoy—the hope that passeth under-

standing. The kind that Abraham, and our Pilgrim forefathers had. The kind that claims the verse of Hebrews 11:16, "But now they desire better country, that is, an heavenly: wherefor God is not ashamed to be called their God: for He hath prepared for them a city."

Jesus was the greatest Pilgrim of all. He was born in a manger, was reviled and mocked in His earthly life-time, and it is said He had not a place to lay His head. And finally, He endured the cross and bore the pain for the joy that was set before Him. What great vision He had! He saw man as he really was—sinful and lost. He saw the cross with all its horrors as the way by which mankind was to be redeemed and eternal salvation made possible.

The spiritual vision of the Christian today is made possible by the Holy Spirit who reveals the work, love, and salvation of Jesus Christ to us. We have light to guide us in this world of spiritual darkness, which is God's Word, the Bible—the lamp unto our pathway. The Holy Spirit illuminates us by the Word, and by direct contact with our lives.

MAY WE GET THE VISION that Christ had of a world lost without His means of salvation. Then, when we have been given spiritual vision by the Holy Spirit and God's Word, let us go forth to give the vision to others. We realize there is rejoicing and Thanksgiving in Heaven over the sinner that repents. There is great Thanksgiving in the hearts of those who find Christ. Surely at this time of Thanksgiving, we must realize that only through Christ can we really have joyful and thankful hearts.

Do you really have vision today? Do you truly have Thanksgiving in your heart? If not, won't you accept Jesus Christ as your personal Savior and enjoy the salvation that brings this vision to you?

Johnstown, Pa.



THANKSGIVING PROCLAMATION

President, Dwight D. Eisenhower

"AT THIS SEASON of the year we are reminded that the course of nature has brought us once again from the time of planting to the time of harvest, and we turn to Almighty God with heartfelt thanksgiving for His enduring providence.

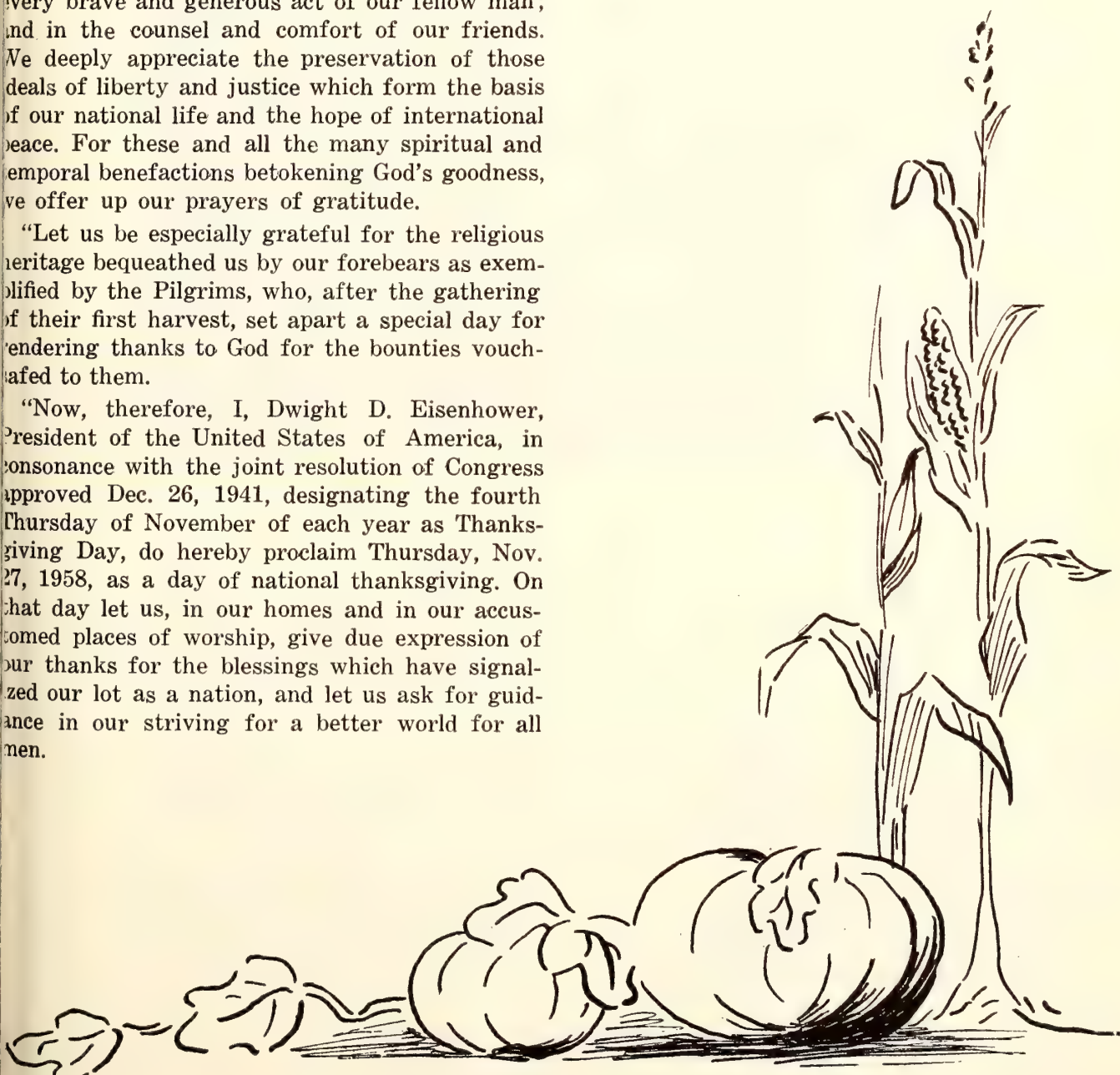
"We are grateful for the plentiful yield of our soil and for the blessings of food and clothing and shelter that have succored us throughout the year. We rejoice in the beauty of our land; in every brave and generous act of our fellow man; and in the counsel and comfort of our friends. We deeply appreciate the preservation of those ideals of liberty and justice which form the basis of our national life and the hope of international peace. For these and all the many spiritual and temporal benefactions betokening God's goodness, we offer up our prayers of gratitude.

"Let us be especially grateful for the religious heritage bequeathed us by our forebears as exemplified by the Pilgrims, who, after the gathering of their first harvest, set apart a special day for rendering thanks to God for the bounties vouchsafed to them.

"Now, therefore, I, Dwight D. Eisenhower, President of the United States of America, in consonance with the joint resolution of Congress approved Dec. 26, 1941, designating the fourth Thursday of November of each year as Thanksgiving Day, do hereby proclaim Thursday, Nov. 27, 1958, as a day of national thanksgiving. On that day let us, in our homes and in our accustomed places of worship, give due expression of our thanks for the blessings which have signalized our lot as a nation, and let us ask for guidance in our striving for a better world for all men.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

"Done at the city of Washington this thirty-first day of October in the year of our Lord, nineteen hundred and fifty-eight, and of the independence of the United States of America the one hundred and eighty-third."



And be Ye Thankful



Almighty Sov'reign of the skies,
To Thee let songs of gladness rise,
Each grateful heart its tribute bring,
And ev'ry voice Thy goodness sing.

From Thee our choicest blessings flow,
Life, health and strength Thy hands bestow,
The daily good Thy creatures share,
Springs from Thy providential care.

The rich profusion nature yields,
The harvest waving o'er the fields,
The cheering light, refreshing show'r,
Are gifts from Thy exhaustless store.

At Thy command the vernal bloom,
Revives the world from winter's gloom,
The summer's heat the fruit matures,
And autumn all her treasures pours.

From Thee proceed domestic ties,
Connubial bliss, parental joys;
On Thy support the nations stand,
Obedient to Thy high command.

Let ev'ry pow'r of heart and tongue
Unite to swell the grateful song;
While age and youth in chorus join,
And praise the Majesty divine.

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LOST CREEK—Progress Report G. E. Drushal

WHEN SCHOOL CLOSED in May and we made our plans for the summer, we wondered how we could accomplish all there was to do, since most of the teaching staff left for the summer and some here were going to school. But the months passed swiftly by and the full calendar checked off acceptably.

Bill Foster, from the Elkhart Church of the Brethren, stayed with us and helped us in many ways, working in the garden, in the Sunday school and in many other areas; thus we were able to keep up all the out-post Sunday school work. The first of June we began our Bible schools here and at Rowdy; then came the camp. We had the help during these days of some of the Crusaders from Ashland College and our own high school girls.

July 4 brought back to the campus several hundred former Lost Creek residents and students. Most of them make their plans during the year to come back to Riverside for their vacations at this time. Many states of the Union were represented in this get-together of old friends and alumnae, which is one of the big features of the day. There were, as always, athletic contests, a meeting of the alumnae, a good sermon, and a ball game thrown in.

After the close of school, we note from our guest book, we had 45 guests. They came from Kentucky, West Virginia, Pennsylvania, Illinois, California, Indiana, Ohio, Iowa, Kansas, Nebraska, Florida and Michigan. Some of them stayed a number of days; some just over night; some just for one meal; some for a few hours; and a couple visited with us for scarcely an hour. We enjoyed them all, and all would have been welcome to stay longer. Don Kollar from South Bend, Indiana, stayed with us more than a week and made himself useful, helping in the garden, with the book-work and wherever he found anything to do.

School opened with an enthusiastic group of students, but with a shortage of teachers. Although not physically able, I stepped back into the school room, and Mrs. Drushal did the same. For the first few weeks, Miss Hooks and Adah carried the brunt of the teaching. Then came Miss Parchman, a splendid teacher from Tennessee. We are still short of help, but we have so many praying for us that we are assured of this need being met.

On October 4, I resigned as pastor of the church here, owing to my physical condition. I did not resign as president of the corporation, Riverside Christian Training School, Inc., since this work is not as strenuous as preaching. The church and school are bound together in such a vital way that our aim is eventually to find a man who can take over the presidency of the corporation and at the same time act as pastor of the church. Many are praying with us about it, and will you who read this join our prayer band that none of our man-made plans

will succeed, but that only those plans will succeed which have been made by the One whose miracle-working power has been manifest through all of these fifty-three years.

Bob Bischof Writes—

... This is also a busy time of the year for me. Yesterday and today were the first days since October 2 that I haven't been away somewhere most of the day. During that period I was away over night for about a week in all. I should be out somewhere today too, but we are expecting the principal of the Mubi Teacher Training Center to come here any moment. He has eight practice teachers here at Mubi School doing their practice teaching; he is supposed to come today to check on their work.

Mubi Teacher Training Center is a government teacher training center and has both Muslim and Christians as students. These eight practice teachers here at Mubi will be graduated this year from the T.T.C. and become teachers in the Native Administration or Government schools which are Muslim schools. Being Christians they will be able to give a good witness for the Christian way of life.

On October 5 World Communion Sunday was observed here. Ninety-two took communion. This is a good number in view of the fact that this station was opened only as recently as January 1956. This next Sunday at Wamdeo there will be 61 baptisms and almost 92 people take the covenant. In fact, since September 30, when the statistical year was closed, more than 100 have been baptized in the whole mission area. The work is just really opening up now. It is so inspiring that we wish you could all be here to see it. It seems that almost every week I have some baptisms at one of the many surrounding villages . . .

After the baptism this coming Sunday, I'll try to write more.

Sincerely, Bob, Bea, Barbara



REPORT OF CENTRAL DISTRICT CONFERENCE

The Central District Conference met from September 25th to 28th in the Milledgeville, Ill., Brethren church. There were a total of 39 delegates present representing congregations at Lanark, Ill.; Waterloo, Ia.; Udell, Ia.; Leon, Ia.; Cerro Gordo, Ill. and Milledgeville.

Theme of the conference was "A Changeless Faith in a Changing World." Messages brought were: "The Prophetic Forward Look," A. T. Ronk, pastor at Waterloo; "A Pattern of Faith for Tomorrow," Duane Sholly, pastor at Cerro Gordo, Ill.; The moderator's address, "The Domain of Man," by Elder G. T. Ronk; "A Vital Faith in a Changing World," H. H. Rowsey, pastor at Milledgeville; "The Brethren Church—An Open Door," Dr. Glenn L. Clayton.

Representatives of the National Church Organization were: W. Clayton Berkshire and Dale Long of the Missionary Dept.; Phil Lersch, Brethren Youth; H. D. Hunter, Publishing House and National Laymen; Dr. Glenn L. Clayton, Ashland College. Miss Margaret Lowery, missionary at Krypton, Ky., was a guest of the conference.

The 1959 conference will be at Cerro Gordo, Ill., Sept. 24-27, 1959 with the following officers in charge.

Moderator—H. H. Rowsey; Vice Moderator—L. I. RuLon; Secretary—Mrs. Loretta Metzger; Treasurer—Mrs. Helen Jordan; Statistician—Harlan Hollewell.

Mrs. Loretta Metzger, District Secretary.



What's Doing
in the Churches



JONES MILLS NEWS

The Fall Revival at the Valley Brethren church began on Monday evening, October 6th and continued through the 17th. The people here come every evening for a revival. Brother W. E. Thomas was our evangelist. Two years ago we had asked Brother Thomas to come and be with us. He is a very busy pastor. And now he is booked for revivals for several years.

The weather was wonderful for a revival. The days were not too warm nor were the evenings too cold. Last year in October there was so much Flu that we thought it best not to have a meeting. The pastor was ill with the Flu, the school here was closed and too many were ill in their homes.

Brother Thomas led the congregational singing, the children choruses, preached the Word and brought special numbers at each service on his musical saw. Then from time to time various people of the community or neighboring towns brought special numbers. If there was no one to bring a vocal number then Brother Thomas sang a hymn. Prayer service was held each evening before the revival service.

The attendance was good from the beginning. There are eleven churches in this Indian Creek Valley. Various ones from these churches have a Singspiration in one of the churches each month. On the Sunday evening of our revival the attendance was extra good. Then the people

came for the Singspiration and filled the church. It certainly is wonderful to see a church full of people these days. The Singspiration was from 9 to 10 o'clock.

Here we visit in all the homes. We try to get all the people interested in coming to the services. We were in many homes for meals. Mrs. Keck was along as much as it was possible for her to be. She is teaching in the new school building this year. Sometimes we ate in the school cafeteria with the school children, since we could do this being the guest of one of the teachers.

We praise the Lord for the visible results of the revival. Several came forward for reconsecration and several others for baptism. A baptismal service was held in the Church of the Brethren at Mt. Pleasant, after the regular service, on the second Thursday evening of the revival. Fifty people were in this service. Brother Thomas was in charge in the main auditorium. The pastor administered baptism to five persons—two young girls, two young married women and a young married man.

We praise the Lord that He permitted us to have revival and that Brother Thomas could be with us. We wish to thank the Brethren at North Liberty, Indiana for permitting their pastor to be with us.

A Youth Rally was held in the church on Saturday evening following the revival. One of the young men of the church brought the message. On Sunday morning we received into church fellowship three of those who had been baptized. On Sunday evening we observed our Fall Communion. This was well attended.

We covet your prayers. May the work continue to go forward here. May all of us do His work and continue to keep in the center of His will.

Elmer M. Keck, pastor.



OAK HILL, W. VA.

The Evangelistic services in Oak Hill have come to an end. There was a total of 12 decisions, one first time

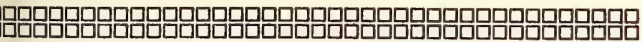
nd two to unite with the church; also nine rededications. aptismal services for the three are now pending. Our verage attendance was 74 and our lowest attendance as 49 on Monday night; our highest attendance was 114 n Sunday night. A high point in the campaign was the outh Banquet with a total of 63 in attendance. This as a semi-formal banquet and included a chicken dinner. pecial music for the evening was furnished by the Inpirational Quartet of Summersville. Rev. R. P. Roberton, Pastor of the Presbyterian Church, led in devotions. The second Saturday night of the Revival was desig- ated as Rally Night, for both youth and adult. There vere 90 in attendance. Special Music was furnished by he Ambassadors Quartet from Appalachian Bible Insti- ute of Bradley, W. Va. The impact of the moving of the oly Spirit will be felt into the future. A week of prayer ervice preceded the meeting and a prayer period was eld each night before the meeting. All the results of he meeting contribute to the Lord's Kingdom and all onor, glory and praise is His.

Bob Madoski.



EVANGELISTIC SERVICES
COLLEGE CORNER CHURCH


The College Corner Church, a rural church located ten miles southwest of Wabash, Indiana, reports on its evangelistic services which were held October 13-26. The church was blessed and refreshed by the inspiring gospel messages of Brother Percy C. Miller, pastor of the Hillcrest Brethren Church, Dayton, Ohio. The song services were very capably led by Robert Hostetler of Kokomo, Indiana. He was appreciated by many for his vocal numbers and cornet music. At the piano was one of our own girls, Trula Draper, a sophomore in high school. She was very highly praised for her work as an accompanist and willingness to serve each evening.



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The weather throughout the meeting was ideal, and this was noted in the attendance each evening. Attendance was good, and although no decisions were made, interest was great in the messages delivered. We experienced the fact that it is very difficult these days to get non-Christians to attend church services. The average attendance was 80 with the largest attendance in any one service being 143. There were 16 who had perfect attendance and 12 missing only one night.

We were privileged to have the following at our services: Rev. and Mrs. A. H. Tinkel of Oakville; Rev. and Mrs. Henry Bates and family accompanied by others from North Manchester; a delegation from Roann on both Sunday evenings; Mr. and Mrs. Merrill Grable and children of Corinth, the children sang three numbers; Mrs. Percy C. Miller and sons and Miss Hepner of Dayton, Ohio; several families and pastors from the nearby churches.

The Hannas were happy to have Brother Miller stay at the parsonage during the meetings. Much calling was done by the evangelist and pastor. The parsonage family and Brother Miller took time from their busy schedule to visit with Elder G. L. and Mrs. Maus of Corinth.

We appreciate the fact that the Hillcrest Church released Brother Miller for this meeting.

Closing this article with one of his often used statements, "People still have time to do the things they want to do."

G. Bright Hanna, Pastor.



FORT SCOTT, KANSAS

It was the high privilege of the Fort Scott Church to have the Mid-West District Conference, this year, October 9th to 12th.

It was a good, spiritual Conference, with good messages from the various ministers and laymen, etc., of the Brotherhood.

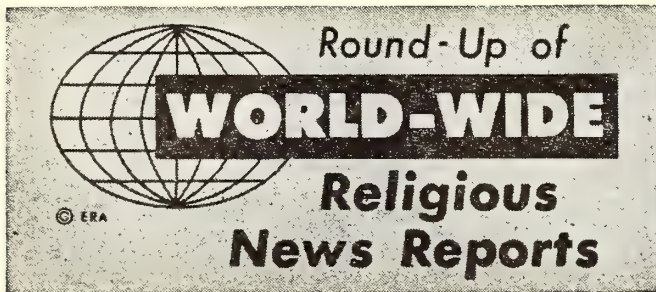
All in all, we at Fort Scott can say the Lord was near and the fellowship was sweet!

Ralph Barnum, Cor. Sec'y.

It is a terrific temptation to perform socially approved acts for the sake of group commendation—that is, to be guided by human and cultural norms as well as to seek satisfaction of selfish motives. This is the chief indictment against "How to Win Friends and Influence People." Part of the damnable feature of the business is that it actually works in a rather significant fashion. Men who seek to impress others are likely to succeed, though not always in a degree sufficient to satisfy their own wants. But the process of winning success in this fashion inhibits a course of action that can lead to winning the rewards of heaven.

So the warning of Jesus involves not so much the operation of justice as of cause and effect. It is a basic law of God, at once hidden and clear, that "you get what you pay for."

Webb B. Garrison in SERMON
SEEDS FROM THE GOSPELS
(Fleming H. Revell Company).



MINNEAPOLIS CHURCH YOUTH DRIVERS ORGANIZE OWN "DEACON'S CAR CLUB"

Teenage drivers of Calvary Lutheran church, Minneapolis, are no menace to road safety—and if there were more of them in the city, traffic accident statistics would go down. The youths have organized into a "Deacon's Car Club" who sport a bumper plaque bearing the Cross and the Word DEACONS and encourage church attendance, safe driving and proper car care. They hold weekly meetings at which Bible study is followed by a discussion of driving habits and mechanical problems drivers are apt to encounter.

Pre-requisite of membership is church attendance on three out of every four Sundays of the month, cars in good condition, safe brakes and lack of illegal accessories. Cars of members may be used this fall to take elderly and semi-invalid persons to Sunday services.

Meanwhile, Pastor David J. Quill of Our Saviour's Lutheran church, has written a special prayer for all motorists. The prayer: "Lord, impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands . . ."

"Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy . . ."

"Give me grace to practice the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them . . ."

CHURCH FINDS AIR CONDITIONER "NO CURE ALL," ANOTHER PUTS UNIT 100 FEET ABOVE FLOOR.

Two churches, one in Georgia and another in New York City, had different experiences recently with air conditioners. The Georgia church discovered that air conditioning is no cure-all for summer attendance. In New York the church still has to test its new conditioner.

It's cool inside may be an effective slogan for stores and theaters but it doesn't necessarily have a beneficial effect on church attendance. This conclusion was drawn by Pastor Harvey L. Huntley of Resurrection Lutheran

church, Augusta, Georgia, who studied July attendance records for past years when the church was not air conditioned and for this past year, after installation of the system.

Air conditioning, he announced, has not helped attendance. In fact, more people stayed away from church last July than in any former year. Sunday school and church had the best attendance in 1956. Early morning services dropped this year while the main service at 11 a. m. had higher attendance, but the overall figure showed a decline.

Air conditioning outlets that are believed to be the highest ever installed are being placed 100 feet above the floor of the Riverside Church in New York City. The installation is part of a modernization program being undertaken along with construction of an eight-story addition to the church.

The unusual height of the outlets resulted from effort to save a sizeable expense by utilizing the ducts of a natural-air circulation system installed about 1928. Normally, air conditioning outlets are about 12 feet from the floor. They have posed this design problem because of its huge dimensions. It is 100 feet high, 65 feet wide, and 200 feet long, and it has a balcony 40 feet deep.

JAPANESE CHRISTIAN REFUTES COMMUNISM, SHOWS PEASANTS HOW TO USE CLOVER SEED

In Japan, a former Japanese combat pilot is championing the cause of the working man against poverty and communism. Hills that once stood bleak and bare are now bursting with clover, thanks to the dedicated efforts of Soshichiro Sasaki. This Japanese Christian layman, according to a Church Broadcasting Associates release, now travels throughout his country speaking to rich farmers and demonstrating to them the benefits of dairying and modern agricultural methods. In Sasaki's own native Iwate district, his influence is seen in fields and valleys full of grain and cattle. As to Communism—the farmers are not even interested enough to discuss it. In fact the communistic vote has dwindled from 50 per cent to less than one per cent in this prosperous farming community.

It all began shortly after World War II, when Sasaki broke up a communist party lecture with a handful of clover seed. When the party organizer used the old "party line" which says, "No one cares about you but the communist party . . . When we come to power you will get fair prices for your rice . . . Only Communism can save you," Sasaki stepped forward. "There are others who care," he said in a quiet tone of voice. All eyes were focused upon him as he took his stand and held forth a handful of clover seed.

"This is clover seed, sent to us by our Christian friends in America," he told them . . . "Today I went to Farmer Kaito's place and helped him plant his land in clover. Soon his fields will be green with it. Cows will graze there, and he will be able to pay for them and make them his own by selling their milk . . . With his income my friend will also be able to buy food and clothing for his family."

He spoke to them convincingly, telling them that they need no longer to struggle with poor land and old-fash-

oned methods to raise poor rice crops. "What Kaito can do, all of you can do," he said . . . "I will be glad to show you."

Today, Saski's dream is coming true in many of Japan's rural areas. And a partnership of American farmers and church-workers are helping to bring it about. Truckloads of clover seed contributed by U. S. farmers and shipped to Japan by Church World Service have helped greatly toward the success of what Sasaki calls the "Clover Revolution." A group known as "the Heifer Project" has helped by shipping cows, and the Japanese Government finally joined by importing more cattle, agricultural implements, seed and fertilizer.

ISRAEL ARCHAEOLOGISTS UNCOVER PARTS OF ANCIENT CITY OF HAZOR

Teams of archaeologists moved with military precision over a half-mile of meadow land in Northern Israel last August. For the fourth year, diggers carefully uncovered parts of the ancient city of Hazor, near the headwaters of the Jordan River in northern Galilee. Directing the operation by walkie-talkie radio was Dr. Yigal Yadin of Jerusalem's Hebrew University. Airborne observers aided in sighting suitable spots for further excavation.

Six layers of civilization would eventually be exposed, scholars believed, yielding secrets of history valuable to biblical research. Destruction of the hill city by fire is described in Chapter 11 of Joshua. The Book of Judges reports it as the capital for a Canaanite king.

Ruins of Solomon's stables and some Canaanite temple objects have already been found. Object of this year's search will be to discover part of the original city to establish more definite dates for the Hazor conquests mentioned in the Bible.

RELIGION FOUND TO PLAY SMALLER ROLE IN LIFE OF OLDSTERS, ESPECIALLY MEN

A sociologist has released the result of a series of studies he conducted on the role of religion in the lives of older folk. His findings, contrary to commonly expressed opinion, suggest that religion plays a small role among older people.

Dr. Milton L. Barron, who is a staff member of the City College of New York, asked 1,206 men and women past 60 years of age a number of questions bearing on their religious interest. Included in his study were city folk, two-thirds of whom were Protestants, one-fourth were Roman Catholics and five per cent were Jewish.

Perhaps the most significant finding in this study is Dr. Barron's conclusion that "Older men drop out of church activity more rapidly than women. Women have a variety of church organizations to keep them occupied, and even though they may drop out of leadership roles, they have many meetings to attend during the week. Furthermore, older women often find themselves in demand for service at church dinners, as well as for sewing, quilting, and other church projects. Older women are generally of more use in a church than older men, and, for this reason, they get more out of church life."

Among the questions was, "Do you attend church services more or less often than when you were 50?" About half indicated no change in attendance at religious services. A fourth replied, "less often," and only a fifth replied "more often." Another question was, "How often during the past year did you attend religious services?" Less than half said they attended regularly. On the question, "Would you say you are a religious person, or doesn't religion mean very much to you?" Dr. Barron found that 44 per cent classified themselves as being religious, while about a third were undecided and a quarter said they were not religious. Beliefs concerning the possibility of life after death were evenly distributed among the three possibilities. About a third said they believed in an afterlife, a third did not and the others were undecided.

INTERNATIONAL ATOMIC ENERGY AGENCY CLOSED TWO-WEEK PARLEY WITH PRAYER

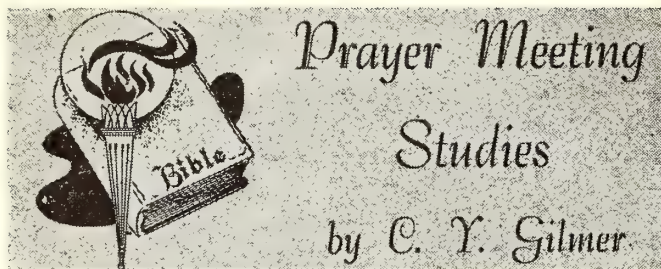
The International Atomic Energy Agency, charged with promoting atomic power for peaceful use on a world-wide scale, closed its second general conference in Vienna, Austria, last October 4 on an unusual note—delegates from 69 member nations bowed in a minute of silent prayer! It was an unexpected harmonious ending to a two-week meeting marked by sharp accusations from Russia and her communist allies that the U. S. and her allies were dictating agency policies and frittering away time and money.

In a brief closing statement, Agency Director General W. Sterling Cole, former Republican congressman from New York, termed the work of the conference as satisfactory. The conference approved an increased budget for 1959 and adopted a resolution providing for a survey to determine the nuclear needs of less-developed nations.

OTHER LATE NEWS REPORTS . . .

WASHINGTON—The United States Information Agency reported recently that Communist China doubled its propaganda broadcasts to Western Europe and Latin America during the first six months of the year. In a summary of all Communist broadcasting, it said total air time had increased 3 per cent, from 2,350 to 2,413 hours a week. China showed the biggest increase, from 14 to 28 hours weekly in broadcasts to Europe, including the beginning of French-language programming. Peiping also doubled its Spanish-language broadcasting to Latin America to a total of 14 hours. The Communist North Korean radio increased its broadcasts to South Korea by 14 hours to a total of 87 and a half. This ranked second to the Soviet Union's 112 hours to North America.

SAN DIEGO—Some 15,000 volunteers are conducting the county's largest church census. Only two questions are being asked for the census: the religious preference of the resident and if there is a Bible in the house.

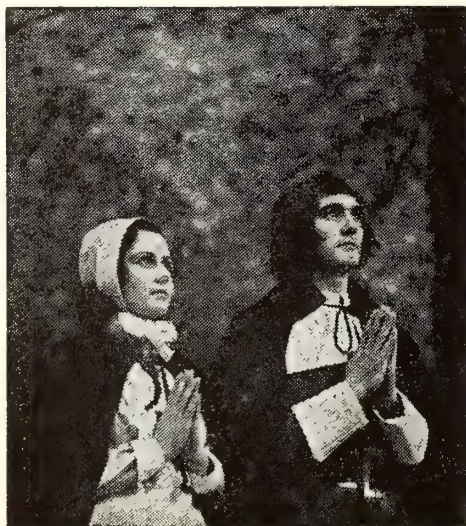


AN OLD TESTAMENT THANKSGIVING

THE 26TH CHAPTER of Deuteronomy reminds us of the Puritan's harvest home festival. This chapter is a description of Israel's Thanksgiving Day. First, the people brought their choice fruits to God in recognition of His benefits (vs. 1-11). They also remembered those dependent upon their bounty—the Levites, strangers, fatherless, widows, and the poor (vs. 12-19). Having shared with the less prosperous, they could ask God's blessing upon the land (v. 15; James 2:15, 16). The New Testament version of Deuteronomy 26 is Heb. 13:15, 16.

The true sacrifice of praise is the spirit of man worshipping God in reality (John 4:24). This is described as entering by faith into the holiest, through the veil, giving our heart's love, adoration and gratitude to Christ (Heb. 10:19-22). Lip service without heart service is not worship (Mark 7:6). Redeemed from Egypt (sin), and dwelling in the inheritance of the saints, we are in a position to worship God (Deut. 26:1). They were to bring the first fruits in a basket to God's appointed place of worship (v. 2). Christ is spoken of as "the first fruits" (1 Cor. 15:20), the pledge of our resurrection. "First fruits" speak of the resurrection harvest that is to be gathered (1 Cor. 15:23). The basket we bring is our hearts filled with Christ (Eph. 3:17). We confess that God is faithful (Deut. 26:3; Heb. 10:23). Christ as our priest presents our worship to the Father (Deut. 26:4; Heb. 13:15). We have merited no blessing but all is of grace and mercy (Deut. 26:5-10; Eph. 2:8, 9).

Were we not highly favored we would be in need (1 Tim. 6:17; James 1:17). "Spirituality is to share with others what God has entrusted to us" (Acts 20:35; James



2:15, 16). We must engage in the sacrifice of doing good (Deut. 26:12-14, Heb. 13:16). We owe much to the God of our salvation, and we owe a great debt to a lost world (Rom. 1:14).

"O worship the Lord in the beauty of holiness,
Bow down before Him, His glory proclaim;
With gold of obedience, and incense of lowliness,
Kneel and adore Him, the Lord is His name.

"Low at His feet lay thy burden of carefulness,
High on His heart He will bear it for thee,
Comfort thy sorrows, and answer thy prayerfulness,
Guiding thy steps as may best for thee be.

"Fear not to enter His courts in the slenderness
Of the poor wealth thou wouldst reckon as thine:
Truth in its beauty, and love in its tenderness,
These are the offerings to lay on His shrine.

"These, though we bring them in trembling and fearful
ness,
He will accept for the Name that is dear;
Mornings of joy give for evenings of tearfulness,
Trust for our trembling, and hope for our fear."

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

FACTS AND QUOTES

THE FOLLOWING are a few quotes, facts, and stories heard and read in the past several months. They may be of interest to you!

FAMILY READING

According to a recent poll, the average American family spends three hours and 18 minutes each day reading the newspapers; that is, an hour and a half for the father, an hour and 12 minutes for the mother, and 36 minutes for their teen-age son. It might be embarrassing if a poll were taken to discover how much time the average family spends in reading the Bible.

AMAZING OR APPALLING

A leader of one denomination has reported the following: "One hundred years ago our denomination's membership was 20,000. Today it is 40,000. A 100% increase in 100 years. But—if we had only reached the children born into the homes of our families our denomination would have a membership today of 1,500,000.

REACHING THE ABSENTEE

MEANS

EFFECTIVENESS

A card	10 per cent
A letter	25 per cent
A phone call	40 per cent
A personal visit	85 per cent

When we go, they come!

SOMEBODY FORGETS

A little fellow, of a very poor family, in the slum section of one of our large cities, was induced to attend a Mission Sunday School. By and by, as a result of the teacher's faithful work, he became a Christian. He seemed bright and settled in his new Christian faith and life.

A man, who was surely in a thoughtless mood, tried to test or shake the simple faith of the boy in God by a question. He said to the boy, "If God loves you why doesn't He take better care of you? Why doesn't He tell someone to send you warm shoes and coal and better food?"

The poor little fellow thought for a moment, and then with big tears in his eyes said, "I guess He does tell somebody, but somebody forgets."

Did not the boy touch the weak link in the church witness? Somebody forgets to do what God wants done.

LOOK UP

Look around and be distressed;
Look to self and be depressed;
Look up to Jesus and be blessed.

NOTICE TO PASTORS

about the White Gift publicity


THE SUNDAY SCHOOL BOARD WILL be sending bulletins and envelopes for the White Gift appeal in December. These bulletins should be in your hands by the first week in December.

Lesson

Comments

by

William H. Anderson



Lesson for November 23, 1958

WHY MEN OPPOSE JESUS

Lesson: Mark 2:18-28

JESUS CONSTANTLY offended people by what He did, what He said, where He went, and by His choice of companions. In fact, a careful examination of the Gospels reveals He was always offending people!

Christ knew that this was a natural effect of the Gospel. "Think not," said Jesus, "that I am come to send peace on earth: I came not to send peace, but a sword" (Mt. 10:34). Again He said: "Blessed is he who takes no offense at Me" (Mt. 11:6, R. S. V.)

The greatest conflict between Jesus and the Pharisees concerned His attitude and conduct toward the accustomed practices and rituals of the Jews.

One day they came to Him with this question: "Why do the disciples of John and of the Pharisees fast, but why do your disciples not?"

What shall be said about the observance of religious ceremonies? The Pharisees made the observance of the law a yoke of bondage. It was never meant to be that. **The observance of religious holidays and acts of worship may degenerate into meaningless acts of religious ritual having no heart participation!**

Notice how Jesus answered their query: "Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast." For the disciples (children of the bridegroom) to fast while Jesus (the bridegroom) was still with them would be meaningless.

"So it is with all religious ceremonies; they may possibly be proper, when expressive of true feeling, when fitting to the time and place; but, when required, or performed irrespective of sentiment or of the attitude of the heart, they may be purposeless, perfunctory, and absurd. Thus Jesus strikes at the very heart of all ceremonialism in religion" (Dr. Charles R. Erdman).

To support what He had just said, Jesus uttered the parable about sewing new cloth on an old garment and putting new wine in an old wineskin. With these words Christ wanted to make clear the difference between Judaism (as then practiced), and Christianity (as proclaimed by Christ).

Judaism had become binding and deadening. Jesus came to set men free!

Judaism had degenerated into a religion of outward works content with keeping the strict letter of the law. Jesus came to stress the importance of the inner man keeping the spirit of the law!

"Christianity cannot be comprehended by any system of rites and observances, it cannot be bound up by any set of rules and requirements, it is not to be confused with any ritual. Its very essence is a new life, imparted by faith in Christ; it controls men, not by rules but by motives; its symbol is not a fast, but a feast, for its pervasive spirit is joy" (Erdman).

Still the Pharisees were not finished with their criticism of the Master. Now they found fault with His disciples for picking some of the heads of ripe wheat on the Sabbath.

In answer to the Pharisees' question, "Why do they on the sabbath day that which is not lawful?", Jesus cited an example from their own Jewish history. Then He laid down this principle: "The sabbath was made for man, and not man for the sabbath."

"The Sabbath is an institution meant for human benefit, and therefore to be set aside when inconsistent with it, not a necessary and inexorable law, to which the interests of man must yield, whenever they are brought into collision" (Dr. J. A. Alexander).

In conclusion Jesus said: "Therefore the Son of man is Lord also of the sabbath."

"The Sabbath having been ordained for man, not for any individual, but for the whole race, it must

needs be subject to the Son of Man, who is its head and representative, its sovereign and redeemer" (Alexander).

Christ realized that the world of unbelieving men and women would be offended at His Way. He warned His disciples to expect this. However, Christ did not permit the opinions of men to influence His decisions when He knew His Way was the Way of God. Neither should we!



Lesson for November 30, 1958

WHY JESUS USED PARABLES

Lesson: Mark 4:1-12

JESUS USED MANY methods to convey spiritual truth to His hearers. The use of parables was the most familiar. The word parable, says Dr. J. A. Alexander, "denotes an illustration of moral or religious truth derived from the analogy of human experience."

The parables of Jesus were not given as "gems of wisdom" to be spritely repeated by men. They were meant to be **HEARD** and **HEEDED**!

In the Parable of the Sower and the Seed our Lord was attempting to establish the nature of His Kingdom. It was to be a Kingdom established in the hearts of men. Therefore, its receptivity would depend, to a great extent, upon the condition of men's hearts.

The essential meaning of the parable is plain:

1. The seed—the Word of God.
2. The different types of soil—the various kinds of hearers.

SOWING THE SEED

1. "Some (seed) fell by the way side." In this case there is **no fruit** because there is **no reception** of the seed. Matthew says there is "hearing, but not understanding. Because the seed lies exposed on the ground it has **no protection** from the Evil One.

So much of the good seed of God's Word is snatched away by Satan before it can penetrate the hearts of men!

2. "Some (seed) fell on stony ground." This time there is **no fruit** because there is **no depth** and **no root**.

Matthew says there is **hearing** and **reception** with joy, but there is **shallowness**—no depth. Spirituality cannot be a surface affair! It must touch the heart to be effective.

The shallow Christian, says Matthew, will soon be turned aside from the Gospel by persecution and tribulation. But **nothing** shall disturb the inner tranquility of the Spirit-possessed Child of Faith, says Paul in Romans 8. No, not "tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (8:35).

3. "Some (seed) fell among thorns." There is **no fruit** in this case because there is **no opportunity** for growth.

There are so many thorns that keep men from the Kingdom! "And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4:19). Only the shallow believer is led astray by these!

4. "And other (seed) fell on good ground." Because there is **hearing** and **understanding** (Matthew), there is

abundant fruit! Luke says: "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

REAPING THE HARVEST

What kind of harvest are we reaping as we sow the seed of God's Word? Wherein lies the fault when there is no harvest?

In any failure of harvest, when weather conditions are good, there are at least three sources which may be blamed:

1. Defective seed.
2. Poor soil.
3. Faulty labor.

We know the seed is good, for it is the Incorruptible Word of God.

We know the soil is sometimes at fault (as we have already seen in this parable).

But are we willing to admit that our failure to reap harvest must often be attributed to faulty workmanship, poor planning, and stifling indifference on OUR part?

"He that hath ears to hear, let him hear."

Spiritual Meditations

Rev. Dyoll Belote

GREAT ORGAN—GREAT MASTER

"Praise him with the timbrel and dance: praise him with stringed instruments and organs." Psalm 150:4.

IN THE CATHEDRAL in Freiburg, Germany, stands a great pipe organ. On it the masters of organ music have performed. To guard the instrument, and keep novices from attempting to perform upon it a custodian was maintained. Came to the cathedral one day, a stranger, requesting to see the great instrument. A request to inspect the organ was reluctantly given. And then the request to play the great instrument. But only after much argument and a suitable gift was permission granted.

The stranger slid in upon the seat of the organ, and as his fingers rested upon the keys there came from the organ the proof that a master was playing upon it. "What did you say your name is?" queried the caretaker. "I did not say," came the reply, "but my name is Mendelssohn." "Not the great Mendelssohn?" stammered the custodian. "and I almost refused to let you play!"

Only "Masters" can bring out the best in the great organs of the musical world. Are we afraid to let Christ dominate our lives? Shall not the Master of life exercise upon our beings? Would He be likely to create discord or harmony? No Handel, Mozart, or Mendelssohn could bring forth greater harmony of sound from the body of a great pipe-organ than Christ can bring forth in the beauty of character from the life dedicated to Him. Would you know the ultimate of possibility for your life? then heed the challenge of these lines:

"Would you live for Jesus, and be always what you should?"

Let Him have His way with thee."

Stewardship Thoughts

by John T. Byler

SALVATION IS FREE, BUT COSTLY

What lack I yet? Matthew 19:20

IT IS ONE of the sad commentaries on the life of some church people that they never get beyond the place where they can be considered any more than "church members" in their Christian experiences. And, while it is sad to recognize that some people never do get out of this stage—it is still more disheartening to recognize that some churches are directly responsible for this attitude on the part of their people.

The Rich Young Ruler who came to Christ would have been welcomed with open arms by the majority of the churches of our land, today. Yet—for some reason or other, he was rejected by Christ. Christ was willing that he come unto Him—but he had to come on Christ's terms, and this, it seems, was an impossible hurdle for the young man.

The Rich Young Ruler was a man of unusually high standards; his moral conduct was above reproach; his manners were impeccable; and he was a man of considerable wealth. Qualities like these are important to most churches as they consider an individual's eligibility for membership—and they should be! But how often does it happen that these are the only requirements or standards that are considered, when there is something so much more important, when viewed through the eyes of Christ.

The entire point of our discussion narrows itself down to one thought: While salvation is free, it is costly, for it requires discipleship, and no one can be a disciple of Christ without paying a price. This is the one thing that stood between the Rich Young Ruler and Christ. He met all of the standards and requirements of a cultured man—but he was unwilling to pay the price of discipleship.

Jesus made harsh demands of those who would be His followers. "Let the dead bury the dead!" "If any man would come after Me, let him deny himself, take up his cross, and follow Me." He once said that anyone who once put his hand to the plow (referring, of course, to the Christian life), and then turned back, that individual, He said, was not worthy of Him. He even went so far as to say that His followers would find it necessary to

hate loved ones on occasion, in order to be faithful servants of His.

These are harsh words! They are exacting demands! Jesus requires absolute obedience and an unquestioning loyalty if discipleship is to be attained by those who desire salvation. Jesus never said that the Christian life would be an easy one, although He did say that His yoke is easy and His burden is light.

The temptation that faces the church today, in its effort to "compete" with other groups, is to encourage people to "join" the church, and then hope to lead them into a complete area of surrender by training and precept after they have been "signed on the dotted line." Is it any wonder that our churches are often lacking in power? Is it any wonder that we have many church members today who know almost nothing of true discipleship? Is it any wonder, under such a program of teaching, that many individuals never come to know the joy of a complete surrender to Christ or experience the fellowship of His suffering?

"What lack I yet?" This is a question that needs to be considered by individuals and by churches—not just once, or once in a while, but repeatedly. If we are lacking in a willingness to yield everything that we have or are for the glory of Christ, we have a lack of so significant a size that we can not be counted as disciples of Christ, according to the standard that He set for the Rich Young Ruler.

HOW ABOUT YOUR OFFERINGS?

HOME MISSION OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to the Missionary Board of the Brethren Church, and address Missionary Board of the Brethren Church, 530 College Avenue, Ashland, Ohio



November is Home Missions Month in
The Brethren Church. Support liberally.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC OF THE WEEK



**Billy Booth, the
Brethren Youth**

BILLY BOOTH, the Brethren Youth, is our PIC this week because he has just completed the writing, mimeographing, and assembling of Supplement III of the BRETHREN YOUTH HANDBOOK.

Actually Billy had some much appreciated help in assembling the HANDBOOK one Saturday morning from these Brethren students at Ashland College:

Beverly Summy—Ashland, Ohio
Judy Sachs—Waynesboro, Pennsylvania
Lois Shanholtz—Linwood, Maryland
Don Markley—Johnstown, Pennsylvania
Elizabeth Isgrig—Milledgeville, Illinois
Carol Porte—South Bend, Indiana

A copy of Supplement III has been mailed to everyone in every church to be added to the materials you already have. Also several complete HANDBOOKS have been sent to new advisors and new pastors.

The one main thing Billy wants to say now is "READ THE HANDBOOK, ORDER THE MATERIALS, AND USE THEM TO IMPROVE YOUR B. Y. C. The Handbook now totals 122 pages, so there are plenty of ideas available for your use."

NEXT WEEK

Full report of the North Manchester Youth Clinics and the ALL-INDIANA FEETSBALL GAME.

Spot Report

Nearly 70 Brethren Youth attended the Pennsylvania District Youth Rally on November 1st at the Johnstown II Church.

The District Project Goal was set at \$200 and designated to assist with the building of the Vandergriff Church. More details should follow later.

Goals Gab

GOAL 2: A BRETHREN YOUTH DELEGATE TO NATIONAL B. Y. CONFERENCE AND DISTRICT CONFERENCE.

More and More District Youth Boards and National Brethren Youth are attempting to plan special activities and programs for our youth at the District and National conferences. These features, always integrated into the adult conference program, have proved to be a "drawn card" for young people in recent years and they are beginning to take more interest in their church gathering. This was not true a few years ago—at General Conference, and especially at various District Conferences.

By being present at these conferences the youth are learning the value and importance of such meetings. As a result, when they assume adult positions of responsibility in future years they will be reminded that the attendance at church conferences is beneficial to themselves and necessary to the advanced progress of the Church's program. Consequently, because of their earlier training, it is more likely that they will attend and take an active part in the business and inspiration meetings.

The Brethren Youth sessions at these conferences are designed and conducted after the pattern of the adult meetings. Again, this teaches the youth by experience about the organization and working of the Church. This is especially true at NATIONAL YOUTH CONFERENCE, which last August registered 220 Brethren Youth.

THEREFORE, because of the great benefits to the youth themselves now and the great value to the Brethren Church in the future, GOAL 2 can only be "met" having a representative of the local B. Y. C. present both the District and National Youth Conference.

In The East

Your Youth Director spent a wonderful weekend on November 2nd in the Calvary-Sergeantsville-Levittown area. A Youth Clinic was held on Saturday evening at Calvary with Rev. Wilbur Thomas and a few of his youth workers. Sunday morning the message was given at Sergeantsville. And Sunday afternoon and evening, beginning at 5:00 P. M., a double session of Youth Clinic was conducted with the group at Levittown.

It's good to see the progress of the Levittown group and it is hoped in the near future that Youth Rallies and joint meetings between the three churches in "Eastern Pennsylvania" might be held. The youth will help to build up the churches!

The Schedule

November 20, 21 and 23: Youth Clinics at St. James and Hagerstown.

November 22: South East Rally at Washington
December 6, 7: Youth Clinic and Dedications at Cerro Gordo.



THE THANKFUL HEART

AS WE APPROACH the Thanksgiving Season, let us be thankful for the gift of life and for the harvest that provides for our every need.

We live in a different world from that in which the Pilgrims walked long ago. They faced many hardships in a strange land; their supply of food was small, their homes were rude and simple.

We see the Pilgrim Father going to church carrying a gun in one hand to protect him from unfriendly Indians and leading his child by the other hand.

We wonder whether they had cause for rejoicing—yet they realized God had been with them and sustained them in times of need.

These sturdy forefathers braved the perils of the sea, and founded a nation where there might be freedom to worship God. They humbly acknowledged their dependence upon him. Because of the gratitude that welled up in their hearts, they named a day for general thanksgiving.

As we celebrate Thanksgiving are we prompted by the same motives which stirred the hearts of these pioneers? It is well for us to remember the Divine Providence that shapes our lives and guides us all our days.

Thanksgiving implies faith in God and an appreciation of His concern for His children here on earth.

Some may say that they have nothing for which to be thankful—others have better cars, better homes, while they lack many desirable things. When trouble or difficulties come they say, "Why did this happen to me?"

Every day should be a season of thanksgiving because of what the Gospel means to us and to those about us. Trials will not seem so heavy if we consider them a part of God's plan for our good, for our growth. No matter how dark the day we can still find much for which to be thankful.

Be thankful for the heritage that has enriched us. For a nation where we have religious freedom.

Be thankful for the opportunity to work, to serve, to help those who carry a heavy load.

Be thankful that God's Hand is always guiding, the source of all blessings.

We can make this a better place in which to live if we remember,

"In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Mrs. George A. Leidy,
Conemaugh, Pa.

INTERESTING ITEMS

(Continued from Page 2)

WATERLOO, IOWA. The Father and Son banquet was a scheduled event of November 13th.

LANARK, ILLINOIS. A "Church Family Night" was held the evening of October 26th, following a pot-luck supper. The program, sponsored by the local Woman's Missionary Societies, was designed as a new plan of reviewing the mission study book. It featured Mr. and Mrs. Bardell Bowman, of Dixon, Illinois, who showed Mexican items of interest. The three B. Y. C. groups joined in the evening's program which was built around the Mexican theme.

MILLEDGEVILLE, ILLINOIS. The annual public program by the Sisterhood groups was given on November 9th. Mrs. F. W. Siefert, who spoke on the Middle East, was the speaker.

CERRO GORDO, ILLINOIS. Simon L. Stogsdill, of Cerro Gordo, father of Brethren Clarence A. Stogsdill and Claude Stogsdill, suffered a near brush with death when a corn elevator he was moving from one storage bin to another, touched a 7,200 volt high tension line. The high voltage passed through his body, causing severe burns over many portions of it, and necessitating the amputation of his right arm. At latest report he is making satisfactory recovery, but needs the prayers of Christians everywhere.

TUCSON, ARIZONA. Brother Vernon D. Grisso writes: "The Woman's Missionary Society will present their public service at the morning worship service of the Church, November 9th. Mrs. Paul Shank, President of our W. M. S., will be presiding.

Speakers for the occasion will be Mrs. Russell Rodkey, President of the National Brethren W. M. S., Burlington, Indiana, and Mrs. Condict A. Smith, past President of our W. M. S., and now President of the United Church Women of Tucson. She has just returned from Denver, where she attended the National Convention of the U. C. W."

Recent purchases by the Tucson Church include a piano for the Youth room, typewriter, table and Gestetner Duplicator for the Church office.

ATTENTION

NORTHERN INDIANA LAYMEN

The Northern Indiana District Laymen's Organization will meet at the Ardmore Brethren Church on December 1, 1958.

Dinner will be served 5:30 to 7:00 P. M.,
C. S. T. Send reservations, by November 29th, to:

Charles R. Basham,
56928 Crumstown Rd.,
South Bend 19, Indiana.

Everett L. Norris

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A YEAR OF JUNIOR-HI PROGRAMS AND ACTIVITIES

Here are 52 programs, fresh and appealing, plus numerous parties, banquets and other special activities as well as programs for such occasions as Easter, guest night, New Year's and installation of officers. Each program has a unique idea for presentation to make it more realistic. For instance, this sports-conscious group will be delighted with the basketball tournament which lasts for 4 weeks, and baseball games. Some other topics are: Ring Out the Old, Ring In the New, How to Pray, Have a Heart, and Making a Choice. The size is 8½ x 11 inches and each book is perforated for ease in distributing program material. Also featured are a number of clever, really different publicity ideas.



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An unexcelled book of sparkling program material including parties, banquets, programs for special occasions, and projects for high-school and college-age groups. These 52 programs have been especially planned so that several individuals will participate each week, thereby creating more interest and activity. Included are inventory tests, buzz groups, role play situations, discussion check-lists and many others. Some of the program titles are: What's for This Year, Help Wanted, It's Your Life, Party-line Prejudice, Hall of Greatness, Search the Scriptures, Walking With God, and Family Forum. Each program has a suggested poster or other publicity. Perforated sheets for easy distribution.



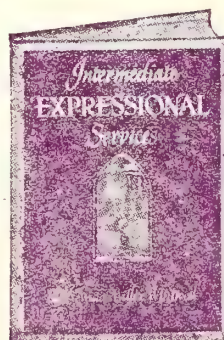
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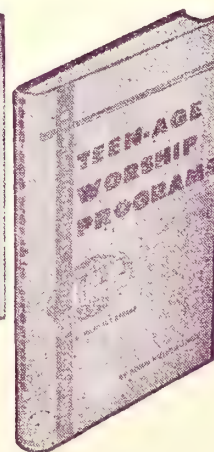
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The Brethren EVANGELIST

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BIBLE

Official Organ of The Brethren Church

Stay, Master, stay upon this heavenly hill;
A little longer, let us linger still;
With all the mighty ones of old beside,
Near to God's holy presence still abide;
Before the throne of light we trembling stand,
And catch a glimpse into the spirit-land.

Stay, Master, stay! we breathe a purer air;
This life is not the life that waits us there:
Thoughts, feelings, flashes, glimpses come and go;
We cannot speak them—nay, we do not know;
Wrapt in this cloud of light we seem to be
The thing we fain would grow—eternally.



The Lesson of the Transfiguration

"No!" saith the Lord, "the hour is past," we go;
Our home, our life, our duties lie below.
While here we kneel upon the mount of prayer,
The plow lies waiting in the furrow there!
Here we sought God that we might know His will;
There we must do it, serve Him, seek Him still.

If man aspires to reach the throne of God,
O'er the dull plains of earth must lie the road:
He who best does his lowly duty here,
Shall mount the highest in a nobler sphere:
At God's own feet our spirits seek their rest,
And he is nearest Him who serves Him best.

—Samuel Greg.

Items of General Interest

WASHINGTON, D. C. Five new members were baptized and received into the Church recently.

SARASOTA, FLORIDA. Brother Lyle Lichtenberger conducted daily devotions over radio station WSPD the week of October 12th.

LINWOOD, MARYLAND. Services at the Old Folk's Home, Westminster, Maryland, were scheduled to be conducted on November 23rd by the Linwood Brethren.

HAGERSTOWN, MARYLAND. Four new members were received into the Church by baptism.

CUMBERLAND, MARYLAND. Brother Elmer M. Keck was the scheduled speaker for the Cumberland Brethren's Fall Rally and Harvest Home services on November 9th.

ADRIAN, PENNA. (BRUSH VALLEY). The Brush Valley Church conducted baptismal services in the Center Hill Church of the Brethren on November 16th. Those baptized were received into the membership of the Brush Valley Church that evening.

JONES MILLS, PENNA. (VALLEY). Brother Hays Stahl brought the message in the Valley Church on November 9th.

NEWARK, OHIO. Brother William S. Crick notes that two "magnificent" flags have been added to the Newark Chapel; one the American flag purchased by the Sunday School, and the other the Christian flag, purchased by the Youth group.

ASHLAND, OHIO. Dr. and Mrs. George C. Carpenter have recently moved to Florida, and have asked that we advise their friends throughout the Brotherhood that their new address is: Biscayne Home, 3227 Biscayne Blvd., Miami, Florida.

BRYAN, OHIO. Baptismal services were held on November 16th, with the reception of new members being held the following Sunday.

SOUTH BEND, INDIANA. (ARDMORE HEIGHTS). Reception services for the new minister and wife, Brother and Sister C. William Cole, were held on November 9th.

HUNTINGTON, INDIANA. We note that Revival Services have been in progress at the Huntington Church

from November 20th to 30th, with Rev. and Mrs. Harry E. Richer conducting the services.

ELKHART, INDIANA. Brother J. Milton Bowma writes: "They have broken ground for the new parsonage and are at present laying the cement blocks for the basement. The plans look lovely, and it should be a beautiful building. It is about three blocks from the Church and in a nice new subdivision."

MUNCIE, INDIANA. Brother Delbert Flora, Dean of Ashland Seminary, brought the message at the morning service in the Muncie Church. At the evening hour Brother Flora presented colored slides of his trip to Europe this past summer. The date was November 16th.

NAPPANEE, INDIANA. Baptismal services were scheduled for the afternoon of November 16th in the Nappanee Church.

ROANN, INDIANA. The Roann Brethren held the Rally Day on November 2nd, with an attendance goal of 200 being set. Brother C. C. Grisso was the speaker at the services.

SOUTH BEND, INDIANA. Homecoming Services were scheduled for November 23rd.

LANARK, ILLINOIS. A note with the Lanark bulletin reads as follows: "Coach Wes Shepherd and every one of his varsity basketball squad attended the service today (November 16th). The coach recognizes the place of the Church and religion in the lives of the boys. It is his custom to bring his squad to a church service before the season begins. Rev. Hawbecker's sermon was suited to them. And they were present 100%!"

Lanark Brethren were scheduled hosts to the Union Service on Thanksgiving Day.

TUCSON, ARIZONA. Special speaker on October 19th was Rev. Donald Kliphardt, Associate Director of Audio Visual and Broadcast Education.

NORTHERN INDIANA LAYMEN

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C. S. T.

Everett L. Norris

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The Editor's Pulpit

Mountain Top Experiences

ALL OF US, at some time or other, have had what is commonly called "mountain top experiences." Something outstanding, usually in a wonderful, happy way, happens to us, and we say that we have surely been on the mountain top.

It is no less true in the realm of Christian experience and living. A special Church service, a special manifestation of the Holy Spirit in the fellowship of Christians, and we say we have been on the mountain top. Almost everyone will agree that the expression came from the experience of Peter, James and John, with Jesus and Moses and Elijah on the mountain top.

What was it that made the experience of the disciples, these Old Testament saints, and Jesus such an outstanding event? Was it because it was on a mountain top? Was it because they were all together? Or was there something else that made this particular moment so great? This was undoubtedly not the first time the three disciples of this event had been together. It probably was not the first time that they had been in the company of Jesus, to the exclusion of other people, for were they not of "the inner circle?"

These disciples were human. Other instances are recorded where they acted human. James and John vied for top honor positions in the Kingdom. Peter was impulsive and undependable. Yet they were present at this very special manifestation. What then transforms an otherwise normal or routine experience into that something special called a "mountain top experience?"

We note that the Lord was there. That makes all the difference in the world. Any life can be filled with such experiences of Christian fellowship and blessing when the Lord is present. Too often we find days dragging upon days, filled with trials and troubles because we have failed in keeping ourselves where the Lord is. The Lord went to the special place; because these three disciples went along with Him; they were there when the special blessing came. Did you ever wonder why the other disciples weren't there? Or where they were, and how much they missed by being some place other than where the Lord

was. Consider what blessings are missed when we forget the hour of morning devotions, or evening meditations, **or go running off from the hour of worship on the Lord's day.** Any sincere Christian can testify to the blessings received from God because they attended a worship service which they had considered missing because of some other plan. The other disciples missed a lot because they were not with the Lord that day.

Heavenly illumination was there that day. The face of the Lord shone brightly; His clothing became whiter than white. There was brightness greater than anything the disciples had ever seen before. Heavenly saints were there in the persons of Moses and Elijah. God was there, and His voice spoke to the disciples. His message to them glorified Christ and drew their attention to Him. Many Christians have felt the presence of the Lord when He seemed nearer to them. In times of distress or sickness; when problems mount; then in the fellowship of the Lord, the valley becomes a mountain top and the glory of the Lord is there. The reading of His holy Word brings the Old Testament saints more brilliantly into the focus of our understanding. We see Christ in a clearer way; New Testament truths and teachings on Christian living and fellowship become better understood by us. Let us learn to recognize these mountain top experiences as they present themselves in our daily walk with Him. They come, and each one has a message for us. The disciples, we are told, at the end of this experience, "Saw Jesus only."

We dare not stop there, though, for the valley needs us. The need for Christian example and compassion, plus the true witness of the Gospel through our lives is needed. Thank God for the opportunities to ascend to the heights, but be also thankful we are able to go among men, showing them there is a God who loves them, and who gave His Son to redeem them from sin. Use your mountain top experiences to strengthen your walk with the Lord where you are needed each day. W, S, B.

ELDERS,

BISHOPS,

and their DUTIES

Rev. Albert T. Ronk

THE SUGGESTION for this article came almost two years ago when a younger pastor of a Brethren Church asked this writer, "What are the responsibilities of an Elder, and what is his authority?" Not wishing to speak hastily or at least inadvisedly, some study was begun into the matter. Shortly after the first, another question was posed, enlarging the subject of search. This related to women Elders. Then in the National Brethren Ministerial Association meetings at the General Conference of 1957, the question, as to whether anyone but an ordained Elder has authority to lay on hands in confirmation of baptized believers, was considered and finally deferred for one year pending study of the subject. These phases of the general subject cover such a wide field it seems inadvisable to try to deal with them in one paper. Therefore, they will be treated separately.

The question of Bishops and Elders has always raised some knotty problems. Perhaps the greatest of these is the difference between them, if any, in the beginning of the church; and if none, when and why there has developed a difference in them in the usage of the church.

As Brethren, we have accepted the New Testament as the rule of our faith and practice, therefore, the first and primary source of information must be the New Testament. Other sources as evidences of change will be mentioned later in the development of the theme.

Although due thought has been given in the research to various critical positions, they will effect this study only as they may be instrumental in determining the

date of writing of the books of the New Testament. It is evident that the inspired men who wrote over a period of some 50 years, 51 to 96 A. D., and covering the time from Pentecost to the end of the first century, show development and change in the progress of the early church. We know from the sub-apostolic writers that early in the second century, there was a distinction made between Elders and Bishops. Was there such a distinction from the beginning of the church?

There appears nowhere in the New Testament any statement that Jesus gave direct instruction about church organization, the kind of officers, or their selection and ordination. Is it possible that during the 40 days between His Resurrection and Ascension or during the last days of instructions as in John 13-17, He may have told the disciples many things of which they never wrote or spoke things which were called to their remembrance by the Holy Spirit as He had promised, (John 14:26) and the need arose?

Whether or not Jesus gave any such instructions, or the direction was left entirely to the ministry of the Holy Spirit, the Spirit seems to have led the early church, according to the promise of Jesus, (John 14:26) in creating for itself the leadership required by its need. This, of course, after the work of those special leaders of the church, who were directly chosen from heaven. Paul very definitely accounts for these. I Cor. 12:28 "And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles (powers), then gifts of healings, helps, governments (wisdoms), divers kinds of tongues." In his letter to the Ephesians, Paul adds to the list, evangelists and pastors (Eph. 4:11) "And he gave some to be apostles; a

ome prophets; and some evangelists; and some pastors and teachers."

We need to note the variation in the statements relative to the appointments, in the two passages. In Corinthians, we note that "God set some in the church," enumerating them. In Ephesians, "He gave some." Doubtless in the first passage, those who were "SET" in the church were for a very special leadership for only the beginning of the church and not to be perpetuated, while some of those mentioned in the Ephesians, such as pastors and teachers, were to continue as useful "for the perfecting of the saints."

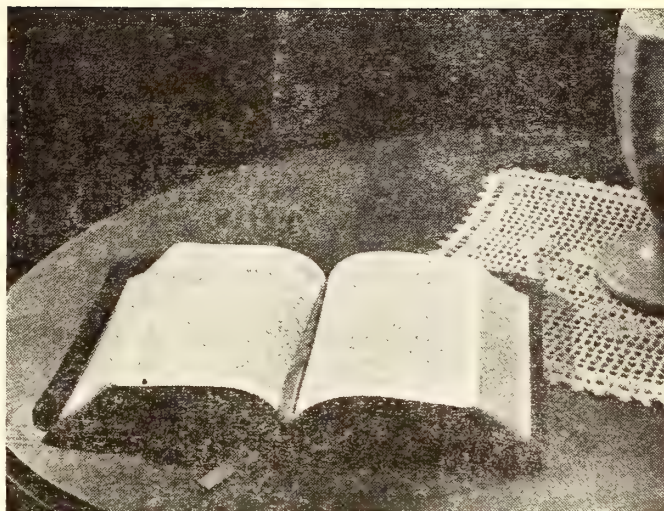
The first leaders of the church of course, were the APOSTLES, and evidently only the 12, for we read in Acts 6:2, the Twelve took the initiative and "called the multitude of the disciples together." They were endowed for the special work to which they were appointed, for John wrote, (20:22) "Jesus therefore said to them again, 'Peace be unto you; as the Father hath sent me, even so send I you.' And when he had said this, he breathed on them and said 'Receive ye the Holy Spirit.'" These were doubtless the ones who had accompanied Jesus to the Mount of Olives and to whom He had said, "Ye shall be my witnesses," (Acts 1:8). Not all of the disciples were with Him then because the heavenly messengers said, "Ye men of Galilee," v. 11. There were no women present, nor are men of Judea mentioned, therefore, not all of the 120 or the 500 were there.

There was a certain requirement to becoming an Apostle. He must have seen Jesus, (I Cor. 9:1, 15:8, Acts 2:14) and to have "been a witness of His resurrection," (Acts 1:22; 2:32). It must be evident, therefore, that the apostleship was a special dispensation meant as a service of direction while Christ began the work of building His church, and with the passing of the apostolic days there could be no more leaders called Apostles.

Next of importance to the Apostles in the beginning of the church, were the PROPHETS who were, like the apostles, charged to a universal work in the early church, but not necessarily to have "seen the Lord" or to have been a witness to His resurrection."

The work of the prophet was purely spiritual and not administrative. The basic meaning of the word PROPHET in the original Greek language is, "an interpreter of God's message." Paul expands the idea somewhat in I Cor. 14:3, "But he that prophesieth speaketh unto men edification, and exhortation and consolation," and explains what he means in verses 24-25, "But if all prophecy and there come in one unbelieving and unlearned, he is reprov'd by all, . . . the secrets of his heart are made manifest; and so he will fall down on his face and worship God." We see, therefore, that the prophet served to warn the unbeliever as well as edify the church. Prophecy, like apostleship, was not a church office but a spiritual gift given directly from Christ (Eph. 4:11), and that it was a transitory gift, is made plain in I Cor. 13:8, "but whether there be prophecies, they shall be done away." The gifts of prophecy were received and exercised by both men and women for in Acts 21:9 we read relative to Philip the evangelist, "Now this man had our virgin daughters who prophesied."

For the purposes of this present study, it seems useful to briefly mention the other temporary callings.



There were teachers, especially "set in the early Church" for the necessities of the time. There were certain other activities which are often called sign gifts, such as, "performing of miracles," special "gifts of healings" and the "divers kinds of tongues." These were used of the Holy Spirit in the establishing of the early church but ceased after the apostolic age because the church became taught, that, the Believer lives by faith, and the unbeliever has the witness of the saint's daily living. Likewise, the work of the evangelist was and continues to be a calling which can be followed by anyone who hears the call. Note Philip (Acts 8:5-40; 21:8). The work of the evangelist is to preach the good tidings of Jesus Christ. For evangelistic work, some have very definite and useful gifts.

There are present day officers of the organized groups of Believers, necessitated by the organizational and legal aspects of their existence. The holding of property requires trustees, and record keeping makes secretaries a must. Nevertheless, when we refer to the officers of the church in this paper, we have in mind those offices which are dedicated by ordination through the imposition of hands. There are three names used in the New Testament for church officers—Deacons, Elders and Bishops. The Greek word for Deacon is, DIAKONOS; for Elder is PRESBUTEROS; and Bishop is EPISCOPOS. We shall consider the Deacon first.

The first mention of Deacons is in Philippians 1:1 where they are mentioned with bishops, "Paul . . . to all the saints in Christ Jesus that are at Philippi . . . with the Bishops and Deacons." Philippians was written about 60-63 A.D., some 40 years after Pentecost.

The Seven chosen by the young church at Jerusalem, are often referred to as Deacons because the work whereunto they were called was similar to the work of the Deacon as later specified, and because Irenaeus, in his writings against the Heresies about 180 A. D. in Book 3, Ch. 12:10, called Stephen, one of the Seven, the "first Deacon."

Nevertheless, the name Deacon was not applied to them—they were designated, THE SEVEN. A form of the word, DIAKONOS appears, however, in the Acts account 6:3-4, "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit

and of Wisdom, whom we (the apostles) may appoint over this business. But we will continue steadfastly in prayer and in the ministry (DIAKONIA) of the word." Here the "deaconing" is applied to the preaching and teaching of the word by the apostles and is translated "ministry," not serving tables. We can note also that two of the Seven, Stephen and Philip turned out to be powerful preachers, (Acts 6:8 to 7:60 and 8:5-40). It is just as reasonable to conclude that, since the Seven were next to the Apostles in authority, they became a sort of forerunner of the Elders, or Presbyters (PRESBUTEROI) which we find later in the Church at Jerusalem, (Acts 11:30). Their work may also have suggested the office of Deacon which evidently became a need as the church grew, so that, by A. D. 63 when Paul wrote to Philippi, the DIACONATE was well established and in I Timothy 3, definite instructions are given for the selection, proving and setting aside of Deacons.

From a study of several passages which we shall note we find that only five times is a form of the word DIAKONOS translated Deacon and referring to the person of the Deacon, while fourteen times it is translated ministry or ministration as referring to the preaching and teaching of the Word. Then five times it is used in reference to the ministry of serving the poor; twice of the ministration of the law; once of the ministry of Christ in reconciliation; once of the ministration of the Spirit; once of the ministration of righteousness; and once the word is translated "service" referring to the general character of Paul's work.

It would appear from the above that the office of Deacon as commonly used today, was an outgrowth of the needs of the church and has been Spirit led to this application. It seems equally probable that the first Seven, as well as the first Deacons of which we have no record, were the assistant ministers of the Word, Second only to the apostles in preaching, while the Prophets engaged more in interpretation of the meanings of the doctrine.

But what about the Diaconess? The only direct reference is in Romans 16:1, "I commend unto you Phoebe, our sister, who is a servant (DIAKONOS) of the church that is at Cenchreae." Here the translation of DIAKONOS is "servant," and it is noteworthy that this is the only New Testament reference to the office of the Diaconate since Paul to Timothy speaks only of the persons. We do know from the patristic writings that both Deacons and Diaconesses were much in use in apostolic times.

It may be stated at the start of our consideration of Elders and Bishops, that, the scripture is quite obscure as to the difference, if any, between the Elder and the Bishop.

The first mention of Elders of the church is in Acts 11:30, where Barnabas and Paul delivered the relief from the disciples of Antioch to the needy in Jerusalem because of the famine. "Which also they did sending it to the Elders." These Elders were the "PRESBUTEROI," or presbyters.

Elders were quite common in the ancient world, being the older men of the various peoples, who, because of their age, experience and possessions were the natural leaders. Israel came out of the Patriarchial age where the fathers were the chieftains of the tribes, so that, at the forming of the Theocracy at Mt. Sinai, there would naturally be a ruling class of the patriarchs or elders as the heads of the various tribes. Hence from the beginning of Israel down to the days of Jesus, the elders were men in authority. The right of administering religious discipline was theirs and at the time the church came into being, the Sanhedrin was made up of 70 elders and a president. Wherever the name Elder appears in the first 10 chapters of Acts, as well as the gospels, it always refers to the elders of the Jews.

May not this fact then, account for the setting up of the office of Eldership in the church? If Jesus left the disciples no instructions, the Holy Spirit doubtless led the apostles to institute an office in the church, with functions and even the name with which they were familiar. Since the elders in the disciples' past religious experiences, were the rulers, it is evident how the Elders should have become the mentors of the Believers.

The Greek word for Bishop is "EPISKOPOS," and means an overseer. It is used only a few times in the New Testament. The first usage is in reference to the office, or Bishopric. It occurs in Acts in quoting from the 109th Psalm in reference to the selection of another to serve in the stead of Judas who fell away. Acts 1:20, "Let his habitation be made desolate, and let no man dwell therein; and, his OFFICE let another take." In quoting the verse from the Old Testament Hebrew to the Greek language, Luke translated the word OFFICE, "EPISKOPA" which in turn translated to English would be either OVERSIGHT, or BISHOPRIC or the Greek word brought bodily into English and translated Episcopate. If this translation had been made by one of the Apostles, there might be a suggestion that Jesus may have appointed the 12 as Bishops, the first of a designated church office. But Luke was a Greek, probably from Antioch, and not a Christian until the work was started in that city. He may have used the word then only in the Greek sense of an overseer.

Moreover, if the Lord did ordain an office of Bishop it seems that the early church at Jerusalem might have used the word to designate the seven when the work began.

November is Home Missions Month in
The Brethren Church. Support liberally.

ame too heavy for the 12 or at least appointed one of
hem Bishop. Luke never used the term again in the
ook of Acts except when he quoted Paul in 20:28. Paul,
n his way to Jerusalem, did not have time to visit the
hurch at Ephesus. We read in v. 17, "And from Melitus,
e sent to Ephesus, and called to him the elders (PRES-
UTEROUS) of the church." He then spoke to them of
is faithfulness in preaching the word and gave them
his charge, (v. 28) "Take heed unto yourselves, and to
ll the flock, in which the Holy Spirit hath made you
ishops (EPISKOPOUS) to feed the church of the Lord
hich he purchased with his own blood." Here Paul
tates plainly that the Elders were made Bishops by the
oly Spirit.

It would seem that in the mind of Paul, Elders and
bishops were of the same office; or did he have in mind
hat the church at Ephesus had selected the men and
hey had been ordained as Elders, but the Holy Spirit
ad "MADE THEM BISHOPS." If the latter, then the
ishopric would fall under the category of spiritual Gifts;
r was he referring to the work of the Holy Spirit in
e Imposition of Hands?

Nearing the close of his life, Paul was much concerned
bout the carrying on of the church leadership. When he
ad gone into Macedonia from Ephesus on one of his
issionary journeys, he left his traveling companion,
timothy, at Ephesus to correct some false teaching. Re-
erring to the incident later in his first Epistle to Tim-
thy, Paul recalled the whole field of the defection and
harged the young helper again to hold true to "the faith
nd a good conscience" 1:19. Can it be that some of the
rouble at Ephesus, the "teaching of a different doctrine"
elated to the office of Bishop? Was some person or
ersons seeking the office of Bishop? We know they had
lders, for Paul had called them to a conference, (Acts
0:17). But in I Tim. 3:1, Paul said, "Faithful is the
aying, if a man seek the office of a Bishop, he desireth
good work. The Bishop, therefore, must be without re-
roach." Were those false teachers advocating a Bishopric
eparate and different from the Eldership? And was Paul
efuting it?

We know that very soon after the apostolic days there
ere wide distinctions made between Bishops and Elders,
nd unusual powers given to them. Ignatius in his epistle
o the Magnesians said, Ch. VI, "Since, therefore, I have,
a the persons before mentioned, beheld the whole multi-
ude of you in faith and love, I exhort you to study to
o all things with a divine harmony, while your Bishop
resides in the place of God, and your Presbyters in the
lace of the assembly of the Apostles, along with your
eacons, who are most dear to me, and are entrusted
with the ministry of Jesus Christ."

Or was Paul using the word Bishop in the same sense
e might have used the word Elder, when he continued in
erse 2 to give the qualifications for the office? Then in
:1 he used the word Elder. Is he speaking in both, of
he same office or different ones?

Now let us note Paul's letter to Titus. As Timothy had
een left in Ephesus, so Titus was caused to remain in
rete, (1:5). He was to "set in order the things that
ere wanting, and appoint Elders in every city, as I gave
ee charge; if any man is blameless, the husband of one
ife, having children that believe, who are not accused
f riot or unruly." Then Paul continues in the 7th verse,

"For the Bishop must be blameless, as God's
steward . . ." Is the 7th verse a continuance of the re-
quirements for the Elders whom Titus was to appoint?
If so, it would seem that Paul considered the Elder and
the Bishop as one and the same office. But could it be
that Titus was a Bishop, an office different and perhaps
higher than that of Elder, as suggested by subsequent
church historians? In that case, would verses 7 to 9 refer
to Titus the Bishop and be a charge to him as such?
Chapter two begins with the same strain, of speaking
sound doctrine, as well as chapter three to "Put them in
mind."

By our examination of the above references, we find
nothing very definite. Let us now look at I Tim. 5:17,
"Let the Elders that rule well be counted worthy of
double honor?" Were they to have acknowledgment be-
fore the assembly? Or were they to be appointed as mod-
erators or presidents of the presbyters? Or could it
mean the raising to a higher office as Bishop?

Again note Hebrews 13:7, "Remember them who have
the rule over you, men that spake unto you the
word of God." And verse 17, "obey them that have
the rule over you, and submit to them; for they watch
in behalf of your souls, as they that shall give account."
These verses can refer to Elders and Bishops if they
are identical, or to the latter if there had developed a
difference as early as the writing of the book of Hebrews
which occurred between 60 and 70 A. D.

(To be Continued)

HOW ABOUT YOUR OFFERINGS?

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Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y.
(MRS.) IDA LINDOWER, Adm. Assistant

MAY DAY, MAY DAY!*

Having two new missionary couples and their families leave for the field in a six-months period—with attending expenses of travel, outfit, shipping, etc.—has entailed some pretty sizeable expenditures. Similarly, in home missions, launching a new work in Phoenix, together with our other home mission program, has involved heavier-than-usual expense.

During the month of October, receipts—for home and world missions—totalled \$9,427.48; expenditures for the same period reached \$24,717.94. Such financial imbalance cannot continue for long.

Please send your mission offering in promptly—several times a year, or even monthly. Do not wait to accumulate large sums or once-a-year amounts. The program needs the support continuously. Right now, particularly, funds are very low. Your offerings are needed soon!

(* A radiophonic signal for help—used by ships and aircraft)

OUTLOOK IN THE EAST

Calvary and Sergeantsville

The Calvary and the Sergeantsville Brethren churches, located in New Jersey, are approximately thirty-five miles northwest of Trenton. These two churches are somewhat isolated from the other Brethren churches; and because of this, they have suffered immeasurably. It must also be said that the churches are located in sparsely settled, rural communities where the population is predominantly Catholic. These two conditions, along with other prevailing circumstances, have made it difficult to bring about any substantial growth.

On Sunday, October 26, I had the privilege of being the guest speaker for the annual homecoming services at the Calvary Church. At this time I took the opportunity of speaking on missions in the morning service, since every church—no matter how large or small—rises or falls according to its missionary spirit.

The attendance for the day was very gratifying; quite a few visitors from the surrounding communities were present. During my visit in this area, I enjoyed the hospitality of Mr. and Mrs. Emmert Wilson, who opened their home to me. These good people have entertained many of the visiting brethren throughout the years.

Levittown, Pennsylvania

Levittown, Pennsylvania, is located just across the Delaware River, about six miles southwest of Trenton, New Jersey, and approximately thirty miles from the

Calvary and Sergeantsville churches. Here a fine group of people have been working to establish a new Brethren church, with the Pennsylvania District Mission Board giving direction to the developing group. Mr. Phil Nolte a layman living in Levittown, has done an excellent work in cultivation—making contacts with families, organizing and arranging regular Sunday morning and evening services.

It was a real thrill and blessing to meet with this enthusiastic group in their very pleasant temporary quarters at the Fairless Hills Community Center.

Levittown has a population of 70,000. Other developments and surrounding towns increase the potential by many thousands more. Across the Delaware River in New Jersey, three or four miles away, another Levittown is being developed. Several hundred houses are already completed, and an additional number, sufficient to accommodate 80,000 to 85,000 people, will be erected to complete the development. This indicates somewhat the rapid population growth in the Delaware Valley. The Brethren Church has a tremendous opportunity here. Within the next few years we should have several new churches started in this general area.

The Pennsylvania District Mission Board is to be commended for their venture of faith in assuming responsibility for the new project. May the Lord bless the Levittown Brethren group with rapid growth and a rich spiritual ministry in the Delaware Valley.—W. C. B.



the BRETHREN HOME MISSION REVOLVING FUND

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OHIO CAMP TO BE READY FOR 1959 SEASON

Ohio Camp 1959 at new camp site

At a recent meeting of the Ohio Brethren Camp Board it was decided to begin construction at the newly purchased camp site. This will involve the changing of the barn into a dining area and chapel, plus the construction of a sanitation unit, the building of two cabins, and the development of a two acre pond.

Plans are being worked out for the setting up of a camping schedule for the 1959 season, under the direction of the Ohio Sunday School Board. It is hoped that the new Ohio camp will permit a much expanded camping program.

With 82 acres of ground on which to hold camp, some pioneering in camping may be done. Trends in camping over the United States are being studied with thought being given to the advice and suggestions of camping experts. Young people are going to be given an opportunity to enjoy camping at its best in a beautifully situated and developed camp.

Forty Thousand Trees

The Ohio Camp Board recently signed a contract to reforest the camp site with over forty thousand trees. With the help and advice of the Federal Government and professional tree planting service these trees will be planted in the spring of 1959.

Furnace

An oil furnace has been donated and delivered by the New Lebanon Church. At this writing the furnace is not installed but contacts are being made with furnace men to put it in operation.

With this gift the house will be winterized and will be available, in the future, for week-end retreats for groups of about 15 people. It is hoped that this will eventually become a popular center for such meetings for youth, laymen, ministers and women's groups.

Gas

As you read this article the drilling for gas will have begun. The Board has signed contracts with drillers to drill three wells on the camp grounds. All of the wells are completely out of the way of the proposed camp development.

Grounds Superintendent

With the rapidly developing camp grounds it became necessary to hire a superintendent of grounds. Mr. Elmer Frank of Smithville will serve as superintendent from early spring until late fall. Mr. Frank has served in this capacity for two summers, contributing his time and effort because of his deep interest in young people.

The Call

The original camp development plan was set up on a five year basis with a call for contributions to be made once each year during this period. Call number two is almost complete.

If the Ohio churches continue to support the program we should be able to complete the development of the camp in the allotted time. The Ohio Camp Board is encouraged by the fine way in which Ohioans have said "Build The Camp Now." We know that Ohio churches will continue to vote "yes" for development of the new camp site.

Spiritual Meditations

Rev. Dyoll Belote

THE TEMPLE OF THE HOLY GHOST

"Know ye not that your body is the temple of the Holy Ghost?" I Cor. 6:19.

IN BIBLICAL PARLANCE there is no honor, nor exalted privilege that does not go hand in hand with a corresponding obligation. Paul exhorted the Corinthians that they should remember that their bodies were the temple of God's Spirit. What a glorious honor! And the obligation? "Glorify God in your body, and in your spirit." Shall we not ask ourselves the question "Is our temple wholly dedicated to the divine tenant?"

"The glory of our life below
Comes not from what we do, or what we know

But dwells forevermore in what we are.
There is an architecture grander far
Than all the fortresses of war,
More inextinguishably bright
Than learning's lonely towers of light.
Framing its wall of faith and hope and love
In deathless souls of men, it lifts above
The frailty of our early home
An everlasting dome;
The sanctuary of the human host,
The living temple of the Holy Ghost."

"In the inmost shrine
Must thou begin,
And build with care
A Holy Place . . .
Watching ever, praying ever,
So, by God's grace, it be fit place—
His Christ shall enter and shall dwell therein.
Thy temple face is chiseled from within."

Selected.

BRETHREN CAMP JUNIATA, PENNSYLVANIA,

commemorates 25th Anniversary on

June 28, 1958

CAMP JUNIATA celebrated its 25th anniversary this past summer. It was in 1933 that the foresighted leaders of the Brethren Church in the Pennsylvania District, with help and guidance from denominational leaders in the National Sunday School Association, launched out on a great venture of faith.

With three dozen upper high school and college age campers and an energetic and determined faculty, the first year of Camp Juniata was held at the old Johnstown Boy Scout Camp grounds in Huntington County, Pennsylvania. Christian ideals, precepts and practices were taught in this beautiful setting of God's handiwork—lessons which have continued to prove beneficial to personal life, and which even now are being felt in many phases and facets of our denominational life.

This has been the beneficial story of Camp Juniata since that first year. Hundreds of young lives have been



touched and reached in this way. Because the pattern of society is always changing, Camp Juniata has adjusted its outreach program by catering to

the available young people—Junior age and High School age young people now constitute the campers in stead of the age group of the first camp.

This past June, during the Senior week of camp, Juniata held appropriate commemorative observance of this 25 year milestone. Pictured above are those in some way connected with the first year of Juniata in attendance at the celebration, along with present camp staff members.

The day was very fittingly observed with an anniversary dinner showing of treasured pictures of the early days of Juniata, plus a pilgrimage to the original Juniata Camp site. (The present camping program of Juniata uses the facilities of the Johnstown Y. M. C. A. a short distance up the river from the old camp site.)

Pictured here also are the 1958 Juniata graduates. Fourteen in num



er, these have completed the National Sunday School Board prescribed three year course of study. Attending three years of Senior camp, many of these also have had three or more years in Junior Camp.

Likewise we picture the Faculty and Staff of the 1958 Juniata Camping season. They are, left to right: Miss Lucetta Hibbs, Editor W. S. Benshoff, Rev. Elmer M. Keck, Rev. Clarence A. Stogsdill, Mrs. Elmer M. Keck, Rev. Ralph E. Mills, Mrs. Walter C. Wertz, Rev. D. C. White, and Valter C. Wertz.



Stewardship Thoughts

by John T. Byler

"IT COSTS TOO MUCH"

SOME YEARS AGO I made a pastoral call in a home where attendance had been gradually dropping off to the extent that the family was only occasionally returning to God's House for worship. The family had made a good beginning in the things of God; both of the parents had been reared in Christian atmospheres; both knew the value of the church in their own lives; each had a deep respect for the things of God. Yet—in the face of all of this background, these individuals had gradually cooled off in their relationships to the church to such an extent that their own six year old child was only now and then being influenced by a contact with either the Sunday School or the church.

When I inquired rather bluntly the reason for their absenting themselves so frequently, the answer came without hesitation: "It costs too much!" In a rather detailed explanation, I was reminded that there were offerings for the Sunday School, and offerings during the worship services. I was also reminded that the Laymen asked for support and to be a member of the Woman's Missionary Society it required money. Their entire valuation of the church program was based upon cold cash and how much of it was a minimum required from them.

There was a failure on their part to recognize that the church was responsible for giving them each a good heritage; that had it not been for the Gospel, neither of them would be alive, much less living in a land of freedom and plenty; these parents readily agreed that they

would not want to rear a family where the church had no influence; they admitted that indirect results of the Gospel had brought about our superior way of life in America, including such indirect blessings as hospitals, homes for the aged, our educational system and the privilege of free education for everyone, and innumerable other privileges and opportunities that we can't begin to mention. Yet, with all of these results from the church, they were staying away from it, because "it costs too much!"

Dr. R. G. Lee tells a story that is worth some consideration in this point in our thinking. He tells of a man whose experience in life was related like this: "Some time ago a baby boy came into my house, and from the time he was born, he cost me something. I had to buy food and clothing, and medicine, and after a while toys and a puppy dog. When he started to school, he cost me more and more and more, and when he went to college there were still greater and greater costs, and later he began to go out with girls and you know how much that costs. Then in his senior year, he suddenly died and since then he has not cost me a cent."

There is no argument about the church costing something if it is alive, and if your relationship to it is vital. It will definitely cost you something. But, if your relationship with it is a vital relationship, you will be glad to pay the price. Naturally, if the church is dead, it will cost you nothing, for it costs nothing to operate a dead church. And—if your relationship with the church is dead—you can get by without the church costing you a cent, too, because you are spiritually dead and the lifeless offering that you might grudgingly give to the church would have no acceptance in God's sight.





What's Doing in the Churches



NORTH LIBERTY, INDIANA

It has been some time since we have sent an item. The spiritual status of our Church is fine, having several souls saved this year and 19 members added to the church.

We had dedication services in September 1957 for our Hammond Organ and in June 1958 we burned the mortgage. This was a class project but every one helped and we do enjoy the music so much in our Services.

We have also made some property gains. This spring the men gathered and built a new block garage at the parsonage. Then we began the addition of a new Sunday School Building which we have completely inclosed. When it is completed we will have ten classrooms, large kitchen and two new rest rooms. The work on this building has all been donated by the men of the church. It is wonderful to see good Brethren working together.

In October, our pastor, Rev. W. E. Thomas, and wife, held a revival in the Valley Brethren Church, Jones Mills, Pennsylvania. During their absence the Samaritan class put in a stoker at the parsonage.

We had our W. M. S. Public Service October 5th with Mrs. Russell Rodkey as our speaker. We had a lovely service and a good crowd. On October 2nd the Laymen held their Public Service with Mr. Max Miller of Nappanee as speaker.

Our Homecoming was a success with Rev. Glenn Grumbling of Milford as speaker, and the Fishermans Chorus of Mishawaka as singers. A lovely time was had by an attendance of 150.

On November 17th, we begin a two weeks Revival Service with Rev. Thomas as speaker and Mrs. Arnold Sherrick, of Elkhart in charge of music.

Cor. Secretary Mrs. Arno E. Reed.

Laid to Rest

BUTTERFIELD. Mrs. Burt Butterfield (Nora Lichty) died July 12, 1958. Was born May 25, 1878 on a farm north of Morrill, Kansas. Her entire life was spent in the Morrill community. In her early youth she became a member of the Brethren Church and was a faithful and a loving member until the time of her death. She was a member of the W. M. S. for many years. Funeral services, in Morrill Brethren Church by her pastor, Rev. Robert Holsinger. Burial, Morrill cemetery. Survived by a son, and three daughters.

Mrs. Raymond Landes.

KOONTZ. Walter D. Koontz, nearly 85, oldest deacon of the Mt. Olive Brethren Church, died Aug. 27, 1958. For some years had lived in Washington where he faithfully attended the Washington Brethren Church. He invested life and labor in the churches in which he worshipped. Years ago was a helper of the late Dr. Isaac D. Bowman and Elder S. E. Christiansen and others in the mission at Philadelphia. As a skilled master carpenter, helped to remodel the Mt. Olive Church as well as the Maurertown Church. Was full of the Holy Spirit and of faith, and gave a good accounting of his financial stewardship. Funeral, Mt. Olive Church, by Dr. J. R. Shultz and myself. His body rests in his place in the cemetery there, but his influence will continue to be felt in many lives. Survived by one son, and granddaughters.

John F. Locke, Pastor.

* * *

HENNINGER. Mrs. Margaret Henninger, widow of Frank, died, Oct. 20, 1958, after an illness of one year. Was nearly 69 years of age. Survived by two daughters, three sons, eleven grandchildren and three great-grandchildren. Member, St. James Brethren Church. Funeral services in charge of the writer. Burial, Rose Hill Cemetery.

Freeman Ankrum.

* * *

BARKDOLL. James Alan Barkdoll, 22, Fairplay, Md. died Oct. 17, 1958, after an illness of 10 months. Survived by his wife and daughter, his parents, nine sisters, four brothers. Member, St. James Brethren Church, and Young Married People's S. S. Class. Services in charge of the writer assisted by Rev. Paul Stambaugh, Williamsport. Burial, Rest Haven Cemetery.

Freeman Ankrum.

* * *

BAUMGARDNER. Mrs. G. B. Baumgardner, 96, passed to the Lord, Sept. 30, 1958. Was a long and faithful member of the Second Brethren Church, Johnstown. She desired earnestly to go and be with her Lord. In the absence of the Pastor, the funeral was held by Rev. J. D. Mowery.

Harold Barnett, Pastor.

* * *

BISCHOF. Emory O. Bischof passed to be with the Lord, Sept. 28, 1958. He died at the Church of the Brethren Home, Scalp Level, after an illness of four and one half years. Was a faithful member of the Second Brethren Church, Johnstown, Penna. In the absence of the Pastor, services were conducted by Rev. W. B. Brant, and Rev. Clarence A. Stogsdill. The only close member of the family not able to be present was a son, Robert Bischof. Brethren Missionary in Nigeria, Africa.

Harold Barnett, Pastor.

* * *

WATERS. Clarence L. (Bob) Waters, 77, entered the larger life Aug. 28, 1958, after a seven years' illness. Survived by his wife, Mrs. Anna Faye Leedy Waters three daughters, brother, half-sister, four grandchildren and four great-grandchildren. Faithful member of the Loree Brethren Church. Due to the Pastor's absence, services were by Rev. Claud Studebaker, with burial at Mount Hope Cemetery.

Horace Huse, Pastor.

CHILDERS. John Childers, 76, passed over to the larger life Sept. 2, following a three year illness. Survived by his wife, Kate Endsley Childers, two sons, four grandchildren, seven great-grandchildren, one brother, three sisters. Member of the Loree Brethren Church where the funeral service was held with Rev. C. A. Stewart in charge in the Pastor's absence. Burial, Rankin Cemetery.

Horace Huse, Pastor.

Wedding Announcement

BRINEGAR-DANKENBRING. Miss Karen Brinegar, daughter of Mr. and Mrs. Milford K. Brinegar, exchanged marriage vows with Larry Dankenbring, son of Mr. and Mrs. Oscar Dankenbring, the evening of Oct. 24th. The marriage took place in the Brethren Church, Carleton, Neb., before an audience of members of the immediate families. Rev. Lloyd Mohnkern performed the ceremony. Miss Brinegar is a student at the University of Nebraska, and Larry is attending Doane College at Crete. Karen is a faithful member of the Brethren Church and Larry a member of the Lutheran Church at Hebron. A reception for the couple was held in the church parlors following the ceremony.

R. A. Lichty.

GOD'S WORD IN MAN'S WORLD

By Edwin Raymond Anderson

THE MOOD FOR MOON-MINDEDNESS

MOST OF US are in the mood for being Moon-minded these days; imagination has been gripped by the rockets red glare as they have hissed away from old earth and far away! into the brilliance of the beyond. "What lies there?" is the question which has caused troubles underfoot to fade away—if but for a little while.

A recent writer comments on this space-surge in quite suggestive fashion, perhaps to plant our feet on the ground while the mind all-a-lit is lost in the clouds of upper travel. "It was a whole lot easier to go to the Moon a few years ago, than it is today, and it is easier to bridge the gap today than it will be tomorrow." He hastens to explain: yesterday it was a dream which hardly lifted billowy head from blueprint board; but now when the dream is treaded upon by actual advent of doing, that which was theoretical is now dissolved in a disturbing maze of problems . . . problems . . . problems . . . which pile one on top of the other. In short, the more realistic, the closer to actuality, the closer the viewing of parts apart from beauty of over-all pattern; one becomes crushed by complexities.

There is the suggestive spiritual overtone which should be fairly, fully faced by those who claim an "interest in religion." The vision of the Good Life is a sparkling sort of thing, and the mind is filled with thousand of gossamer imaginings when heaven comes to touch the horizon of the mind.

But perchance there comes the probe of the more realistic viewing, and the heart draws back because of the seeming difficulties set in the life-way. Has the heart not realized that "stones" are Saviour-set Who desires, "truth in the inward parts" (Psalm 51:6)? The steeple straddled Cross may be jeweled, but the Cross of Calvary, faced in the Word, is a jagged thorn which cuts deep to expose the curse and the guilt for which it was jammed into Eastern earth. As the heart draws to closer viewing, there is the burning impression of "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21) as the one thing needful. A far view of the healing Font is fatal indeed, but the invitation of peace, "Come unto me" impells to most intimate communion and saving fellowship. (Copr. ERA, 1958)

KIDNAPED: A LITTLE BOY

F. E. Dabney

Yes, I saw a mother snatch her little boy from his department on Sunday morning when the Sunday school period was over. The congregation was gathering in the auditorium for the worship hour. In front of the church a car came to a stop. The father of the boy jumped into the car and the mother followed.

As the doxology was being sung I saw them drive away. "Praise God from whom all blessings flow"—they missed that.

The morning prayer thanking God for the beautiful morning and for the house of worshipers—they missed that.

As the prayer continued for the sick, the men in service, the discouraged, the tired, the heavy laden, the older people facing life's sunset—they missed that.

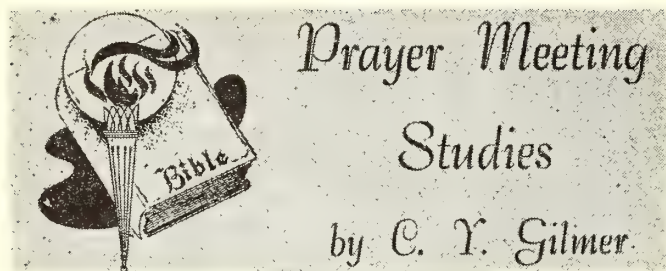
The choir stood to sing and it was like heaven come near—but they did not hear it.

When I stood to preach, I could hardly see the congregation through eyes filled with tears. A little boy had been kidnaped from the church. Oh, what he had missed.

When I went to their home the following week and asked why they did not stay for the worship hour I was told, "Johnny is only seven now. He gets so restless."

When I explained that Johnny had been in our Vacation Bible School for eight days just a few weeks before and had stayed three hours each day without being restless or without asking to be sent home, I realized that it was an adult problem.

Sometimes I am afraid the Sunday school may become a curse unless we train our people to stay for the blessings of the worship hour. Asheville, N. C., Church Bulletin.



GOD'S TIME

God's time is never wrong,
 Never too fast or too slow;
 The planet moves to its steady pace
 And the centuries come and go.
 Stars rise and set by that time,
 The punctual comets come back,
 With never a second's variance,
 From the round of their viewless track.
 Men space their years by the sun,
 And reckon their months by the moon,
 Which never arrive too late,
 And never depart too soon.
 Let us set our clock by God's
 And order our lives by His ways,
 And nothing can come and nothing can go
 Too soon or too late in our days.

—Annie Flint Johnson.

OUR FIRST PARENTS BROKE TIME with God (Gen. 3:1-7). Their descendants have had a sinful time ever since (Rom. 5:12). God was not caught napping at the fall of man but was prepared in advance with a remedy (1 Peter 1:19, 20; Rev. 13:8). So at the proper time God sent His Son into the world for man's redemption (Gal. 4:4). The Saviour was keenly aware that the hour of His death would come (John 17:1). The Father protected Him until it was the time for Him to die (John 7:30; 8:20). It was His "meat" (desire) to do the Father's will (John 4:34). He finished the work which the Father gave Him to do (John 14:4; 19:30). He promised to rise from the grave on the third day (Mark 8:31). And God raised Him from the dead on the third day (Luke 24:1-8). Then He was received up into Heaven (Mark 16:19).

God's answer to the prayer of Cornelius showed God's perfect timing (Acts 10:34-38). Let us be encouraged to pray (Heb. 4:16).

"No time to pray!
 Have you so much of care
 That you have no time for prayer
 Some time of day?

"No time to pray!
 Are you so clean within
 You need no check from sin?
 No need to pray?

"No thought to pray!
 Can you your need supply?
 No need to look on high
 To know His way?

"Ah, yes, you need to pray
 To keep in constant touch
 With Him Who loves you much
 And guards your way."

—Author Unknown.

God gives us time to develop and employ our talents for Him in His service (Matt. 25:26-30). God expects us to be steadfast (1 Cor. 15:58) and faithful (1 Cor. 4:2). He expects us to do all the good we know how (James 4:17) to all (Gal. 6:10). God timed the meeting of Philip and the seeking Ethiopian (Acts 8:26, 27). Like Philip we are to be ready for every good work (Titus 3:1b). Christ was so busily engaged that He sometimes had no time even to eat (Mark 3:20, 21, 31, 32).

God is faithful all the time (Psalm 92:2) to those who love Him (Deut. 7:9), in keeping His promises (1 Kings 8:56), in keeping Christians from evil (2 Thess. 3:3), in answering prayer (Psalm 143:1) in forgiving sins (1 John 1:9), in rewarding the faithful (Psalm 31:23).

Lesson

Comments

by

William H. Anderson



Lesson for December 7, 1958

JESUS' POWER IN HUMAN LIFE

Lesson: Mark 5:1-13

MARTIN LUTHER once remarked, "The sweetness of the Gospel lies mostly in personal pronouns—me, my, thy, 'Who loved me, and gave Himself for me . . . Christ Jesus my Lord . . . Son, be of good cheer, thy sins are forgiven thee.'"

No matter who we are, or what our problem may be Jesus Christ is interested in us. If He could be concerned about the Demoniak of Gadara, you may rest assured He will meet your need when in faith you reach out to Him.

In many ways the story of the demon-possessed man is not new or unusual. Multitudes of people find themselves in a similar situation.

1. The afflicted man was possessed "with an unclean spirit." No less is the sinner unclean in the sight of God. His sinful heart is responsible for his spiritual uncleanness. Jesus said, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Mt. 15:19).

2. The demoniak dwelt "among the tombs." It can be truly said the sinner lives among the dead. Although he knows it not, he is surrounded by those who are, like him, "dead in trespasses and sins" (Eph. 2:1).

3. The unclean spirit that possessed the afflicted man was so strong that "no man could bind him, no, not with chains." Likewise, the chains of sin are so strong in the sinner's life that he is unable to loose them. He is Satan captive! Yea, and all his influential friends cannot help him.

4. The demoniac had no control over himself, "neither could any man tame him." Try as he may, the sinner finds it impossible to exercise self-control in his life. With every New Year comes countless resolutions. But the unconverted man is seldom able to do more than "resolve" to do right!

Neither can society "tame him." Many ways are tried. Education, social reform, medical and psychiatric aid are all helpful at times, but these are unable to touch the sinner man. From the human standpoint, sinful man is hopeless!

5. The demoniac found deliverance through Jesus Christ! He who once made his home in the tombs was found by his friends "sitting, and clothed, and in his right mind." CHRIST made all the difference!

CHRIST is man's only hope! Only the matchless healing and saving power of Jesus can deliver sinful men from the clutches of sin and degradation.

"In the late 1890's an eloquent and devoted woman, Frances E. Willard, was giving an impressive denunciation of the liquor traffic. After she had finished, a tough-looking saloon keeper came up and shook his fist in her face and said threateningly, 'You mind your own business.'

"She did not retreat an inch; she said quietly, 'Men, women and children are my business because they are God's business. Anything that tramples on them or degrades them, or brings poverty, disease and shame, is the business of God and His church.'"

It is OUR business to tell men and women, boys and girls, about Christ's power to save and deliver!

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

THE LAWS OF TEACHING

ALL OF LIFE AS WE KNOW IT IS GUARDED and guided by definite and fixed principles and laws. This is true in the matter of successful Sunday School teaching. Here are some of the laws of teaching that are followed either consciously or unconsciously.

The Law of the Teacher. That the teacher cannot teach that which he does not know is so basic that to fail at the point of knowledge is to fail completely. The word "know" stands central in this law. Knowledge is acquired through study, which involves material, planning, and choosing.

The Law of the Learner. Even with complete knowledge, the teacher must gain the attention of the pupil. This attention is of three kinds: (1) involuntary in which the mind is easily distracted by things outside the lesson; (2) voluntary in which attention is compelled by disciplinary measures or an appeal to the will power of the pupil; (3) non-voluntary, when the pupil is so absorbed in the study as to be oblivious to that which is going on around him. This latter is dependent upon interest, which in turn is dependent upon four details: (1)

discovering the pupil's plane of thought; (2) guarding against outside distractions; (3) providing a lesson suited to the pupil's capacity; (4) planning for the pupil's co-operation in the lesson.

The Law of the Language. Language is the medium of communication between minds, hence a necessary instrument of teaching. A two-way participation is essential to aid in the communication. This means that language must be kept common both to teacher and learner. To accomplish this, the teacher must study the language. When new words are used, he will explain the meaning of the words by illustration.

The Law of the Lesson. The very heart of teaching is "The truth to be taught must be learned through truth already known." This requires that the teacher should determine the known, then use the known truths to explain new truths to be taught. The teacher must likewise determine the unknown. Many pupils have not discovered simple facts. Then the teacher must bridge the gap.

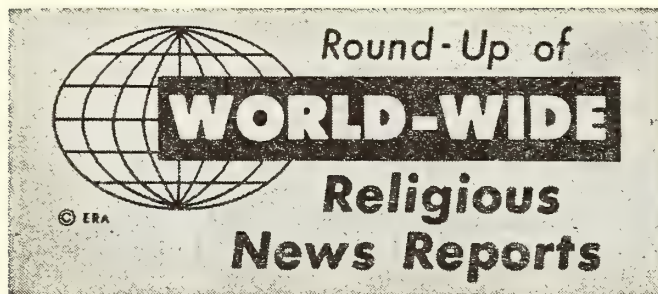
The Law of Teaching. The real work of the teacher is to stimulate and direct thought or as stated in the law: "Excite and direct the self-activities of the pupil, and as a rule, tell him nothing that he can learn for himself." To stimulate thinking, plan the lesson so that response will be required of each pupil.

The Law of the Learning Process. The law simply stated is that "The pupil must reproduce in his own mind the truth to be learned." In order that the pupil may be able to do this, the teacher carries the pupil through a series of steps until he has learned. These include (1) impression; (2) comprehension; (3) expression; and (4) application.

The Law of Review and Application. "Line upon line and precept upon precept" is God's Word for teachers. Review is more, however, than mere repetition. It is the golden opportunity of the teacher to perfect knowledge, to confirm knowledge, and to apply knowledge. Not to review is to leave the work half done.

—Sunday School Encyclopedia.





700 CATHOLIC VILLAGERS IN ITALY THREATEN TO "BECOME PROTESTANTS"

Seven hundred villagers in southern Italy, irked by the transfer of their pastor to another parish, have threatened to "become Protestants" if he is not sent back to them. The pastor, Father Francesco Saverio Losardo, had long endeared himself to his small flock at the mountain village of Bosco. When he left, the villagers appeared to the bishop to have him sent back, but in vain. Since then the villagers have been boycotting church services conducted by their new pastor. They have even locked him out of the church and hung red flags from their windows.

The latest word, according to Radio Rome, is that the villagers have gotten in touch with a Protestant community in the area and are threatening to become Protestants if Father Losardo is not returned to their parish "within two weeks."

REDS STEP UP ATTACKS ON BUDDHISM; MONKS AND PRIESTS MUST WORK OR STARVE

Red China, according to a report from Hong Kong, is stepping up its ideological war against Buddhism. Now it wants to confiscate church lands and put the monks and lamas (priests) to work. Deputy Premier Ulanfu warned monks and lamas at a recent Buddhist conference in inner Mongolia that they "must resolve to follow the socialist road without hesitation or lingering." "All monks and lamas must labor or they will not eat," he said.

Buddhism ranks second only to Confucianism among major religions of Red China's 600 million people. Principles of both are opposed to communist atheist ideology. The Buddhists number perhaps 150 million.

Communist newspapers told of Ulanfu's warning. "There are two aspects of the socialist transformation of lamas and monks," the deputy premier said. "First, there is the transformation of human character. That means the study of politics, participation in productive labor, thought remolding and change of stand. Second, there is economic transformation, which means cooperation and joint ownership."

Together these transformations call for virtual abandonment of Buddhist religious principles and confiscation of lands belonging to Buddhist monasteries. It is estimated 2,000 such monasteries are scattered throughout China. Crops provide much of their revenue.

Ulanfu suggested that each lama put in 260 work days a year. He said the young ones might go into factories and learn a trade.

Meanwhile, East German's communist government has ordered that all students over 11 years old must go to

work one day per week, either on farms or in factories. Teachers and parents have protested violently to government head Walter Ulbricht, but have received no satisfactory response. Now factory managers and farmers have joined the campaign to keep the children in school full time. They will be more valuable on the land and in the factories if they learn their school lessons well first, they say.

LIQUOR SEERS SAY "CLIMATE IS RIGHT" TO RELAX OWN TABOO ON WOMEN IN ADS

The liquor industry, emboldened by the recent about face of *The Saturday Evening Post* on the non-acceptance of liquor advertising, is seriously considering dropping its self-imposed ban against the appearance of women in its advertising. For 24 years the industry has voluntarily accepted the code of the Distilled Spirits Institute but at the last meeting of the Institute there were indications that a vote may be taken to drop the ban when the group meets again in November because "the climate is right."

The industry's taboo extended to liquor advertising on television or radio, in Sunday newspapers or in religious publications. In recent years there has been much agitation among the distillers to make sweeping change especially the prohibition against the use of women in advertising illustrations. The more conservative element among the distillers have agreed that the change might provide too much ammunition for the militant prohibitionist forces. They are painfully aware of the seven separate occasions on which Congress has been forced to consider the introduction of a law to prohibit all liquor advertising.

As the projected program now reported to be under consideration stands, the use of women in liquor ads would be permitted, but with some limitations. It would have to be in good taste. It was said, for instance, that photos of women in swim suits or in abbreviated attire would still be barred.

Meanwhile, another serious threat has been posed by the recent acceptance by radio station WCRB, one of Boston's leading outlets, of a 26-week newscast program being sponsored by a Boston distillery.

SOME LUTHERAN BISHOPS IN SWEDEN MAY STILL DECLINE TO ORDAIN WOMEN

It will not be mandatory for bishops in the State Lutheran Church of Sweden to ordain women applicants for holy orders, despite church approval of the government bill for women pastors, when the new law becomes effective on January 1, 1959. Committee members who prepared the recommendations adopted by the recent Church Assembly agreed unanimously that "if the bill were accepted this must not imply that a bishop is obliged to ordain women against his religious convictions." In a plenary session the debate over acceptance of women ministers took 20 hours in two days. Six of the 69 members in favor of the bill were bishops, 14 clergymen, and 49 laymen. Of the 29 opposing the act, five were bishops, 16 clergymen, and eight laymen.

The committee, composed of members of the assembly, was formed in 1957 after the Church's rejection of the state's bill for the ordination of women. At that time the assembly expressed the need of unity and clarification on the subject within the Church. In discussing the issue, the committee came to agreement on three points which were presented to the Assembly. These were: 1) "The desire that women should get the right to serve as ministers has among many people, clergymen and laymen originated from an honest concern for the Church in order to increase her possibilities to serve the Gospel. 2) The Committee unanimously agrees that the problem must be examined before the Scriptures interpreted by the help of the Confessional Books of the Church of Sweden. 3) "The Committee was united in the conviction that with Jesus and the New Testament a completely new view of woman came, and that this view must be taken fully into consideration when the access of the woman to take holy orders will be judged."

The committee split, however, on the subject of Biblical justification of women ministers. A majority of eight voiced the conviction that "according to the Lutheran conception of the Bible and the ministry, there are in principle no obstacles for women to hold the ministry of the Church." And that "furthermore, the Church cannot rightly perform her task if she abstains from taking women also in her service." A five-member minority of the committee decided that "ordination of women would be contrary to the Bible, especially St. Paul, and to the confession of the Church and would cause serious disunity in the Church."

Although it was predicted that the strong opposition led by Bishop Bo Giertz of Gothenburg would result in a "split" in the Church of Sweden, Bishop Giertz promised the assembly that despite passage of the measure, he would try to maintain the Church's unity. He added, however, that he disliked having to work in a Church that went "against scripture."

67-YEAR-OLD TANNEBERGER PIPE ORGAN STILL USED BY PENNSYLVANIA CHURCH

It was a tense moment on October 9, 1791, when the German Lutheran congregation of Zion Lutheran Church in Pikeland Township, Pennsylvania, gathered to hear for the first time the organ purchased for 150 pounds from David Tanneberger of Lititz, Pennsylvania. It was the first pipe organ in Chester County, and, as the church records said, "this day, next to the day when the church was consecrated, was the most eventful in the history of the congregation."

Zion Church itself is part of American Lutheranism's early history. Patterned after Muhlenberg's Trappe Church, it was used by Washington and his Continental Army in the winter of 1777-78 during the encampment at Valley Forge. Pastor was John Ludwig Voigt, an assistant to Henry Melchior Muhlenberg.

Purchase of the organ was a heavy burden for the struggling congregation of German settlers. It proved to be a good investment. When the present church, the third in Zion's history, was built in 1861, the organ was transferred to the gallery and was used constantly until 1912 when a more modern organ was installed.

But Zion's Tanneberger organ, only extant example of the master's work in playable condition, is still being used on Organ Sunday, the second Sunday in October, in commemoration of the instrument's dedication.

Zion's organ consists of six ranks of pipes with a range of 51 notes. The two hand-pumped bellows originally used have been replaced by an electric blower but the original paint, white, with black keys for the natural and white keys for the sharps, has been restored under the pastorate of Eugene C. Harmony. Present pastor, the 26th in the congregation's 215-year history, is Charles Mertz.

This year's anniversary celebration on October 12 had the Rev. John A. McConomy, present pastor of historic Augustus Church in Trappe, as speaker and included a memorial service at the grave of John Ludwig Voigt under whose pastorate the organ was dedicated.

(Tanneberger came to America around 1750 from Saxony, worked for organ builder Johann Klemm in Philadelphia and set up shops in Lititz after Klemm's death in 1765. As recognized leader in his trade throughout the colonies, he built organs not only for Pennsylvania churches, but also for congregations in Albany, New York; Baltimore, Maryland; and the Moravian church in Salem, North Carolina. He died in 1804.)

MAGAZINE WRITER CHARGES THAT BRITISH OPEN-AIR WITNESS "WITHERS"

The open-air witness of most British churches has withered, charged a young Scottish Congregational minister in the *British Weekly*. "Lip service is paid to the glories of the past," wrote Nelson Gray, "but in practice most Churches ignore the challenge altogether. Congregations doze in the relative comfort of the pew. Parsons cling to the protection of the pulpit.

"Those whom we are pleased (somewhat arrogantly) to call 'the sects,' alone seem to speak for God to the passing crowds. If their message is distorted or inadequate, it is not for us to be smug and self-righteous in our criticism."

The Church should take note of the recent anti-H bomb march to Aldermaston, wrote Gray. This was a convincing demonstration of the power generated by deep conviction, driving ordinary men out of the comfort and security of personal privacy to proclaim their faith in the open air.

"From the beginning Christians have been committed to the struggle for men's minds, and the market place and street corner have always been among the most important points of engagement. Open-air preaching . . . is a primary Gospel imperative."

OTHER LATE NEWS ITEMS

INDEPENDENCE, Missouri—A project to compile a reader's version of the Book of Mormon was approved by the biennial world conference of the Reorganized Church of Jesus Christ of Latter Day Saints. The action was taken after a revision committee reported that the reader's version was needed to incorporate the changes in the English language since 1830 and to make the message of the book more easily understood. The conference rejected a motion that would have directed W. Wallace Smith, president of the Church, to seek divine guidance in naming those who are to do the work.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC OF THE WEEK



Johnstown III, Pennsylvania

THE THIRD BRETHREN CHURCH in Johnstown, Pennsylvania conducts "youth night" services the last Sunday evening of each month: Here is a part of the entire youth group which sings at these special programs.

The youth take complete charge of these special services, leaving the pastor only the exhausting task of bringing the evening message. The little fellow sitting in the middle of the front row is obviously not a member, but he insisted on getting his picture taken with the group. That's Roger Stogsdill (P. K.)!

GOALS GAB

Goal Number 3

"ONE MEMBER ATTENDING SUMMER CAMP FOR EACH 10 MEMBERS OF YOUR B. Y. CRUSADERS."

The Summer Camping program in the Brethren Church is sponsored by the National Sunday School Board, rather than by our National Youth Board. But Brethren Youth is doing all it can to support and promote the camping program—as GOAL 3 points out. Regardless of who sponsors camp, Brethren Youth are there and for this we can thank the Lord.

More Brethren young people are attending camps now than ever before. In 1957 the total reached nearly 1000 campers. But the important fact is this: half of those in camp made some definite decision for Jesus Christ; either first time confession of faith, re-dedication, or full time service. Where else can you find such returns

for your efforts in the work of the Church? These totals were even higher in the summer of 1958.

Brethren Youth is behind this camp program 100%. In reference to GOAL 3, we feel that at least 10% of the youth in every church ought to attend the camp in the respective districts. Every one of our church districts has an active camp program of one week or more. Let's do all we can to either attend or assist someone else to go. Camp makes a difference in your life.

ACTIVITIES AT NORTH MANCHESTER

November 13, 14, 15, 16

North Manchester, Indiana, was a busy place on the above dates as special meetings and programs were held relating especially to the work of Brethren Youth! Here's a quick rundown:

YOUTH CLINICS: Special study and workshop sessions were held on Thursday and Friday evenings for advisors, teachers and interested adults; the one emphasized the National Youth Program and the other centered around reaching and holding our youth. This phase of the special weekend was continued on Sunday evening as the Youth Director spoke to all three of their active B. Y. C. groups and also at the evening service.

The evening program was planned and presented by the young people and their advisors. Some of those participating in the service were Melanie Speicher, Kay Conrad, Roger Hammonds, Martha Hammonds, Ruth Hammonds, Connie Conrad, Alayne Smith, Sharon Baker, and Maxine Bates. After the service the entire congregation gathered in the church basement to see slides of B. Y. activities and consume refreshments prepared by the Senior B. Y. C.

FEETSBALL GAME II: The football game between Ashland and Manchester Colleges was played according to schedule, but the fans just about got rained out. Nevertheless, 55 of us gathered at the North Manchester Brethren Church after the game for some food, fellowship and remarks by Ashland College Coach Bruce Schmidt. Other members of the coaching staff to stop in for a moment were Bob Stokes and Giles Kruger. The wet weather outside certainly didn't dampen the value of our getting together. Maybe we can do the same thing in another two years. The score? Well, I just ran out of room and must move on to another subject! Sorry.

Let's Talk It Up

According to the announced schedule, contests should now be held in the local churches for the SPEECH CONTEST. Award certificates for the first and second place winners are now ready and can be ordered from National Brethren Youth. Cost is 10c each. Someone in each church must get the ball rolling. Is it you?

\$5,050.50 for Phoenix

Do you have any money for the National Youth Project yet?

"Don't let them be in a fix,
Help the work in Phoenix."

The Women's Corner

by Helen Jordan

THE SHEEP OF HIS HAND--Psalm 95:7

Dr. Walter Wilson

"THIS SWEET CONFESSION indicates a very close and affectionate relationship to the Shepherd. The Psalmist includes others besides himself in the lovely statement. He evidently loves fellowship and delights in the congregation of the Lord's people. Bees love to swarm, ants delight in their great communities, fish run in schools, birds flock together.

"The Psalmist in another place has said, 'So we are thy people and the sheep of thy pasture.' Pasture sheep are not as near their Shepherd as sheep of the hand. The pasture sheep may not see their Shepherd all day long, and perhaps not for several days. Thus they may enjoy good feeding, but they miss much sweet fellowship.

"The human heart is strangely constituted, so that it desires the sweet, loving presence of another. God's sheep love God's nearness. The sheep of His hand are those who feed out of His hand, and therefore cannot get far away. They just get enough at a time for one meal. In getting this meal, they are near to the one who provides it. They get to see His face and to hear His voice.

"The Shepherd has told His sheep, that they are engraved on the palms of His hands, Isa. 47:16. When they come to feed from those hands, they find that they themselves are engravened there with permanent marks, so that He may never forget them. Whether out in the pasture or in his Shepherds' home, the sheep are continually before Him. Marked in His blessed hand.

"The hands that feed these sheep are His blessed, nail-pierced hands. They are the hands of the living God. They are the hands that made the pasture and are best able to provide for all the needs of the sheep. They never fail to find sufficient substance and when the sheep come to obtain it those same kind hands are ready to mend the wounds that may have been inflicted. How precious are those hands from which we may feed."

Mrs. Max Smoker,
New Paris, Ind.

THE BIBLE IN THE 49TH STATE

THE NAME ALASKA comes from the Aleut word Al-ey-ek-aha, which is said to mean "The Great Country." This territory, recently admitted to statehood, in which many Eskimo Indian dialects are spoken, has long been aware of the Bible.

Scriptures first came to Alaska when Empress Catherine of Russia sent church missionaries to "her American colony" in 1796. Selections from Matthew, Luke and the Acts were translated, printed on a Moscow press in 1840

and distributed among the natives on Kodiak Island under the supervision of Bishop Ivan Veniaminoff.

Years after the purchase of Alaska, Dr. Sheldon Jackson, Presbyterian missionary to the "far Northwest" established the first Christian mission in Wrangell for the natives. Jackson, realizing Alaska's missionary need, personally appealed to other major church denominations to send their missionaries to help take the Gospel to this needy field.

With the growth of the nation the need for Scriptures increased. Protestant churches and missions turned to the American Bible Society for Bibles, New Testaments and Scripture Portions. While the Bible Society was recognized as an unfailing source for Scriptures, its work was not officially organized in Alaska until 1926. During that year this territory was added to the states coming under the supervision of its secretary with headquarters in California.

Not only has the Society supplied printed Scriptures but it has published a number of the Eskimo dialects that have been translated by the missionaries working among the people there.

In a Presbyterian mission field, 300 miles above the Arctic Circle on the very northern point of Alaska, lives Roy Ahmaogak, a native preacher, who translated the Gospel of Mark and the Epistle to the Romans for his own people in the Eskimo Point Barrow dialect. There are 1200 people in his community, of whom 700 are church members, and about 800 who can read. When he was sent to this country to spend a year "out" in special study and language work, he brought to the Bible Society his translation of the Gospel of Mark, the first book in this dialect. This was printed by the Society and followed by the Epistle to the Romans.

At the conclusion of an Eskimo service in Fairbanks, conducted in the northern Eskimo dialect, where the Society's secretary was speaking, the interpreter said to him: "Tell the Christians down in the States that we are grateful for the Gospel of St. Mark and the Book of Romans in our own dialect, but when are they going to give us the Life of Christ by St. Matthew, St. Luke and St. John?"

Among the Kuskokwim Indians this question is already answered. The entire New Testament for 6,000 of these natives has been translated by a Moravian missionary, the Rev. Ferdinand Drebert. Publication of the book was done by the American Bible Society and the first copy flown to Alaska for the annual convocation of Christians there. "Kuyana" (Thank you) wrote Moravian leaders from Bethel to the Bible Society for the Testament, for which they had been waiting so long.

A missionary from the Friends' Church in Kotzebuc wrote the Society: "Pauline, an outstanding interpreter into Eskimo, is an excellent preacher in that language and has used her Bible until it has fallen apart. Please help with a replacement." Of course a book was sent immediately.

As Alaska, our 49th state, faces new opportunities for development, the American Bible Society is also aware of its increased responsibilities to keep Scripture needs fully supplied in this vast northwest territory.

Worship for Teen-age and Youth

A YEAR OF JUNIOR-HI PROGRAMS AND ACTIVITIES

Here are 52 programs, fresh and appealing, plus numerous parties, banquets and other special activities as well as programs for such occasions as Easter, guest night, New Year's and installation of officers. Each program has a unique idea for presentation to make it more realistic. For instance, this sports-conscious group will be delighted with the basketball tournament which lasts for 4 weeks, and baseball games. Some other topics are: Ring Out the Old, Ring In the New, How to Pray, Have a Heart, and Making a Choice. The size is 8½ x 11 inches and each book is perforated for ease in distributing program material. Also featured are a number of clever, really different publicity ideas.



No. 3372\$2.95

A YEAR OF HI-TEEN PROGRAMS AND ACTIVITIES

An unexcelled book of sparkling program material including parties, banquets, programs for special occasions, and projects for high-school and college-age groups. These 52 programs have been especially planned so that several individuals will participate each week, thereby creating more interest and activity. Included are inventory tests, buzz groups, role play situations, discussion checklists and many others. Some of the program titles are: What's for This Year, Help Wanted, It's Your Life, Party-line Prejudice, Hall of Greatness, Search the Scriptures, Walking With God, and Family Forum. Each program has a suggested poster or other publicity. Perforated sheets for easy distribution.



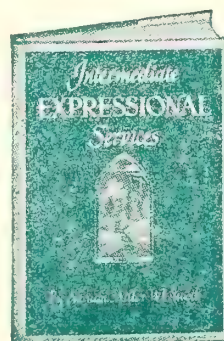
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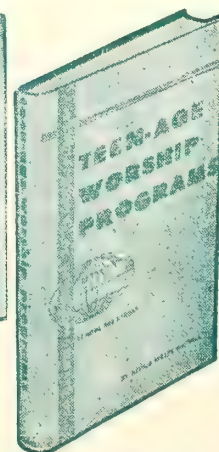
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New idea for teen-age worship programs by Nevada Miller Whitwell. 50 devotional themes are taken from 50 well-known travel spots, as London, Paris, etc. Illustrated, 216 pages.

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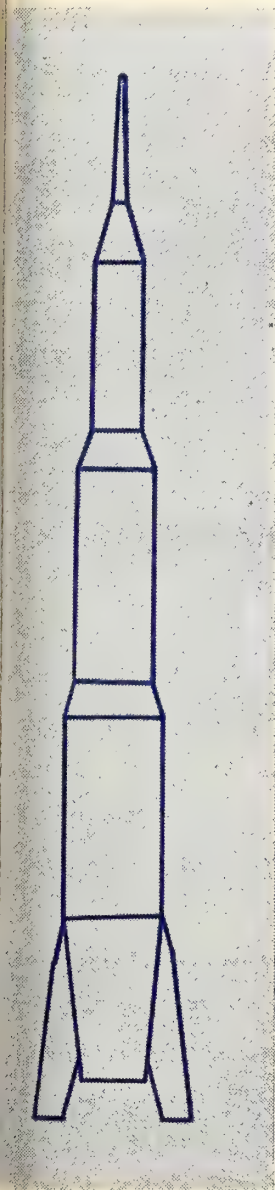


The Brethren EVANGELIST

HOLY
BIBLE

Official Organ of The Brethren Church

SUNDAY SCHOOL BOARD STAGES



"OPERATION NEED"

Destination—Souls to Christ!

Stage 1—The NEED for Sunday Schools

85% of all Church members come from Sunday Schools
25,000,000 children in U. S. with no religious training

Stage 2—The NEED for

Better Sunday Schools
Christian Camps
Christian Higher Education

Stage 3—The NEED for

\$9,825.00 for the White Gift Offering
(see back Page)

Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum was the guest speaker for the Williamsport, Maryland, Lions Club on November 20th. Brother Ankrum notes that he also has a forthcoming engagement with the Hagerstown, Maryland, Lions Club. Pictures of his past summer's trip to Europe are scheduled to be shown.

VINCO, PENNSYLVANIA. The Editor of Publications reports a very wonderful day with the Vinco Brethren on November 16th, it being the occasion of Vinco's 75th anniversary of the founding of their Church. The little white church purchased from another denomination served as a house of worship until the early forties when it was destroyed by fire. A fine stone church replaced it which has since been enlarged by a Sunday School addition. Other improvements have been made which will be reported later.

A capacity audience was assembled for the morning service; it was the Editor's privilege to be the speaker of the hour. Pastor Woodrow B. Brant, who just shortly previously had undergone major surgery, was able to appear for a few minutes at the close of the service at which time a dedication was held for new appointments in the

chancel of the sanctuary. Pictures and story of the Vinco work are scheduled for a later issue of the Evangelist.

ADRIAN, PENNA. (BRUSH VALLEY). Brother Paul D. Tinkel was in charge of morning devotions on the Kittanning radio station, November 20th to 22nd.

Brother Tinkel notes also that there were 41 decisions in their recent revival; twelve of these were first-time confessions of Christ as Savior. Baptismal services were scheduled for November 23rd.

AKRON, OHIO (FIRESTONE PARK). A mixed Gospel Team from Ashland College is scheduled for service in the Firestone Park Brethren Church on December 7th.

LOUISVILLE, OHIO. Ground-breaking Services were held for their new building on Monday evening, November 10th, with nearly fifty people present for the occasion. A picture and story have been furnished to the Editor of Publications and will appear shortly in the Evangelist.

NEW LEBANON, OHIO. Baptismal services were scheduled for November 30th.

DAYTON, OHIO (HILLCREST). A Men's Gospel Team from Ashland College is scheduled for services in the Hillcrest Brethren Church on December 14th.

ELKHART, INDIANA. Iris Neff, missionary from Mongolia, was the scheduled speaker for the W. M. S. public service on November 30th.

Coming soon—The New Brochure:

"THE BRETHREN CHURCH IN FAITH AND ACTION"

This sixteen page, two-color brochure on the Brethren Church is now being printed and will be available for distribution very shortly. It contains doctrinal statements, a brief sketch of history, and pictorial and informative materials on organization, activity, program and plans of the various facets of our Church life.

This opus is being made available through the program of the Central Planning and Coordinating Committee of General Conference. Information on distribution and use of the brochure will be made available shortly. W. S. B.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

What Price Growth?

INCLUDED in the Sunday School Suggestions

Department of the **Evangelist** two weeks ago as a statement from a leader of another Denomination relative to the potential of Church growth. At first glance, it would seem there must have been some mistake, but on further examination and reflection on the figures, we agree that the writer of the Department, Jim Rowsey, entitled it exactly right, "Amazing or Appalling."

The statement which he quoted from this leader of another Denomination is as follows:

"One hundred years ago our denomination's membership was 20,000. Today it is 40,000. A 100% increase in 100 years. But—if we had only reached the children born into the homes of our families, our denomination would have a membership today of 1,500,000."

Since in this issue we are giving special emphasis to the work and need of the National Sunday School Board of the Brethren Church, these figures prove doubly interesting. As we said, it hardly seems possible that a membership of 40,000 could have increased to 1,500,000 in 100 years, but then 100 years is a long time. And a lot of children would have been born into the families of the 20,000. Had they all been retained, and had their children and their children's children all been retained, the top figure does not then seem too far afield. So we will let the figures rest on their own merit.

You say it would have been impossible to grow at such a rate—to retain all the children born into the families of that denomination? Why would it have been impossible? What happened that they were not retained? But let's quit looking over the fence at somebody else's denomination. Let's look at our own. Let's look at our own local Church. And let's just take the last fifty years—or the last twenty, for that matter.

How many boys and girls and parents have come and gone in your Sunday School and Church? How many families have "quit coming?" How many family names in your Church have literally

died out because the second and third generations failed to follow in the footsteps of love, devotion and service to the Church in which their fathers trod? Denominationally, why do our losses continue to nullify our yearly gains in membership?

We sometimes jokingly refer to the "lost, strayed or stolen," as a classification for those who once came to our Church, but who now do not. It is no joking matter. It is a serious blight on our record in a time when the national population is zooming—even faster than the statistical experts predicted.

It is true, we cannot bind the children to the Sunday School and Church by chains. We cannot compell them to come, but we can surely tie them to the Church with spiritual ropes of Christian love, interest, teaching and activity. This can be done through the proper approach by the local Sunday School; through a proper program of Christian Education. To stop the leaks, we can use the new tools and materials available to attract and hold the continued interest of our boys and girls, and young people. We can provide sufficient room, equipment and trained personnel for our Sunday Schools. We can give our full support to the program of the National Sunday School Board of our Church, enabling it to return to us better teaching and study materials, helps, and the guidance of a good, workable Sunday School program for each school.

Yes, with the Lord's blessing, our effort and our prayers, our 20,000 could see a big increase in the years to come. It is not easy to have such a faith, but then we dare not limit the promises of God. He has promised to bless those who work for Him.

We suggest you take the ratio and use it on your own Church membership. What do you get? Impossible figures, you say? Maybe that's why Brother Rowsey used the words, "Amazing or Appalling." Stop the leaks, nurture and feed those in your care, and you will learn the secret of "With God all things are possible." W. S. B.

CAN GOD?

Rev. George E. Drushal

ONE OFTEN WONDERS WHY, when so many are out of work, that there is a serious shortage of help in both home and foreign Mission fields. Why, when the call from the Church comes, the first question is "What is the salary?" Why is it that hundreds of our young folks who have dedicated their lives to the Lord, are only responding to the call where a good salary is offered? Has any born again soul any right to ask "How much money will I get?" Would not "Lord, what wilt thou have me to do?" be enough if the leading of the Lord is followed? Can God make it unmistakably plain to every one where he wants them to go and what he wants them to do, and then supply their needs? Is it safe to act on this principle? Is it safe to turn down what the world calls a "Good offer" today when one does not know just how he will be provided for tomorrow? Is this a beggardly life?

These are questions our youth have always faced. How can they be answered? We believe every Life work Recruit meant business with the Lord when he went forward or stood up for re-dedication. Where are they now, when nearly every Brethren Evangelist prints calls for pastors, when Riverside is calling for help, when millions are dying in heathen lands without knowing the Lord, when four million young people in America are receiving absolutely no religious instruction? The big salaried jobs always find applicants.

God wants pastors and missionaries to be supported. The Bible says so. God's plan is for churches and individuals to give out of their abundance or out of their poverty, a living wage to their pastor and the missionaries, and a church which does not do this, dies spiritually. It's our business to pay the preacher a salary, but when it is not done, are our youth wholly to blame for not accepting these places? Have we who are older in the faith been willing to do without things we need, saying, "I need this, but the need of lost souls is greater." Have the Youth of our Church watched us give up needful things for Jesus' sake? Have they seen us give up some worldly habit, which indulges the flesh, so that the money it costs can scatter the Gospel? Have they seen us give up something for the Gospel's sake and then noted the Lord supplying that need for us in a miraculous way? Have they seen us forsaking all to follow Him, and then with wondering eyes behold God multiplying what is left till it meets our every need? Have they seen us give, not only our tithes, but our extra offerings to support the Church and then seen God pour out His blessings upon us?

If God makes it plain to one where He wants him to go and no one seems willing to support him, would it be safe for him to go anyway? When opposition comes, as come it must (The greater the work of the Spirit, the greater the opposition and deceitful strategy manifest) can

God keep a man there and supply his needs? All of us would feel ashamed to say out loud, "I doubt if I can." We feebly say "Of course" with our lips. Why don't we then dare to act on what we say we believe?

Do we spend as much time reading the Word of God prayerfully as we do reading magazines and watching television? Is it possible for the Holy Ghost to shed abroad in our hearts that love and light which thrusts us forward with "HE CAN" in our hearts, if we do not give him a chance by prayer? It just can't be done. Is not the prayerlessness of God's people appalling? When once we older Christians spend hours in prayer in place of minutes. When we saturate our minds with the Word of God and put it before the newspaper, television or magazines however good they are, then our young men will have a fire kindled in their hearts which will impel them to cry out "Woe is me if I preach not the Gospel." They will understand what Judson meant when he said on his death bed, "What awes me is

this, that I never prayed earnestly for anything but it came sooner or later, perhaps in the last way I could have imagined, but it came. God answers every prayer."

Our consecrated young women would say with the beautiful, popular Ann of Ava, "I feel willing if nothing in Providence prevents, to spend my days in this world in heathen lands. I have come to determine to give up all my comforts and enjoyments here, sacrifice my affections to relatives and friends and go where God in His Providence shall see fit to place me. My mind is settled and composed and is willing to leave events with God. None can support one under trials and afflictions but He. In Him alone I find comfort."

When once we learn to get orders from God on our knees with the open Bible before us, the question of salary, opposition, home ties, comforts of this life, will all be answered with a triumphant "HE CAN."

Lost Creek, Ky.

"LAY NOT UP FOR YOURSELVES TREASURES UPON EARTH...BUT...IN HEAVEN"

MATTHEW 6:19,20

"He that doeth the will of God abideth forever."

1 JNO. 2:17



"Love not the world, neither the things in the world."

1 JNO. 2:15



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

NEWARK CHURCH ACTIVITY

BIBLE STUDY is currently being stressed in the program of the Newark Brethren Chapel. For the Sunday evening services the pastor is giving an exposition of the Epistle to the Romans. At their own suggestion, the Brethren Youth group is reading assigned chapters in the Gospel of St. Matthew—asking and answering questions—at their Sunday evening meetings. At the mid-week praise, prayer and Bible study hour, we have reviewed the poetic books and some of the minor prophets. Currently, we are studying the Epistle of St. James, verse by verse.

The Sunday school and Brethren Youth groups have just collaborated in purchasing flags for the chapel. The Sunday school will buy the United States flag, and Brethren youth, who initiated the project, will buy the Christian flag.

The two weeks' Daily Vacation Bible School in June encouraged us by the impact made upon the families of the community. The average attendance of children was forty-eight; there were twelve workers. The Woman's Missionary Society is entering upon its second year. Currently the members, in addition to the regular monthly meetings, are converting last year's Christmas greeting cards into attractive tags for Christmas gift packages which they are offering for sale.

The average Sunday school attendance for the third quarter was thirty-six, of whom sixty percent were children. The morning worship service attendance was twenty-four. Seventeen attended the communion service on Sunday evening, October 5, and seventeen attended the quarterly-annual church business meeting the following Saturday evening.

To the twenty-five charter members of May 11, 1955, seventeen have been added and six lost by death and letter, making the membership twelve brothers and twenty-four sisters. Four of these are non-resident. All but four of the resident members have attended one or more of the six semi-annual communion services held. The annual statistical report listed Newark brethren as having contributed \$90.51 per capita, exclusive of the Missionary Board's financial help.

—W. S. Crick.

JUST A REMINDER

Almost all of the pledges for world missions, made at general conference time, have been paid; however, a few are still outstanding. Let's honor them 100%. Keep the record Brethren have, of meeting their obligations, good, as it has always been.

TEN DOLLAR CLUB . . . building for Christ.
Are you a member?? If not—JOIN TODAY.

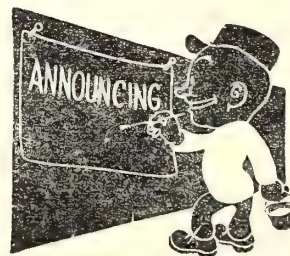
IT'S NEWS TO ME

The work at **Krypton, Kentucky**, continues to make encouraging progress, according to information received from Margaret Lowery, who was in Ashland recently (attending a Youth Board meeting.) Youth work, Bible classes, etc., are going ahead in a gratifying manner and there are prospects for some good leadership in the future. These people appreciate the fine service of Miss Lowery and are profiting by it.

One of the chief needs in the area is still for more help in teaching, preaching and maintenance work. Of course clothing is always needed for these people and to assist in financing the growing program.

Phoenix, Arizona, is becoming an area where real concern is shown for the establishment of a Brethren church. On November 16, at a meeting of such Brethren people, held in the new home of Reverend and Mrs. Francis Berkshire, there were ten adults and ten children. This small group already sees the needs of others besides themselves: On this Sunday they brought an offering of thirty-three dollars for home missions. Such missionary zeal, when they need funds for their own work, indicates a Christian spirit which will inevitably bring them blessings in return.

Ten Dollar Club payments continue to come in, but there are still a number unpaid. Thank you, Brethren who have responded! Those of you who have not yet sent yours, please do so as soon as possible to help this new work.



the BRETHREN HOME MISSION REVOLVING FUND

LOOK for the **BROCHURE**—now in the hands of your Pastor for distribution—to acquaint you with this **NEW PROGRAM FOR PROGRESS.**

LEARN more about this vital program.
READ the missionary page every week

Waynesboro, Pennsylvania, comes in for a nod from the Hats-Off Department. They have sent word to the office that beginning January 1 they will be entirely on their own—finance-wise. (They are always happy for our prayers and those of all Christian people.)

Occasionally mission churches must be encouraged, and sometimes urged, to assume all of their own support—but not so with Waynesboro. They volunteered to release the Board from further support, and after a relatively brief time. Beginning the work about seven years ago, they organized a new church, erected and paid for a house of worship, purchased a parsonage; and they are now completely financing their own program.

This is commendable progress!

Stewardship Thoughts

by John T. Byler

(The article quoted below again comes from the bulletin of the First Baptist Church in Hickory, North Carolina, where a brother of your writer serves as Minister of Music.)

"WHAT IF GOD HAD NOT PLEDGED?"

SOMETIMES we hear people say, "I don't believe in pledging." To such we would ask, "What if God had not pledged?"

The Bible is full of covenants (pledges). After God destroyed the earth with a flood, He said, "And I will establish my covenant (pledge) with you; neither shall all flesh be cut off any more by the waters of the flood." And God said, "I do set my bow in the cloud, and it shall be a token of a covenant (pledge) between me and the earth." (Genesis 9:11, 13).

When John the Baptist was born, his father, Zacharias, being filled with the Holy Ghost, prophesied, saying, "Blessed be the Lord God of Israel; for He hath visited and redeemed his people, and hath raised up an horn of salvation . . . as he spake by his holy prophets . . . to perform the mercy promised (pledged) to our fathers, and to remember his holy covenant (pledge)."

In addition to salvation, God has promised (pledged) many other blessings to those who love and serve Him through His Son. Peter says, "According as his divine power hath given unto us to all things that pertain unto life and godliness . . . whereby are given unto us exceeding great and precious promises." (pledges). (II Peter 1:3, 4)

We sing about "standing on the promises." In view of these things, can we afford to do less than pledge God our love, our devotion, our abilities, our time, and at least a tenth of our income?"

Have you ever given any thought to the matter of pledges in your own relationships with people with whom you deal in almost every day of your life? When you "arrange" with your milkman to deliver two quarts of milk a specified number of times each week, agreeing to pay him on a specified time agreeable to the two of you—you have pledged to meet an obligation to him.

When you move into a new community and contact the telephone company, asking them to install telephone service into your home, they come to your home and make their installation and give you service, for which you pay once each month. The "agreement" you make with the telephone company is nothing more or less than a pledge on your part to take care of your obligation whenever it falls due.

When you run short of funds and go to the bank and "arrange" to borrow a sum of money at a stipulated amount, for a certain period of time, you again pledge with the man who loans you the money, to return the borrowed amount according to agreement.

Is this all so different from the promises and commitments that some Christians make to God? He has promised to us blessings in abundance if we will walk in His ways, and do His will, and He never allows His promises or commitments (pledges) to go unfulfilled. When we accepted His plan of salvation for us, we accepted it with the promise (pledge) that we would serve Him to the best of our ability and understanding. Doesn't this service to God include our possessions and finances as well as our talents and time? The Bible indicates that this is the case.

When you question, the next time you are asked to make a pledge to the church and its program for God, ask yourself where you would be if God had not pledged so much to you.

Spiritual Meditations

Rev. Doyll Belote

A LIGHT IN THE VALLEY

"When you pass through the waters I will be with you, and through the rivers, they shall not overwhelm you." Isaiah 43:2.

ON A LATE afternoon a young man was strolling through a cemetery. Disease had doomed him to an early death, of which fact he was aware. Seeing the many markers, he said to himself, "Soon I am to be buried here." As he wandered and pondered it grew dusk.

As he was musing, a little girl came jumping and singing past him.

"How can you jump and sing and rejoice in this place?" the young man asked the child.

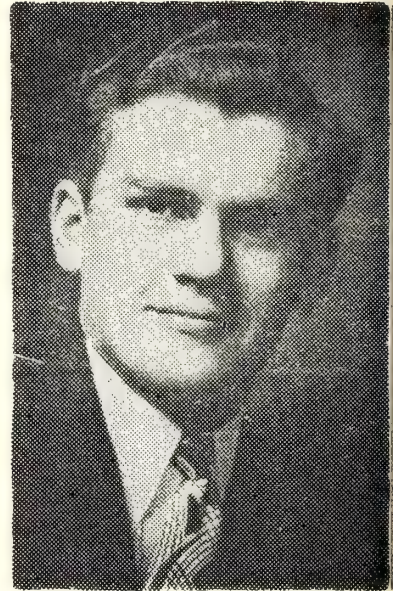
Pointing to the other side of the cemetery, she asked, "Can't you see that light shining yonder? That's my home. There my mother and father are waiting for me. I'm going home."

The explanation of the little child brought hope and inspiration to the heart of the young man, as the words lay hold upon his mind. He, too, would soon go home to be with God, his Heavenly Father. Christ told the Apostles that He would be with them always. In the darkest valley He is with us. He will be light in the valley. He will lead us home. "There'll be light at evening time," and "There'll be a light in the Valley." And that light will be the light shining from the footsteps of the Savior, who has trod the Valley before us.

IN

PLAIN
SIGHT

Dr. J. R. SHULTZ, Pastor,
Washington Brethren Church



SUNDAY EVENING THE GIGANTIC GOSPEL OF THE LORD JESUS WAS REVEALED again at Washington Brethren. A lady, following her commitment of life by faith to the Lord Jesus, was baptized and experienced the persuasive Presence of God as never before. She said over and over again: "I am so happy, I am so happy!" "I never knew what it all meant before." "I attended Church most of my life but I never knew that it could be so wonderful." This life story is striking because it is the direct result of witnessing and teaching by a Sunday School teacher.

Witnessing and teaching is an inherent necessity in Christianity, to the extent that the church cannot continue without them. Teaching belongs to the essence of the Church and a church that neglects this function of teaching has lost something that is indispensable to its nature as a church. It is a delinquent church if it is lacking at this point, just as a church in which the Gospel ceases to be preached in its purity is a delinquent church.

Jesus saw in teaching the supreme opportunity for revealing the truth of God. He did not trust His cause to mass meeting appeals, ritualistic procedure, or political maneuvering, but rather to the long-drawn-out process of teaching. He taught everywhere and at all times; in the Temple, in the synagogues, in the mountain, by the seaside, by the road, by a well, in the homes, at social gatherings, and in private. He trained a group of teachers to carry on his work.

THE NEED for Sunday Schools is "In Plain Sight," if we want to look! The U. S. is "bulging at the seams" with opportunities and challenges. It is estimated that 4,425,000 babies will be born in the United States this year. The general change of population centers have created suburban areas where there are thousands of people living without adequate Sunday Schools or Churches. Who will minister to these new parents and

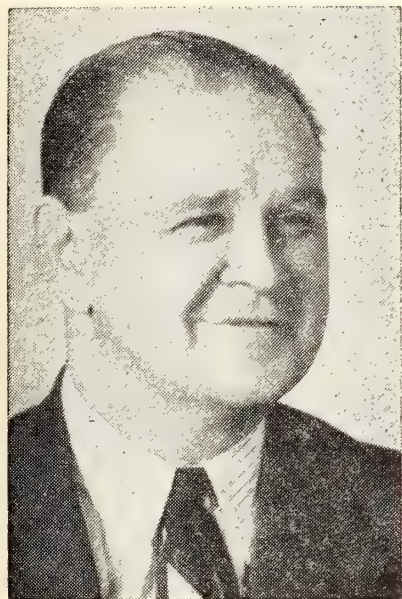
babies? Which church will seize the opportunity and start a Sunday School to teach the Word of God?

"In Plain Sight" is the fact that Brethren must begin to BUILD EDUCATIONAL BUILDINGS. This should be evident first of all because of the importance Jesus placed on teaching. Secondly, the churches across the land today that are teaching and reaching the people are the churches with extensive Sunday School programs. THE CHURCH THAT DESERVES TO GROW GROWS. Jamming many classes into a single auditorium, enduring the confusing noises of many teachers voices is not the "orthodox" way. It seems that Brethren have a tendency of transferring their conservatism in belief and theology to a conservatism in vision and building for the Sunday Schools. Mediocrity: "Good enough, it doesn't matter much, it is just the Sunday School," is today's edition.

The Holy Word of God must become our high standard. The Sunday School must demand as much of the time of the student as does secular education. Which is more important, Chemistry or Christ? Where is the hope of the world, in the science of man or in the Spirit of the Living God? WHAT WILL IT BE, T. V. OR N. T.??

The BIGGEST MISSION FIELD IN THE WORLD is in the class of the Sunday Schools across the land. Like Jesus, we have a variety of sinners who need the saving knowledge of a loving God. Perhaps there is a Judean visionary who wormed his way into the church for social advantages, brothers who are propelled by a mother's vain ambition; "respectable" sinner who has it made by the standards of the world; or a haggard daughter of America who is caressed by multiple hands. All of these, and any others, CHRIST LIVED TO LOVE AND DIED TO SAVE.

"In Plain Sight" is the NEED and the CHALLENGE for Brethren Sunday Schools. The only remaining question is our answer—WHEN DO WE MOVE FORWARD WITH CHRIST?



A MESSAGE

from the

PRESIDENT

**MR. WALTER C. WERTZ, President,
Sunday School Board of the Brethren Church**

AMERICA IS FARTHER FROM GOD TODAY THAN IT WAS TWENTY YEARS AGO. This fact is proved by an increase in the apostasy of the church. Crime has increased four times faster than the population. Missionaries of pagan religions are streaming into America in increasing and alarming numbers. Immorality is breaking down the sanctity of the marriage vows. All this points to the need of Evangelization.

Our first and greatest responsibility is evangelism—**evangelism in the Sunday School.** Too long we have thought of the Sunday School as an “informational” agency. It can be and is a great evangelistic agency. Therefore, the supreme purpose of all officers, teachers, and workers should be the winning of souls of children, youth and adults. Children can be won to Christ at an early age. Let us lay plans for a revival in the Sunday School.

The weakest areas in our Sunday Schools and church program are our high school and young people's departments. **By the time our young people are through the high school department we have lost 50 to 75 percent of them.** We need to do something about it.

Our youth need help. They need leadership. **Are you willing to go out of your way to befriend our young people? Can you be counted on when they place a confidence in you?**

We need Christian teachers who will indoctrinate our Sunday School members, yea even our public school members with sound, Christian teaching. The vast majority of boys and girls today are fed the philosophy and propaganda which is filling our penal institutions to overflowing with youth. Consider the following article from “Prophecy Monthly”:

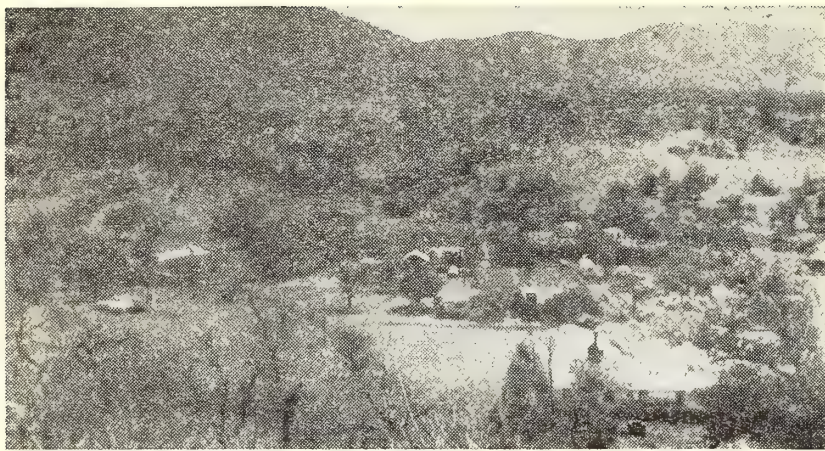
“Said a professor of one of our largest state universities to a class in mental hygiene: ‘I purpose to disturb every one of you to the place that every foundation that you came into the class with will be shaken from under you!’ During the first week he said, ‘A well-behaved child is not a well-adjusted child. He is only well-behaved because he is afraid . . . Our institutions

are filled with people who have dared to be free and express themselves in a way that seemed to them a way of adjusting to life . . . Stealing is a sign of a well-adjusted child. Don't be alarmed if your child steals. If my child did not come home with a pocket full of loot nearly every day, I would be alarmed . . . lying is a sign of well-adjustment!’ ”

Church camps offer for the young people of each district a wonderful opportunity for a week of concentrated Christian fellowship, devotion, activity, and Christian training. The spiritual value and benefits to be gained by sending their youth to camp should be considered by every parent. Parents are needed as consecrated, talented and willing counselors and teachers at camp. **Let's not** always say “Let George do it!” The camping program is growing and will grow as more parents realize the great value of this summer-time activity.

It is one thing for a boy or girl to step out for full time service in one of our camp services. It is one thing to win a soul to Christ; it is another thing to build him up in the faith, to develop Christian character, and provide a place of service. A soul once saved, needs to be nourished, fed, enlightened and given a place of service. The first time confession for Christ, the rededication and the full time recruit all need the help of every consecrated Christian lay person as well as minister. What are we doing to encourage these who have made decisions?

There is a need in the life of every one for a quiet time each day with Christ. In our camps this time is in the morning. It is the prayer of every leader that this might become a habit by the time camp has ended. If you haven't begun your quiet time of reading God's Word and praying to the Lord, decide to do it now! You can't begin any sooner. Four things will be yours if you think on God's Word as you read: (1) You will be approved of God. (2) You will have a happier life. (3) You will not be ashamed before others. (4) You will be full of fresh ideas, alert and a credit to your Lord. **RESOLVE TO PRAY AND READ YOUR BIBLE EVERY DAY.**



View of the Little Outfit Ranch where the Arizona Camp is held

Arizona Camp -- Its Value

"THE LITTLE OUTFIT" is just the name of the Ranch where we hold our camp. Nestled in what we refer to as "peaceful valley," the motif of our operation is typical of the Southwest pattern, mixed western and Spanish atmosphere.

The Arizona Camp must be Youth activities, Conferences, Rallies, and so forth to most of our group since we have no such district gatherings as you do in the east. Our camp does not lack in sentiment however. Shouting and tears are as much in evidence in gathering and breaking up camp as anywhere—makes no difference we are all from Tucson.

The Arizona Camp is looking forward to next year when we will be joined by our new Phoenix-Scottsdale congregation. Not only will we be looking for new campers but anticipating the able assistance of Francis and Dorothy Berkshire.

Our Arizona Camp has the perfect atmosphere. Hot days for riding, swimming, and games with the ever faithful cooling afternoon showers during class and then the clearing blue skies hanging the stars out in the evening so low you want to reach up from the campfire and pick a handful for souvenirs. The value of all of this? Last year, within two weeks after camp, every camper had confessed Christ as Lord and Savior and was baptised. This year—all but one, Jesus Christ and personal relationship to Him becomes easy conversational subject matter from morning watch until campfire. There is no more definable camp value than, "Just A Closer Walk With Thee."

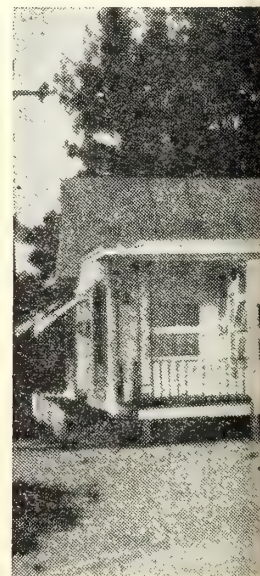
**REV. VERNON D. GRISSO, Pastor,
Tucson Brethren Church**



The picture shows the thirteen
made up t



Picture of campers attending the 1958 Arizona Camp



Another view of

The Value of our Camping Program



View of the cottage where the campers stayed

**REV. LYLE I. LICHTENBERGER, Pastor,
Sarasota Brethren Church**

THE CAMPING PROGRAM OF OUR CHURCH is one of the most vital phases of our church life. This fact has been proven once again in the experience of our young church here in Sarasota. One of the greatest problems any real pioneer mission church has is the complete "newness" of the Brethren Church to the majority of its new members. Here in Sarasota we are meeting this problem through our educational program. Our camping program was but one more means used by our Committee on Religious Education to acquaint as well as unite our youth in the Brethren Church. This past summer, 13 of our young people, five seniors and eight juniors, attended the first Florida Camp. A duplex cottage was rented on Siesta Key on the shore of the Gulf of Mexico.

The church members cooperated in a fine way, and with a capable staff of workers another very successful Brethren camp had its birth.

It is quite difficult to really measure the value of your camping program. But we are sure that as time passes the fruit of this labor will be seen in the lives of our youth. The Brethren movement here in Florida will profit greatly by this program. We here in Sarasota do want to express our appreciation to the Brethren everywhere who helped in our camping program by their contributions to the White Gift Offering. Our thanks, too, to the Sunday School Board of the Brethren Church for their faith in our work, expressed by their financial assistance.



and five staff members who
rida Camp



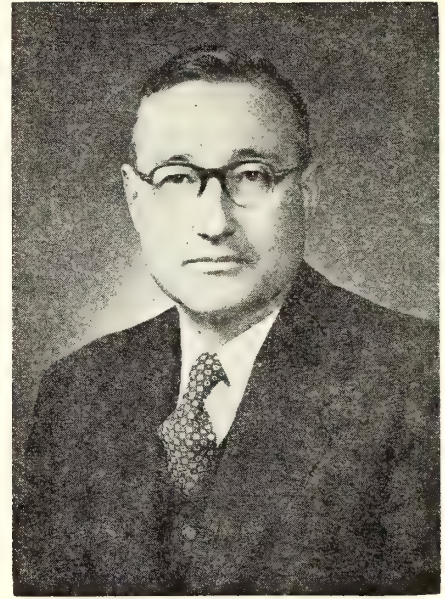
Camp cottage



View from the cottage at Florida Camp looking South toward
the public beach used by the campers

The Need of CHRISTIAN HIGHER EDUCATION

**REV. DELBERT B. FLORA, Dean,
Ashland Theological Seminary**



A DEFINITION of terminology is immediately necessary. What is Christian higher education? Higher education is always understood to mean education on a higher level than that of secondary education or high school. Dr. V. Raymond Edman, President of Wheaton College, says, "What is Christian education? What do we mean by 'Christian college'? We mean an organized educational institution of higher learning which presents the Christian theistic view of the world, of mankind, and of human culture in the light of biblical and natural revelation. It is committed to the great essentials of the Christian faith: the inspiration of the Bible, the Deity of the Lord Jesus Christ, and atoning death of the Saviour, and His resurrection. And its purpose and program are distinctly Christian, as well as its administration and faculty." (*Christianity Today*, May 12, 1958).

We need to promulgate this kind of education for a number of reasons.

1. **Divine commands require that we do so.** With reference to the "Words" of God, Moses reported God as saying, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." (Deuteronomy 6:7). In His Great Commission the departing Lord Jesus exhorted His followers to teach people "to observe all things whatsoever I have commanded you." (Matthew 28:20).

2. **Spiritual illiteracy requires Christian higher education.** In an article in *Life* magazine some time ago, Mr. Wesley Schrader quoted a professor of religion as saying, "Students from all over the country enroll in our college, and they come to us with virtually no knowledge of the Christian faith. Religiously they are in kindergarten." Many freshmen come to college entirely innocent of Christian knowledge. They are then easy prey to loose morals, indiscriminate acceptance of Christless philosophies, and low-level materialistic views toward their vocations.

3. **We must support Christian higher education to offset crass materialism.** Marxism, the philosophy of communism claims that "religion is the opiate of the masses." Therefore communism bars all forms of religious education and publicity. Under such influence the hearts of people turn to totalitarianism and materialism as their religion, because "man is incorrigibly religious." Many people in our own land have turned to materialism.

Immediately after the first sputnik was placed in orbit frantic appeals called for more and more science in our schools and colleges. All sorts of unfavorable comparisons were made between our school system and that of Russia. Taken at face value these appeals would have ruled out of our system of education all or most of the courses in Bible, religion and the humanities. However, more poise now is in evidence and the call seems to be for continuation of such studies. Sometimes the call is for more than we now have. The reason? Simple—man is not merely a machine.

The opportunities are greater. Our own scientists and educators recognize the need for more than materialistic science in our colleges. The numbers of young people going to college are increasing. In fact it is conservatively estimated that by 1970 the number of college students will be at least double the present number.

How shall we capitalize on these campus opportunities? By greater use of our most powerful means—the Sword of the Spirit which is the Word of God. The best defense is offense, positive procedure, growth in the Christian faith. We can take more interest in Ashland College and its opportunities for Christian education on the level of higher learning. We can give liberally to the White Gift offering of the Sunday School Board of the Brethren Church, because the Board makes an annual appropriation for Christian education in our college.

Let us pray for more Christian teachers in higher education. Let us encourage Christian young people to prepare for teaching in colleges, universities and theological schools.

BRETHREN CAMPING SEASON

for 1958

IS NOW HISTORY

MR. and MRS. WALTER C. WERTZ,
Camp Representatives

SUNDAY, JUNE 15TH FOUND THE WERTZ'S AT CAMP ZION. We missed being greeted by Rev. John Ler, but Rev. Robert Keplinger with Rev. William Anson had the welcome mat out for us. A co-operative effort had things moving in good shape. One hundred and eight Juniors kept everyone busy and left no dull moments. A new shuffle board pavilion added much to the activities due to the cold, wet weather. The swimming pool needed "a bath" and the frigid supply of fresh water was not too much of an incentive for swimming. However, some braved the cold to wade in the pool. Wadena served as nurse while at Zion.

Following our stay at Camp Zion we were back to Pennsylvania for CAMP JUNIATA. Here we had the best Senior camp since 1953. Rev. Clarence Stogsdill, Dean of Senior camp and a good navigator for another cold, wet week. Only two out of seven days saw no rain, but we counted our blessings, for these days were picnic and 25th Anniversary Day. Anniversary Day, June 21, saw seven of the first year campers back for the season. Among these were Mrs. James Elliott, San Diego, California, Rev. W. S. Benshoff, Editor of Publications (who also very graciously served as Music Director during the week), Catherine and Floyd Benshoff, Mrs. Howard Sarver, and the Wertz's, Walter and Wadena. N. V. Leatherman, who was greatly responsible for publishing this camp in 1933, was present and related the interesting experiences of the first camp. Mrs. D. C. White, head cook of the initial camp, was also present along with the approximate sixty others who enjoyed the noon meal prepared by Camp Juniata's FAITHFUL COOKS . . . and served in a greatly enlarged Dining Room. The campers had a cook-out at the Picnic Shelter meal.

William Wing and Brian Moore came out as Life Recruits and Adele Linsey and Albert Heslet were baptized Saturday morning in the Juniata River. Eighteen lives were rededicated.

Junior Camp started off with a bang when one of the 92 Juniors suffered a fractured arm the first evening. Rev. Woodrow Brant served as Dean of Pennsylvania's largest Junior Camp. The weather co-operated better this week. This camp had 14 first time confessions, five Life Recruits and six baptized.

The next week we were at CAMP PINNACLES where Rev. Joseph Shultz directed the South East Camp. Rev. George Solomon assisted in a well staffed camp. This was a "First" for South East having a two week camping season with 68 Juniors present. Here we also had rain every day, but it didn't interfere too much with the schedule. The Lord blessed in the Candle Light Service when 23 first decisions were made. Friday evening at Vespers three were baptized in the Lost River. Among these was the husband of the Camp Nurse, a man of forty-six years of age who had, along with his son, made confession of Christ at the Billy Graham Crusade in New York.

We spent a few days at the Pennsylvania District Conference where Walter presented the interests of the Sunday School Board of the Brethren Church.

After this we attended Junior Camp at SHIPSHEWANA where 86 Juniors were finishing the fifth and final week of Indiana Camps. Rev. Henry Bates has done a very commendable work in topping their goal with over 400 campers. It was good to renew acquaintances and make new friends in a camp we hadn't had the opportunity to visit.

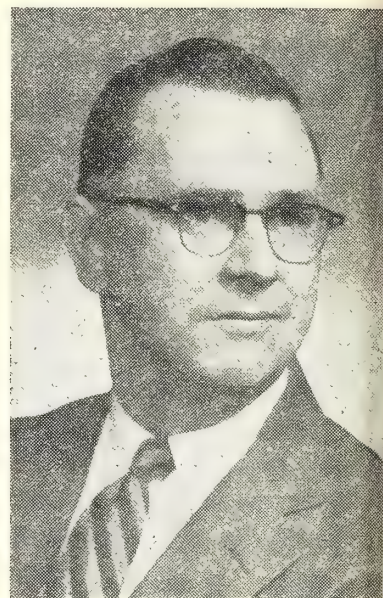
(Continued on Page 15)

Brethren Camps--

A LUXURY

or a

NECESSITY?



**REV. HENRY BATES, Pastor,
North Manchester Brethren Church**

LAST SUMMER OVER ONE THOUSAND BRETHREN YOUNG PEOPLE had the opportunity of spending a week in one of the camps sponsored jointly by the various District Sunday School Boards and the Sunday School Board of the Brethren Church. Many of these young people had been in camps before, to others this was their first experience in a Brethren camp—but to each one, old campers and new campers—the week in camp was a never-to-be-forgotten experience. Swimming, hiking, ball games, stunt nights, scavenger hunts, the fun and excitement of mealtimes, campfires and many other activities combined to make the week at camp a week of real vacation for those who attended.

But a week in a Brethren camp is more than just “another vacation.” For in addition to the above mentioned activities the young person who attends camp spends much of the day in Bible study classes, morning watch and chapel, evening vespers, Bible drama, Bible quiz programs, personal conferences with counselors and teachers. Thus a week in a Brethren Church camp becomes “a vacation with a purpose”—and that purpose is to “learn to love Jesus more and to serve Him better.” With this thought in mind we come back to the question carried in the title of this brief article—Are our Brethren camps a luxury or a NECESSITY? Is there a need for our camping program? As a member of the Sunday School Board of the Brethren Church, and as one interested in and active in one of our Brethren camps, the present writer very strongly feels that our camping program is more a necessity or need now than ever before!

Whenever we think of “Needs” in the Brethren Church probably the majority of folks think immediately of the

need for more pastors and other full-time Christian workers—and certainly this is a vital need in our church today. But have you ever stopped to realize how much greater the need would be today had it not been for the influence of Brethren camps in the lives of young people? A large percentage of the young men and women either in full-time Christian service now, or currently in training for full-time Christian service, first felt the Lord’s hand laid upon them during a week in camp!

We were all thrilled on the closing day of General Conference in August to see over one hundred and fifty young people step out at Dr. Smith’s invitation to dedicate their lives to the Lord’s service; and those who have been active in the camp program were especially thrilled to see a goodly number of campers or former campers in that great host. On that Sunday morning forty-four young people from the Indiana District stepped out to make known their decision to surrender their lives to complete service to the Master—at least thirty-three of this group had first taken that stand at our Brethren camp! Assuming that the same ratio existed in other districts one can begin to see what a great part Brethren camps are playing in helping to meet this number one need in our church. To help assure the church of a continuing supply of young men and women dedicated to the ministry and missionary fields of the Brethren Church, camps are a NECESSITY!

Through the years the Brethren Church has maintained that her only creed is the Bible, a position which should make every thinking member of the church realize the urgency of constantly teaching and training young people in the knowledge and understanding of this “creed.”

The only way we can be assured that the Bible-centered, Christ-centered teachings and beliefs and practices of the Brethren Church will continue to be the guiding principle of the church's program is by constantly holding before the young people of the church the importance of Bible study. This we do through our Sunday Schools, through our Vacation Bible Schools, through our Brethren Youth work, and through the worship services of the church.

The summer camping program of the Brethren Church gives us another wonderful opportunity to meet this need. Through Bible study classes, worship services of several types, study and preparation for Bible dramas, participation in Bible quizzes and Bible memorization contests, classes in Brethren teachings, studies in Christian living, the camper spends a time approximately equivalent to a little more than six months in the Sunday School—in one week! This in addition to the training received through informal conversations with teachers, counselors, fellow campers and others. Brethren camps help to meet the need for more and more emphasis upon the Word of God as the only rule of faith and practice! This is not a luxury—this is a **NECESSITY!**

The greatest need in the world, and in the church today is the need for born again men and women! To this statement there can be no contradiction. The church's chief responsibility is that of winning others to Jesus Christ as Lord and Savior—and to fail in this responsibility is to fail as a church! Every available avenue of the church's program must be used in this great task of evangelism—and here again the camping program of the Brethren Church is important. Throughout every week of camp in the various District camps the young people are urged to think seriously concerning their relationship with Jesus Christ. In classes, in **personal contacts with camp workers**, in the various services of the day this matter is constantly held before the campers. In some of the camps specific "Decision Night" services are conducted; in other camps the invitation is extended in some of the regular daily services—but however or whenever the invitation might be given every young person in every Brethren camp is made aware of the necessity of a personal commitment to the Lord Jesus.

Last summer one hundred and five young people took Jesus Christ as their personal Saviour while in camp! Nothing else had been accomplished by the camping program this one accomplishment would certainly more than warrant the expenditure of time, talent and money which go into our Brethren camps each year. The additional opportunity which camp offers the Brethren Church as another avenue of soul-winning is not a luxury—this is a **NECESSITY!**

Your generosity in giving to the White Gift Offering has helped the Sunday School Board meet the need for summer camps—Your generosity this year will help the board to work even harder in its endeavors to meet this need.



BRETHREN CAMPING SEASON FOR 1958 IS NOW HISTORY

(Continued from Page 13)

portunity to visit for several years. Again we had RAIN, and it was very unusual to see "white caps" on the lake waves. Warmer weather returned for closing day. There were seven decisions made for Christ. As we left Shipshewana we took a few minutes to visit with the Shivelys at Nappanee, Indiana.

Then it was on to RAIN SOAKED KANSAS. Unlike last year, when the crops were drying up, this year saw whole fields of crops ruined by flood waters. CAMP WYANDOTTE began a successful year, Sunday, July 27th, with Rev. Robert Holsinger serving as Director. The Holsingers instituted closing the day with sacred recordings after devotions and lights out. In this camp where Wadena served as nurse, both the nurse and directors were off their feet quite a few days. Wadena had the good fortune to have the Ambrose family, formerly of Johnstown Third Brethren, take her to their home in Kansas City, Missouri, where they nursed her while ill. The Lord is so good to provide and truly "a friend in need is a friend indeed." Sandy Ambrose was a Life Recruit of Camp Wyandotte, having been a camper five years at Juniata. Two boys and two girls of the Junior and Senior group respectively received the Lord Jesus Christ as Saviour. The custom in this camp is to have outsiders come in for Sunday Services and this year the attendance at Sunday School was 119 with others arriving later to cap an all time record. This Mid-West Camp Board is seriously thinking of a possible two week camp period.

We feel that the Sunday School Board's investments and interest in Brethren Camps is certainly worthwhile and doing a splendid service for our churches. Furthermore, our Camping Program needs to take second place to none in what is being offered for spiritual, physical, mental and social development of the youth of our Church.

We thank the Good Lord for the wonderful way He watched over us as we traveled the busy highways taking us to the various camps with no mishaps or serious car trouble. Thanks for your prayers and interest in our behalf.

We wish to thank the Sunday School Board for the opportunity of again serving them in the camps. May the little we have done in His great vineyard be all to His Honor and Glory.



HOW ABOUT YOUR OFFERINGS?

WHITE GIFT OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Henry Bates, Treasurer of the Sunday School Board of the Brethren Church, and address to Rev. Henry Bates, 404 N. Wayne St., North Manchester, Indiana.



Prayer Meeting Studies by C. Y. Gilmer

WISE MEN THEN AND NOW

In ancient days the wise men saw
God's star of guiding light,
Whose shining led them on, until,
In wondrous beauty bright,

It came and stood above the place
Where lay the infant King,
Before Whose feet they laid their gifts
And knelt a-worshipping.

Let us be wise and watch the signs
That glow in eastern sky,
Believing, as did men of old,
His coming draweth nigh;

For prophecy is now fulfilled
Before our very eyes,
And eagerly we wait to see
The Morning Star arise.

A thrill of glad expectancy
Is stirring souls today,
As signs of Christ's return increase—
The King is on His way!

We know His promises are sure;
He keeps His word to men.
So faithful hearts will watch and work
Until He comes again.

—Florence Cole Brown.

MARCO POLO in his legendary way says the three Kings of the East began their quest with the hope that the star would lead them to the object of their greatest desire (Hag. 2:7; Prov. 10:24b). Gaspar was young and felt that the world needed a ruler, a Lord (Matt. 2:2). Today, we may say, the world has a greater need for His rulership than ever before (Rev. 11:15). Balthasar, more mature, and conscious of spiritual dullness and negligence to find God (Acts 17:27). Melchior, old and aware of his guilty past as he was nearing an unknown eternity, knew he needed a Saviour (Job 9:33).

When the three kings reached their journey's end they were disappointed, Marco Polo says, to find only a babe in arms (Isa. 53:2). But Mary, unaware of their presence began to sing a former song of hers (Luke 1:46), "My soul doth magnify the Lord." Gaspar was startled, for "the Lord" was what he sought (Mark 1:37; John 12:21). Mary sang on, "My spirit hath rejoiced in God." Balthasar's face suddenly lit up with joy and relief (Psalm 89:26; John 20:28). Mary sang on, reaching the

end of her refrain, "And my spirit hath rejoiced in God my Saviour." Melchior's spiritual need was met (Matt. 1:21; Luke 2:11). These Wise Men were not disappointed after all—they found all they had sought (Jer. 29:13).

Others have found what they sought in this world and did not want it after they had obtained it (Eccl. 2:1-11). A popular song says, "I do not want what I wanted after I get it" (Eccl. 12:8). What a wasteful searching on the part of a world that will not have God (Psalm 10:3; Eccl. 12:1)!

It well might humiliate us to recall that nineteen centuries ago certain highly intelligent laymen were wise enough to realize there was something special for them to do (Isa. 60:3). In their wisdom they noticed a new star, AND DID SOMETHING ABOUT IT (Hos. 6:3). In spite of a long, weary and hazardous journey, entailing great expense, they followed the star until it came and stood over the place where the young Child lay (Matt. 2:1, 9). They came with the expressed intent to WORSHIP, and to offer in that worship their VERIEST RICHEST TREASURES (Matt. 2:2, 11).

"... His star as of old still shines to guide
All those who will in His keeping abide.
Then for all who would honor His birth anew
There is something which every one can do,
As did those who first saw the star most rare:
Our gifts with Him we surely should share.
But it is NOT ENOUGH to do as did they—
To bring rich gifts and then go away—
For the gifts He'll need most on Christmas Day
Are hearts filled with love on the altar to stay."

Sunday School Suggestion

The Sunday School Board of
The Brethren Church
by Jim Rowsey

STEPS TO STEWARDSHIP

THE FOLLOWING ARE SOME STEPS TO STEWARDSHIP. ON WHICH STEP ARE YOU STANDING?

The Tip Step—These folks give God a dime as they do the girl who checks their hat. They even give a quarter and equal their gratuity to the porter or waiter. Surely God is not pleased by such ungratefulness for His blessings.

The Amusement Step—They give when, or if, they attend church. It is on the same level as their patronage of the baseball park. They pay only when they go—or as a government official once put on his pledge card: "\$5.00 per week, when I come." Can we hope for God's blessing on such giving?

The Promise Step—It is a well-known fact that many pledge that which they never even try to pay. They impress the church canvassers with their false "generosity" and do not hesitate to let others know how much "they pledge." What God thinks of this is found in the story of Ananias and Sapphira who made a pledge, had the

money to pay it, and then held out on God. They were accused of lying to the Holy Spirit, and their punishment was death. False promises do not merit His Blessing.

The Tithe Step—Some believe the law of the tithe to be God's plan for all time and therefore binding upon Christians; honesty requires them to pay it. Others accept it as a fair and reasonable plan for recognizing His ownership and their stewardship. Whether we consider it an obligation or a privilege, surely we ought not do less as Christians than has been required by the law.

The Tithe and Offering Step—The tithe of old was the measure of honesty, and the offering was the evidence of love. God, speaking through Malachi said: "Ye have robbed me in tithes and offerings." The tithe places rich and poor on the same plane; the offering above the tithe enables the one of greater means to show his true appreciation of his blessing. May it not be that God is saying to you today, as He said to one of old, "Friend, go up higher."

ON WHICH STEP ARE YOU STANDING?

—From a pastoral letter

Lesson

Comments

by

William H. Anderson



Lesson for December 14, 1958

JESUS WORKS THROUGH DISCIPLES

Lesson: Mark 6:6-13

MAKE NO MISTAKE about it, the plan of salvation is of divine origin! Man's efforts to achieve salvation apart from God are doomed to failure. The Saviour of men is GOD, says Paul in Titus 2:10.

Even though redemption's plan was instituted by God, it must be propagated by man. God needs human instruments to convey His message of hope to a lost and dying world.

THE CALL OF THE TWELVE

"And He (Jesus) went round about the villages, teaching." Everywhere Jesus went great multitudes thronged about Him. They hungered after the Bread of Life. What could He do? It was impossible to be everywhere, and

yet He "was moved with compassion toward them, because they were as sheep not having a shepherd."

"And He called unto Him the twelve, and began to send them forth by two and two." Here was the answer! He called out of the crowds twelve men who would be His Ambassadors. Through them others would come to know about God.

God's plan for evangelizing the world has never changed! He is constantly calling out of the world of sin those who are to be Witnesses of His grace and love.

Do you hear the challenge? "Come ye after Me, and I will make you to become fishers of men" (Mark 1:17).

"What good is a Christian soldier who is forever content to sit in the reviewing stand of a parade—a disciple who never marches? . . . The idle disciple is a useless disciple!" (Frank S. Mead).

THE COMMISSION OF THE TWELVE

After the disciples are called, what shall they do? "And (He) gave them power over unclean spirits; and commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: but be shod with sandals; and not put on two coats."

At first glance it would appear Jesus was advocating for His followers a ministry void of plans and preparation. Not so! Jesus wanted them to put first things first!

Many Christians become so encumbered with incidentals they forget their main task. Some churches become over-organized. They waste all their time and energy in their program that they lose their passion for souls!

"Many a 'fisher of men' is so concerned with his 'tackle' that he never gets around to catching any fish! Many a church . . . has beautiful equipment and no sense of the Spirit, no passion, no desire to sacrifice for the Kingdom" (Mead).

THE COMPLIANCE OF THE TWELVE

The disciples did not make this mistake! For we read: "And they went out, and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them."

The Church knows what she is to do! All that remains is **compliance to the Will and Plan of God!**

"Dr. Samuel M. Zwemer once declared of William Borden, the saintly young missionary who gave his life for Christ in Egypt: 'Borden kept the faith, but he did not keep it to himself.'"

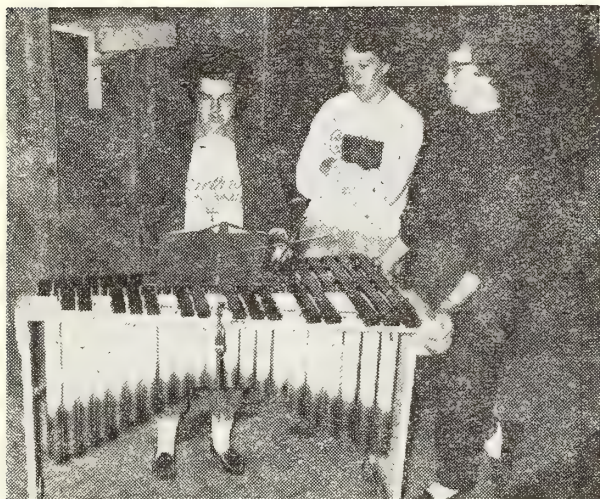
What would have happened if the disciples had kept their faith unto themselves? What **IS** resulting **NOW** because we insist on keeping our faith hidden?

**Give Your White Gift Dollars for the Work of the
Sunday School Board This Month
Needed is \$9,825.00**

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC OF THE WEEK



Pennsylvania Retreat

WHEREVER you find Brethren Youth activities, especially in the Pennsylvania District, you will find Miss Lois Howard of the Johnstown III Church. The Pennsylvania District Youth Retreat last September was no exception. Lois and her marimba were on hand from the start and the music "they" brought helped so very much with the program.

Seen watching Lois practice a bit are Sally Ritchey (Berlin) and Mrs. David Rambsel, wife of Rev. Rambsel (Masontown).

Special Note: Lois Howard underwent serious surgery the early part of November at a Pittsburgh Hospital, but was expected to be home by Thanksgiving. Continued treatments will be necessary. Will you join us in prayer for her? Also send a card to this address: Box 4, Armagh, Pennsylvania.

Goals Gab Goal Number 4

"EIGHT EXECUTIVE MEETINGS AND FOUR SOCIAL MEETINGS DURING THE YEAR."

If any organization in the church, and even the church itself, is going to move forward there must be PLANNING and working ahead. The same is especially true with Brethren Youth Crusaders. The executive committee (officers and advisors) must meet frequently to arrange and examine the activities—both worship and social—for the months ahead. Such thinking and planning will help tremendously in keeping interest alive in your group. The youth will know what's "coming off" and "when."

In addition, each official of the B. Y. C. is receiving valuable experience as he learns how to more effectively perform the duties of his position. The president learns

more about conducting a business meeting; the vice-president learns program planning; the secretary learns the art of keeping minutes and following up the action; the treasurer learns to balance accounts and pay bills; and the advisors will learn more about the interests of the young people in their groups. But the value of Executive Meetings does not stop there. Such experience and training will enable these same youth to serve better as adults in the capacities of moderator, Sunday School superintendent, deacon, church secretary, church treasurer or even pastor.

These are some of the reasons for having GOAL 4. It's not something that can be overlooked. If such meetings are neglected, it will hurt the youth themselves, the B. Y. C., and eventually the cause of Christ in the Brethren Church.

Also a part of GOAL 4 is to have "four social meetings during the year." The importance of these social does not need to be emphasized as much, for we know the value of Christian fellowship and good times. Most Brethren Youth Crusaders have more than four parties during the year—just be sure you have at least four times together.

Sprechen Zee Speechen?

That's right! Have you entered the BRETHREN YOUTH SPEECH CONTEST yet? Now is the time for contests to be held in the local churches, but this is impossible without entrants. Let's begin thinking and "talking" about our theme, "MY CHURCH—WHAT IT MEANS TO ME." See your pastor for details. Who knows—you may be the one to win the \$300 First Prize next August.

HIGHLIGHTS FROM S. E. RALLY

Southeastern District Rally was held on November 2 at Washington, D. C. with eighty (80) present. Special features of the program were the singing of Mr. Joe Settembrini and the message of Dr. James Langley. Mr. Settembrini is from Italy and has been studying at the Washington Bible College. His tenor voice and dedication to Christ are terrific. Dr. Langley, a former school mate of our Pastor Joseph Shultz, brought the interesting evening message. All parts of the day's program followed the theme, "Count Your Blessings."

Two important actions were passed at the business session, conducted by President Terry Litten.

- (1) Set a goal of \$550.50 as the S. E. District part of the National Project of \$5,050.50 for PHOENIX (This is an increase of \$190 over what they gave last year. Is your district doing the same?)
- (2) Election of Officers:
 PresidentTerry Litten (Hagerstown)
 Vice-Pres.Nancy Cooksey (Washington)
 Secretary..... Penny Solomon (Hagerstown)
 Corr. Sec.Lindin Bomberger (St. James)
 TreasurerJoe Kittel (Hagerstown)

BY THE WAY . . .

Will CHRIST be in your CHRISTmas?

The Women's Corner

by Helen Jordan

THE GLORY OF CHRISTMAS

ONE OF THE BIBLE'S majestic words is the word "glory." It is variously used, but most commonly to indicate the presence of God. In the Christmas story according to Luke we are told that an angel of the



MRS. C. Y. GILMER

GILMER. Mrs. Zelma M. Gilmer, 62, of 1603 East Center Street, Warsaw, Indiana, wife of Rev. C. Y. Gilmer, pastor of the Warsaw First Brethren Church, died at the Lutheran hospital in Fort Wayne at about 5:30 p. m. on November 3, 1958, of complications following surgery.

Mrs. Gilmer had been previously ill for about seven weeks and entered the hospital October 30th.

She was born in Preble county, Ohio, April 20, 1896, he daughter of Noah V. and Eliza (Bowman) Berry. She had resided in Warsaw for the past 14 months, coming here from Manteca, Calif., where she and her husband had lived for two years. Prior to that time they lived in Huntington for seven and one-half years. Prior to that they had lived and served Brethren pastorates, at Bryan, Ohio; Vinco, Pennsylvania; Denver and Burlington, Indiana. Thirteen years were spent at Kewanna, Indiana, where they founded and served the Bruce Lake Community Church.

Mrs. Gilmer was a former school teacher. She taught in Kewanna, Indiana, and Johnsville, Ohio. She was a graduate of Manchester college. She was married to Rev. C. Y. Gilmer, June 2, 1923, at Johnsville, Ohio. She was a member of the Warsaw First Brethren church and Woman's Missionary Society.

Surviving in addition to the husband are one daughter, Mrs. Alvin H. (Mary Elizabeth) Grumblin, of Stockton, Calif.; one brother, John Beery, of Dayton, Ohio; two sisters, Mrs. John M. Gearst, of Dayton, Ohio; and Mrs. Russell Landis of West Alexandria, Ohio; and one grandchild.

Funeral services were held in the Warsaw First Brethren Church Friday, November 7th, at 1:00 p. m. with Rev. Robert F. Porte, of Warsaw, assisted by Dr. Claud Judebaker, of Huntington, officiating. Burial was in the South Whitley cemetery.

(The above account of Sister Gilmer's passing, in part from the Warsaw Times-Gazette.)

Lord appeared to the shepherds on the Bethlehem hillside and that "the glory of the Lord shone round about them." After the angel had made his great announcement, suddenly the heavenly choir was heard singing, "Glory to God in the highest," and when the shepherds had looked upon the Child and Mary His mother, they returned to their fields, glorifying God for what they had seen and heard.

How can we keep the glory in Christmas? There is something so magnetic about the Advent of the world's Saviour that every human interest is attracted to it.

Even behind the gross commercialism of our American celebration lies the glow of millions of hearts reaching out to remember loved ones, friends, the needy and the forgotten with a token of joy and good-will.

As you read this there will remain almost a month for the preparation of our hearts for Christmas. In that time we can do much to preserve and heighten the glory of the Saviour's birth. One way is open to us all. We can saturate ourselves with the Word of God until we, too, like the shepherds, may glow, if only faintly, with the glory of His presence in our lives.

What shall we read? Many of us have our favorite passages in which God has always spoken more clearly to us.

For those who need guidance may we suggest the fifty-first psalm, the ninety-first psalm, the one hundred third as well as the one hundred twenty-first psalm, just to mention a few passages.

I am sure that if we read God's Word, pray and meditate upon it, surely the glory of the Lord will shine more brightly in our life and the more meaning will be lent to the triumphant words of the old hymn,

"Joy to the world, the Lord has come!
Let earth receive her King!"



**BRETHREN
ROAD
SIGN
"COUNT-UP"**

Ordered:

85

Needed:

115



**GIVE YOUR CHURCH A CHRISTMAS
PRESENT —**

ORDER A BRETHREN ROAD SIGN!

GIVE TO ADVANCE THE CAUSE OF CHRIST**White Gift Offering****The Need****ASHLAND COLLEGE AND SEMINARY \$2,250.00**

This annual appropriation was originally to support the chair of Christian Education. Today it stands as a testimony to your interest in higher education.

SUMMER CAMPS \$4,000.00

Eleven hundred young people will be reached for Christ through the financial assistance and coordination given to the eight district camps.

SUNDAY SCHOOL PROMOTION \$2,075.00

You benefit through a fine filmstrip library, local and district workshops, General Conference speakers, Sunday School literature, to name a few.

OFFICE OPERATION \$1,500.00

This cares for the secretarial wages and operating expense of the Sunday School Board office

TOTAL

\$9,825.00

Sunday School Board of the Brethren Church
Ashland College, Ashland, Ohio



The Brethren EVANGELIST

Official Organ of The Brethren Church

HOLY BIBLE



Vol. LXXX

December 13, 1958

No. 49

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

George E. Drushal called Home December 4th

Items of General Interest

SARASOTA, FLORIDA. Two new members were received into the Church on November 16th.

LINWOOD, MARYLAND. Brother Bruce C. Shanholtz writes: "One new member was baptized and received into the Church following the morning worship on November 30th."

ST. JAMES, MARYLAND. Ordination Services for Mr. and Mrs. Harvey Jamison as deacon and deaconess, were held on November 16th.

LEVITTOWN, PENNA. The Hagerstown Laymen and their Pastor, Brother George W. Solomon, conducted services for the Levittown Brethren the evening of November 30th.

JOHNSTOWN, PENNA. (SECOND). Pastor Harold Barnett was guest speaker in the Brotherton Church of the Brethren on December 5th.

SMITHVILLE, OHIO. The Union Thanksgiving service was held in the Church of God, with Brother William H. Anderson, who was holding Revival Services for the Smithville Brethren at the time, as guest speaker.

LOUISVILLE, OHIO. Progress on Louisville's new building program continues as the footers have been put in and cement poured in late November.

Congratulations are in order for Mr. and Mrs. Stanley Fox, Berlin Heights, Ohio, on the birth of a son on November 24th. Mrs. Fox is the former Janet King who served some years as a Missionary Teacher in our field at Nigeria, Africa. She is the daughter of Pastor and Mrs. L. V. King of Louisville.

ASHLAND, OHIO (GARBER MEMORIAL). Brother H. William Fells reports the baptism of six on November 9th. These were received into membership on November 16th. Brother Fells notes that this makes a total of 15 received by baptism and eight by letter in 1958.

(Continued on Page 9)

OUR COVER PICTURE: Chapel in Yosemite National Park, California. Knight Photos.

ELDER GEORGE E. DRUSHAL, Pioneer Missionary to Lost Creek, Kentucky, was called to be with the Lord, at 2:30 P. M., on Thursday, December 4, 1958. Brother Drushal had been in the hospital since Monday under an oxygen tent. Miss Bessie Hooks, missionary to Lost Creek, phoned the information to Ashland, and stated that the funeral was to be the Saturday following, at 1:00 P. M.

Brother Drushal was born August 23, 1874, at Homeville, Ohio, the son of Mr. and Mrs. Jacob Drushal. He was married, September 5, 1905, to Ada Garber, who survives, along with one son, Dr. J. Garber Drushal, Wooster, Ohio, and one daughter, Miss Ada Drushal, Lost Creek. Two sons, Gordon and Milyard, preceded him in death. Brother Drushal was 84 years of age at the time of his passing.

The life and work of Brother George Drushal is intertwined with the work at Lost Creek, the Rivers Christian Training School, which was founded by the Drushals about 53 years ago, and the area round about Lost Creek. The story of a half century of sacrificial labor cannot be told in a few words. He has gone to meet face to face the Lord who was His source of life and strength through the years. May God's richest blessing and comfort be upon those who remain. May Christ, the Resurrection and the Life, bring full assurance of the hope of meeting again. We urge the prayer of the Brotherhood in behalf of Sister Drushal, the children and grandchildren, and the workers at Lost Creek and other mission points in the area. W. S. B.

COMING EVENTS

SARASOTA, FLORIDA—Homecoming Sunday—January 11th—Rev. Lyle Lichtenberger, Pastor.

MIAMI VALLEY YOUTH RALLY

December 14, 1958

Registration: 3:00-3:30

Hillcrest Brethren Church

Dayton, Ohio

Ashland College Gospel Team

Playlet: "A Candle in the Window"

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Going The Wrong Way

A FAMILY OF SIX, father, mother and four young sons, was traveling west on what has been called the world's safest highway—the Ohio Turnpike. We don't know their intended destination—they were from New York state—but that was all changed, for as they traveled onward in their own lane of traffic in the early evening, toward them sped another car. A car which had crossed the 65 foot safety medial strip of this four lane highway, and was driving eastward in the west bound lane. Turnpike officials had been alerted, and State Patrol cars were speeding to ward off this irresponsible driver, but it was too late. For in a split second of time his car crashed head on into the New York car with a blinding impact of metal, glass and human flesh.

Yes, that was the result, for in the midst of this crucifying mass of steel and glass, human flesh was about all there was left. The entire family of six from New York was killed, plus the woman companion of the driver of the wrong way car. Tragedy on the American Highway, and one which has been made as safe as it is humanly possible for men to build a road. Investigation revealed this irresponsible driver had crossed the medial strip at a cross-over reserved for patrol cars five miles west of the point of impact. We'll spare you the rest of the gory details of this slaughter which happened near the overwalk interchange.

It was the old, old story of the drinking driver again. The 41 year old driver from Detroit admitted from his hospital bed that he had been drinking gin from a bottle. He said his companion also had been drinking and that she had been driving. (Photos taken at the scene of the crash above the man was driving.) Tests showed his blood contained more than 15% alcohol, an amount taken as standard for intoxication. It is a sordid story otherwise, too. This man, and the woman with him were not married to each other, were planning on getting divorces from their respective spouses, and were using the woman's husband's car to get to Cleveland. A

plain case of marital, human debauchery due to the demon of drink.

Yes, he was going the wrong way, and only tragedy resulted. But the wrong way for him began when he took his first drink. It began for him when his parents failed to set before him the evils of drink. It began for him when he started associating with people who consider drinking the normal pattern for living. It began, really, for him (and many others) just twenty-five years ago this month, December 5, 1933, when the American people threw out the 18th amendment to the Constitution.

The wrong way is given a boost every time a Church member lifts an alcoholic drink to his or her lips. Every time a Church member fails to support anti-liquor legislation, the wet forces gain in their nefarious drive to make drunkards out of all Americans. We are told that if the present rate of highway deaths continue, by 1965 the annual slaughter will increase to 55,000. Reliable sources indicate that from 30 to 60 percent of highway accidents are the result of drink.

If you think you can lay aside your moral responsibility on this drinking problem just by laying aside this magazine, you should hear the words of Bishop Ralph Cushman, "The liquor traffic is here only by the sufferance of the Church. When the Church wills, the Church will destroy the liquor traffic."

Christmas is just about here, and the joyous commemoration of the birth of the Saviour will be debauched in many homes by the demon of drink. The sad, sad reality is that many professing Church members will insist on celebrating Christmas with the cocktails, the bottle of beer, or the glass of wine or whiskey. "Going the wrong way," with death as a result, is tragic on the highway; it is too true and too tragic for all who traffic in this Hell-spawned evil. It may seem all right to some, but tragedy and death are the result. (Proverbs 14:12). After twenty-five years of Repeal, it is time for Americans to do some serious thinking on a nation going the wrong way. W. S. B.

ELDERS,

BISHOPS,

and their DUTIES

Rev. Albert T. Ronk

THERE IS A NOTICEABLE CHANGE in the leadership of the Jerusalem Church after the death of Stephen, (Acts 8:1). A persecution arose and "the church which was in Jerusalem was scattered abroad . . ." Up to that time Peter seems to have been the head of the Church, but soon thereafter we see him at Lydda, (Acts 9:32) and "that he abode many days at Joppa with one Simon, a tanner," (9:43) after which he went to Caesarea and "tarried certain days." Who was at the head of the Jerusalem Church in those days? Was it the Elders to whom Barnabas and Paul delivered the offering from Antioch? (Acts 11:30).

When Peter was miraculously delivered from prison, (Acts 12:7-11) and he went "to the house of Mary the mother of John Mark where many were gathered together praying," he said to the surprised group, "Tell these things unto James and the brethren." There had evidently been a change in the head of the Church from Peter to James the Lord's brother, for James the brother of John had been "slain with the sword" by Herod, (Acts 12:2).

There is the word, also, in Acts 15, that James was in authority. In this instance, Paul and Barnabas, with a committee, had gone from Antioch to Jerusalem because "certain men from Judea" had raised a dissension in the Antioch Church over the matter of circumcision. They were received in Jerusalem by "the Church, and the Apostles, and the Elders," before whom "they rehearsed all things that God had done with them." After Peter

had reminded the assembly how he had witnessed the gift of the Holy Spirit to Gentiles, and the complainant had been silenced, (15:12) James spoke forth, "Brethren, hearken unto me . . . Wherefore my judgment is, that ye trouble not them that from among the Gentiles turn unto God." How strong is the expression of James, "My judgment" or as rendered in the Authorized Version "My sentence?" The Greek word he is quoted as using "KRINO." It is the same word in I Cor. 6:2, "Know ye not that the saints shall JUDGE the world?" And Acts 17:31, "He hath appointed a day in which He will JUDGE the world in righteousness." The word means literally, to decide a contest or dispute, to pass sentence.

Whence had James the authority of a judge? If he was an Elder and on a level with the other Elders, why did he have the right to decide the question? If he spoke as an Apostle, why had he precedence over the other Apostles who are stated as being present? He could have been an Apostle for he knew the Lord in His lifetime and could have become a believer after the Resurrection and been a witness thereto, (Acts 15:7).

Again in Acts 21:17f, Luke as one of the "WE," said, "And when we were come to Jerusalem, the brethren received us gladly. And the day following, Paul went with us unto James; and all the Elders were present. Did Luke refer to James as one of 'All the Elders,' was he singled out as occupying a special place as an Apostle; or as a President; or as a Bishop?

The question was raised a few paragraphs back, "Was there a distinction between Elders and Bishops in the very early days of the Church?" There is no direct statement pro or con in the Book of Acts, but Patristic writers, both early and late, made references to James as

bishop of Jerusalem. Where did those writers obtain the idea? Was it passed along in the traditions of the church? Here are some of the statements.

Papias, who was "A hearer of John the Apostle and an associate of Polycarp" and wrote in the first half of the second century, mentioned "James the Bishop and Apostle." This is found in the Fragment 10:6.

Hegesippus (A. D. 160) is quoted by Eusebius (HE 2:23) as saying, "The charge of the church after the ascension devolved on James, the brother of the Lord in concert with the Apostles."

Clement of Alexandria quotes from Eusebius (HE 2:1), Peter and James and John, who were most honored by the Lord, chose James the Just to be Bishop of Jerusalem after the ascension, and that the Lord imparted His apostolic teaching to James the Just and Peter and John after His resurrection." Clement of Alexandria wrote near the close of the second century.

The earlier Clement, designated Clement of Rome, who was a companion of Paul and knew John and Polycarp, did not mention James in the writings which are assigned to him without question, but in the Clementine Recognitions about which there is some doubt of authorship, he did. In Book I, James is called "The Bishop" three times, "Chief of the Bishops once," and "Archbishop" once. Also, the Epistle to James which is likewise questioned as to authorship, begins, "Clement to James, the Lord's other, and Bishop of Bishops, who rules Jerusalem, the Holy Church of the Hebrews . . ."

Jerome is of later date. He lived from A. D. 345 to 400. Although born in Rome he resided the greater part of his life in the East. He was ordained a Presbyter at Antioch and lived for thirty-four years at Bethlehem where he wrote most of his works, including his translation of the Latin Vulgate. Living at Bethlehem so long and knowing the residue of the church in Judea, he must have been familiar with the traditions. What he had to say may shed some light on the status of James in Jerusalem. From LETTER 52:7, "Be obedient to your bishop and welcome him as the parent of your soul . . . This also I say that the Bishops should know themselves to be priests not lords. Let them render to the clergy the honor which is their due that the clergy may offer them the respect which belongs to Bishops."

Also, (LETTER 146:1-2), "When subsequently one presbyter was chosen to preside over the rest, this was done to remedy schism and to prevent each individual from rending the Church of Christ by drawing it to himself. For even in Alexandria from the time of Mark the Evangelist, until the Episcopates of Heraclas and Dionysius, the Presbyters always named as Bishop one of their own number chosen by themselves and set in a more exalted position . . . For what function, excepting ordination, belongs to a Bishop that does not also belong to a Presbyter? . . . of the names Presbyter and Bishop, the first denotes age, the second rank . . . In fact as if they tell us that the traditions handed down by the apostles were taken by them from the Old Testament, Bishops, Presbyters and Deacons occupy in the church the same position as those which were occupied by Aaron, his sons, and the Levites in the Temple."

Paul in his letters to the Gentile churches is strangely silent about Elders or Bishops. Yet we know from Acts



JANUARY 11-18, 1959

Theme: "Church Order"



20:17, that there were Elders at Ephesus when Paul was enroute to Jerusalem about 60 A. D. Paul had called them to meet him at the seaport of Miletus for a conference. The first recorded words he said to them, "Ye yourselves know, from the first day I set foot in Asia, after what manner I was with you all the time . . ." implies that they were among the first converts and as such were doubtless ordained as Elders very early in the Gentile ministry of Paul. Yet Paul never used the word Elder in his letter to the Ephesian Church.

There were Bishops at Philippi, for Paul addressed his Epistle to "the saints . . . with the Bishops and Deacons," however, he said not a word in the letter relative to the work of either a Bishop or an Elder. Why did Paul address the Bishops in Philippi and counsel the Elders from Ephesus? Are we to conclude that they both represented the same office or were the Elders the leading officials in Ephesus and was there another office of Bishops in Philippi?

Paul, in writing to the church at Corinth, mentioned neither Elder or Bishop, but he does list certain servants of the Church, (I Cor. 12:28). "And God hath set some in the church, first Apostles, secondly Prophets, thirdly teachers, then miracles (POWERS), then gifts of healings, helps, governments (WISE COUNSELS), etc." These seem to have been, GOD SET, by spiritual gifts and not appointed or ordained as officers. There is, however, (16:16), a suggestion of authority in the position of Stephanas, where Paul said "that ye also be in subjection unto such."

In the church at Rome, "he that ruleth," was instructed by Paul to do so "with diligence"; and the Thessalonians were besought to "esteem exceeding highly in love for their works sake . . . them that labor among you and are OVER YOU IN THE LORD"; likewise the Epistle to the Hebrews told them bluntly to "Obey them that have the rule over you and submit to them; for they watch in behalf of your souls." Whether THEM THAT RULE were Elders or Bishops is not stated.

It appears that as long as Paul lived he exercised an oversight of the churches he had established, but when he

was gone, there was evidently need for the exercise of more authority on the part of the Elders. When Clement wrote the Epistle from the church at Rome to the Church at Corinth, about the time John wrote his gospel and Revelation, 97 A. D., there were Elders at Corinth, for he said, referring to their past, (Ch. 1) "For ye did all things without respect of persons, and walked in the commandments of God, being obedient to those who had the rule over you, and giving all fitting honour to the Presbyters among you." Then in Chapter 44 Clement made an enlightening statement, "Our Apostles also knew, through our Lord Jesus Christ, that there would be strife on account of the office of the Episcopate." For this reason, therefore, inasmuch, as they had obtained a perfect foreknowledge of this, they appointed those already mentioned, and afterwards gave instructions that when these should fall asleep, other approved men should succeed them in their ministry.

We are of the opinion, therefore, that those appointed by them (the apostles), or afterwards by other eminent men with the consent of the whole church, and who have blamelessly served the flock of Christ in an humble, peaceable and disinterested spirit, and have for a long time possessed the good opinion of all, cannot be justly dismissed from the ministry. For our sin will not be small, if we eject from the EPISCOPATE those who have blamelessly and holily fulfilled its duties."

Clement states positively then in 97 A. D., that "Our Apostles also knew, THROUGH OUR LORD JESUS CHRIST, that there would be strife on account of the OFFICE OF THE EPISCOPATE." If Clement is correct in the statement, the Lord did give instruction relative to an office of Bishop.

Polycarp in a letter to the Philippians which he wrote early in the second century never used the name of Bishop, but in Chapters 5 and 6, gave instructions for both Deacons and Elders, following somewhat the pattern of Paul's instructions to Timothy and Titus.

The liveliest testimony, however, came from the pen of Ignatius who lived from 30 to 107 A. D. A tradition says that he was born in Palestine, and was the child whom Jesus placed in the midst of His Apostles, (Matt. 18:2). The story is possibly a myth, but we do know that he was Bishop at Antioch and that he was set before Trojan who was visiting Antioch about 107 A. D., and enroute on his expedition against Armenia. When Ignatius refused to recant and gave testimony for Christ, Trojan condemned him to go to Rome, and be thrown to the wild beasts. On the journey to Rome in bonds, he wrote letters to several churches.

To each of them, The Ephesians; The Magnesians; The Trallians; The Philadelphians; The Smyrnaeans; and to

Polycarp—he mentioned the threefold ministry of Bishops, Presbyters and Deacons. In several of them he was careful to stress the responsibilities of each, as in the letter to the Trallians, Ch. 2, "Be subject to the Bishop as to the Lord for 'he watches for your souls, as one that shall give account to God' . . . And be subject also to the Presbytery, as to the Apostles of Jesus Christ, who is our hope in whom, if we live, we shall be found in Him. It behooves us also, in every way, to please the Deacons, who are ministers of the Mysteries of Christ Jesus; for they are not ministers of meat and drink, but servants of the Church of God."

Likewise in his Smyrnaean letter, Ch. 9, Ignatius gave instruction in what he termed "good order" in the church. "Let all things, therefore, be done by you with good order in Christ. Let the laity be subject to the Deacons; the Deacons to the Presbyters; the Presbyters to the Bishop; the Bishop to Christ, even as He is to the Father."

Space in this article will not permit the use of other quotations, of which there are many in the above mentioned letters, but since Antioch was so close to Jerusalem, and it was there the "disciples were first called Christians," (Acts 11:26) it is cause for thought that Ignatius was Bishop of that Church in 107 A. D. And that, when he was led away in bonds, the church was left without a Bishop. Enroute to Rome he wrote a letter back to the church of Antioch in which we read, (Ch. 7) "Ye have been the disciples of Paul and Peter; do not lose what was committed to your trust. Keep in remembrance Euodias, your deservedly blessed pastor, in whose hands the government over you was first entrusted by the apostles . . . ye know after what manner I have acted among you. The things which, when present, I spoke to you, these same, when absent, I now write to you . . . ye Presbyters, 'feed the flock which is among you,' till God shall show who is to hold the rule over you . . . Let the Deacons know of what dignity they are and let them study to be blameless, that they may be to the followers of Christ. Let the people be subject to the Presbyters and the Deacons."

We must note in the above quotation that Euodias was appointed to or was entrusted with the government of the Antioch Church by the apostles. The inference is that he was made Bishop by the Apostles, and that Ignatius was the next Bishop, now taken from them in bonds. We can see further the concern of Ignatius for his congregation by reading what he wrote to the Philadelphia Church regarding Antioch. Ch. 10, "Since, according to your prayers, and the compassion which ye feel in Christ Jesus, it is reported to me that the Church which is at Antioch in Syria possessed peace, it will become you,



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church of God, to elect a Bishop to act as the ambassador of God (for you) to (the brethren) there, that it may be granted them to meet together, and to glorify the name of God. Blessed is he in Christ Jesus, who shall be deemed worthy of such a ministry; and if ye be zealous in this matter), ye shall receive glory in Christ." It would seem from this incident that Ignatius considered no one among the Elders at Antioch worthy to be elected the place of Bishop.

More quotations along this line could be given from Justin Martyr, Irenaeus and others, but this article grows too long now.

Brief reference here should be made to more modern writers. There seems to be considerable agreement in the conclusions of the leading scholars of the 19th and early 20th centuries relative to the development of the use of ordained officers in the Apostolic Church. However, the writing of each clearly shows how he was influenced by his own environment. The reference is to Lightfoot of the Church of England, Lindsay of the United Free Church of Scotland, Harnack, a professor in the University of Berlin, Professors Loening and Loofs of the University of Halle, and others. They all conclude that the full use of bishops, Elders, and Deacons by the end of the second century was the outgrowth of changing times and conditions which beset the church of the early years. Nevertheless, there is great variance of thought as the source of the ideas and names applied to the officers, which leads this writer to the conclusion that they were all struggling to read the same meager, apostolic records, even as you and I, and trying to bend them to their own personal purposes. May the writer sum up his own conclusions on this subject of Bishops and Elders as arrived at after some two years of research and study?

This seems quite obvious, that, either the Lord, before His ascension, gave definite instructions to the Apostles relative to the Church Officers and their functions or He and the Father included it in the work of the Holy Spirit, "to teach them all things" and "to guide them into all of the truth." Either way, the church had definite instructions in the very early days.

The officers were without doubt elected by the vote of the congregations. The SEVEN in Acts 6 were CHOSEN, then ordained by the laying on of hands. In Acts 14:23 Paul and Barnabas APPOINTED Elders in every Church. The word translated APPOINTED is XEIROTONASION, which means to vote with the uplifted hand. From previous early writers there is ample testimony that the practice was of common usage.

Many of the cities where the early church was established had but one organized congregation, but had many assemblies of believers, from "the church which is thy house" to neighborhood groups. Elders or Presbyters were elected in sufficient numbers to care for the entire city. There developed a need for some supervision resulting in the choosing of "those over you" (PROISTATENOI) presidents, as in I Thes. 5:12. They were, according to Jerome, Bishops. By 107 A. D., Ignatius, Bishop of Antioch, wrote very specific instructions about bishops and regarded them as the "center of unity." He received his instructions from some source and if he grew up around Jerusalem before he went to Antioch, there must have been teaching in Judea about the office.

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If he was a child in Jesus' day he doubtless knew some of the Apostles of the early Church, especially James, who was the head.

This writer cannot believe, but that Jesus did give definite instructions relative to a threefold ministry and, that there is no more said about it in the Acts and Epistles, is due to a common understanding, and it was taken for granted.

There was certainly nothing amiss in a College of Elders choosing a chief when the need arose, and the Holy Spirit would without doubt lead them in it if the need was evident, and they sought His direction. The error came in the course of time when men who were made Bishops, usurped authority which the early church had never granted and abused that authority. Lightfoot says in a Catholic Encyclopedia, "The development is most conveniently grasped in connection with the three names, Ignatius, Irenaeus and Cyprian. To Ignatius, the Bishop is the center of unity; To Irenaeus, he is the depository of primitive truth; To Cyprian, he is the absolute vicegerent of Christ in spiritual things." In other words the Bishopric was made by the Church into what it was never meant to be. Any reader of Church history is well aware of the misrule of Bishops from the 4th Century until the present. Nevertheless, the abuse of an office by no means, abrogates it.

It is understandable why so many leaders of Protestantism rejected the office of the Bishopric. Their reform was against the misrule of the Bishops under Rome and they invested the leadership of their followers in either the Presbytery or the Congregation.

Tunkerism has never made much of the distinctive office of Bishop. Brumbaugh in his history states that John Naas was Elder of the Congregation at Creyfelt, Germany; (P. 100) and that "he was Elder of the Congregation (Amwell, N. J.) from its inception till his death in 1741," (P. 124) but on (P. 126) Brumbaugh wrote, "Bishop Nass was a scholarly man," and referred to "Bishop Christopher Sower." Then (P. 131) reference is made to "the Senior Eldership of John Naas." Naas is titled, in the above, ELDER, SENIOR ELDER and BISHOP. Moreover, by his statement, (P. 346) about Christopher Sower, "Who later became a Bishop or Elder in the German Baptist Church," Brumbaugh seems to consider that, as used in the early Brethren movement in America, the terms were interchangeable, and the office the same. It is interesting to note, also in this context,

(Continued on Page 9)

MISSIONARY DEPARTMENT

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530 College Ave., Ashtland, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

ACTIVITY IN ARGENTINA

On October 30 we met the Solomons at the airport and welcomed them to Argentina. This brought the number of Brethren missionaries in Argentina representing you to six adults and nine children. The Bylers had to wait ten years to see another couple on the field, but we waited only six months. We thank God for this blessing. Rob Byler commented to me on that day that it truly was an answer to ten years of prayers—two new couples within six months.

On November 8 the young people of Nunez sponsored a welcome meeting for the Solomons with the speakers of the evening outlining the various aspects of the work in Argentina and the extent of our work here which included a very good map study by one of our young people. After the service there was a period of fellowship and tea.

We ask that you remember us all as we newcomers to the field find our places in the work here and endeavor to learn to handle the language.

—John Rowsey.

SPECIAL MEETINGS AT VILLA CONSTITUCION

Between September 16 and 21 the church held special meetings with Eduardo Fiorenza, a young preacher from Rosario.

The first meetings, which were directed toward the believer, awakened intense interest from the first night on. They were centered around believer responsibility, testimony, and holiness.

On Saturday, September 20, there was a street meeting with the music of choruses with accordion and marimba. The undersigned had the privilege of giving testimony. At this meeting Miss Ruth Martin met about 20 children to whom she told a Bible story, using illustrative pictures.

We were blessed during the evening service especially. Fifteen persons, young and older members of the church, went forward and on their knees in prayer promised to collaborate with the church in testimony, fraternal love, and prayer. A beautiful Christian spirit reigned over the meeting.

The meeting closed on Sunday with a street meeting which attracted many people who seemed very interested and asked for gospels. Mr. Fiorenza's message gave an impact to the unbelievers, with a theme of actuality, full of the Lord's Spirit.

Azucena M de Simari

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From NIGERIA we hear—

. . . Our rains are finished now. We have had about 39 inches from April until now, not nearly so much as they have had at Gulak and Mbororo; there they have upward of 50 inches.

We shall let you know when we receive the bandage from the S. M. M. and Mrs. McBride. I don't know what we would do without them. We always appreciate how nicely they are done up. They are always so nice and clean when they arrive since the women put them in the plastic wrappers.

We have had a good garden this year at Uba, and we are so thankful to God for it. We had to buy so much canned goods from Jos last year at Mbororo, as the land had been pretty well farmed out. Meg (Kraft) did get much more from her garden this year than we had. This year I have canned 70 tins of green beans, 75 tins of sweet corn, 18 of red kidney beans, and 2 quarts of chunk sweet pickles.

Bob has been so much on the go all the time. Yesterday he went to our Majislisa meeting at Marama. That is the meeting of all our African delegates and missionaries from the different stations. He will come home late Saturday night. Bob is supervising four schools and is in charge of all the evangelistic work in the Lassa and Uba area. He has had to make a trip to Lassa the last month about four different times for church meetings, etc. Last Sunday he left here early in the morning.

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and baptized 59 at Wamdeo, and I believe about 90 took the covenant. He also baptized 9 at Hilde last week. When he gets back from all these meetings he has more baptisms to do in small villages around here.

Of course, I haven't had any dispensary work to do here. We do have 12 orphans to whom we give milk every day. We just discharged 3 of them. We have had to turn about 3 away since we can't get enough milk for all.

During the rainy season we don't have women's work as the women are out hoeing. However, Bob had a class for all the baptized Christians and a class for the unbaptized people, and one for those studying for the covenant each week. These last two classes are led by two of our teachers. They all meet on Tuesday afternoons at the same time. Then we have our prayer meeting Thursday afternoon so that our women can attend that. As soon as the women have brought in their guinea corn and peanut harvest, we shall begin our women's meetings and our women's school. I'm getting my material ready for this right now. A week ago Sunday we had communion service here at Uba. Last Sunday Bob had communion at Wamdeo after the baptisms.

The government well diggers will be coming around in about a month and we hope they can get a well in for us. They have all the tools with which to do it and can last with dynamite. I hope that will be one problem solved. There is water here—if they can just get through it.

Labor costs have increased about 50% as well as materials. Even our boys' wages have doubled. As it is we are paying them far less than the government pays such labor; it may soon be hard for us to get help. . . Well, we must close for now. God bless you all.

Love,

Bea, Bob and Barbara (Bischof)

INTERESTING ITEMS

(Continued from Page 2)

FLORA, INDIANA. Brother C. A. Stewart was the union Thanksgiving service speaker on November 27th. The service was held in the Flora Church of the Brethren.

Baptismal services were held on November 30th in the Flora Church.

NAPPANEE, INDIANA. Brother Virgil Ingraham reports the baptism and reception of 13 new members on November 16th.

One additional member was received on November 30th.

MILLEDGEVILLE, ILLINOIS. Ashland Seminary student, Jim Rowsey, son of Pastor and Mrs. H. H. Rowsey, was the guest speaker at Milledgeville the morning of November 30th.

SCOTTSDALE-PHOENIX, ARIZONA. Brother H. Francis Berkshire's new address is 2102 N. 68th Place, Scottsdale, Arizona. They are now settled in their new home and are hard at work in the development of this new area of Brethren Missionary endeavor. Readers are encouraged to make the change in Brother Berkshire's address in the recent Brethren Annual as it appears on pages 82 and 83.

ELDERS, BISHOPS, AND THEIR DUTIES

(Continued from Page 7)

a report made by George Adam Martin of the Coventry Church at the time of the so-called Zinzendorf Synod at Olney in 1741. Martin was chosen to represent the Tunkers at the synod. In the report he said, "And because all denominations were invited to them, I was deputed by my SUPERINTENDENT (Martin Urner, first Elder of Coventry) to attend them." Here George Martin reverted to the practice of some of the Apostolic Church congregations, of calling the overseer of the Elders, SUPERINTENDENT.

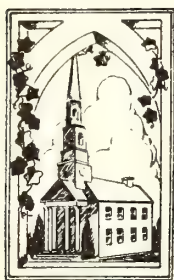
It is the conclusion of this writer, that, there were definite instructions given to the early church for the office of the EPISCOPATE, the Bishop to be what the name means, an OVERSEER, or SUPERINTENDENT of the other ELDERS: That his office was to be one of leadership, counsel and advice, as, was that of James in the Jerusalem Church, but not a dictatorship or arbitrary rule. Furthermore, the records of the first two hundred years, biblical or otherwise, give no hint that the church was to be governed by Bishops or other officers, but by the congregations themselves. The Believers, wherever they were in the household or community constituted THE CHURCH, and they chose their ELDERS AND DEACONS to serve them according to their needs. Whenever congregations became large enough to require a number of ELDERS or PRESBYTERS, they formed a PRESBYTERY which consequently needed a head. Then the PRESBYTERS themselves elected an overseer, or BISHOP for the PRESBYTERY. Is this not what Paul meant when he said to Timothy, "If a man seek the office of Bishop, he desireth a good work?" And, "Let the ELDERS that rule well be counted worthy of double honor, especially those who labor in the word and teaching."

There has been much said and written against the office of the Bishopric, because there has been so much abuse of the office. May not the same thing be said of any other office? In our own Brethren history of 250 years, there have been many instances of the abuse of the office of the Eldership, yet we cannot discontinue the setting aside of Elders because of it.

This writer is well aware that some, even many may disagree with these conclusions yet they have not been arrived at hastily. In fact, prejudice formed a barrier which led to much reading and sifting of material. The research has by no means been exhaustive, far from it, but the best that could be done in two years, with the time allotted to it by a busy pastorate.

Of duties and authority of Elders and Bishops, as well as Women Elders, study continues and writing will be done as time permits.





What's Doing in the Churches



MISSIONARY-EVANGELISTIC CONFERENCE

November 9-16

Park Street Brethren Church—Ashland, Ohio

"Outreach" was the theme of special services from Sunday, November 9, to Sunday, November 16, in the Ashland Brethren Church. The planning committee, combining the Evangelism and Missionary committees, aimed at bringing into our local church some of the zeal which missionaries and their workers demonstrate. This was a meeting designed to prepare the church for a follow-up of more effective outreach. The theme formed the first letters of our slogan: **Our United Task Requires Each Active Christian's Help.**"

The following speakers, representing various areas of Christian missions, challenged us with their messages:

W. Clayton Berkshire, General Secretary of the Missionary Board of the Brethren Church, began the series with a message and pictures from Argentina. Because of his wide experience in the administrative work of our denominational missionary program as well as his first-hand observance of the Nigerian and Argentine fields, he very capably established the missionary and evangelistic emphasis.

Dr. Albert I. Good, who served 40 years as a Presbyterian missionary in the Cameroons (Africa), had witnessed and was able to point out the growth of missions from the very beginning to the establishment of an independent African church including thousands.

Miss Nora Vesper, a missionary nurse of the E. U. B. Church in Sierra Leone, West Africa, for 40 years, spent her life in combating the soul and body-destroying superstitions of heathendom. These experiences she shared with us.

Mrs. Morrison Fuller, of the Christian and Missionary Alliance, told the story of the return of the missionaries

to Ecuador to the same tribe which had murdered five Protestant missionaries recently. Her story described the difficulty experienced in convincing the Indians that the Christian missionaries did not seek revenge.

Mr. Mason Vaughn, (Presbyterian), served since 1921 as a layman agricultural engineer in India. Incident to his activities in agricultural college and business education work, he helped Indian boys to start a church and prepared many of them for seminary training.

Mrs. Sylvia Zimmer, (Disciples of Christ), served twelve years in China and returned just before the Communists took over. She emphasized the endurance of the Christian faith in the face of humanly unbearable persecutions and hardships.

Glenn and Jean Shank, our own missionaries to Nigeria who have recently returned on furlough, completed this series of services. Sharing with us a picture of the progress being made on our own mission field, they forcefully reminded us that the Nigerian Church can teach us many things about Christian zeal. We were challenged by the sincerity and sacrifices of our Nigerian brethren.

These services were very well attended and evidenced a significant spiritual stirring. The test will be in the **Outreach** of our church which follows. We are greatly indebted to all these missionary messengers who so effectively subjected us to the soul searching of God's Spirit.

—L. E. Lindower, Chairman,
Evangelism Committee.



ARDMORE, INDIANA

A Reception and Open House was held in honor of Rev. and Mrs. William C. Cole and family at the Ardmore Brethren Church, November 2, 1958. Also the Church gave a pantry shower.

Rev. J. D. Hamel gave the Welcoming Address. Comments were given by ministers from neighboring Churches.

Refreshments were served to approximately 175 guests from a beautiful table decorated in keeping with the harvest season.

Darrell Chamberlain was present. His first time to be present at Church since his accident. His condition improved.

Frances Dale, Corresponding Secretary.



REVIVAL AT BRUSH VALLEY

The Evangelistic services in the Brush Valley Brethren Church are over and there were forty-one registered decisions for Christ. Twelve of these were first time decisions. One stepped out for full time service and 28 dedicated their lives to Christ.

A week before the campaign began a series of cottage prayer meetings were held in the church. The Sunday before the campaign approximately 100 came forward at a Mass Consecration of their own lives and to support the services.



Not at any time during the campaign did a mass group come forward but, night after night as the invitation was given, several would step out for Christ.

The average attendance for the entire campaign was 44 with the highest attendance in any one service being 95.

One Friday evening at 6:00 o'clock I had the opportunity to speak to a newly formed automobile club known as the "Dragsters." It was a privilege to present the challenge of Christ to these boys. Also several of these boys attended the services.

I am convinced that the entire success of the campaign was the result of prayer. God blessed, souls were won to Christ and Christians were moved. All the Honor, Praise, and Glory is the Lord's.

Continue to pray for the church; and Brother and Sister Linkel as they labor for the Lord, and may God's richest blessings be upon the work there.

Bob Madoski.



OHIO DISTRICT S. S. WORKERS CONFERENCES

The Ohio District held two Sunday School Workers conferences during the month of November. The New Lebanon Brethren Church and the Louisville Brethren Church were hosts to these groups. The speaker and leader at both of these Conferences was Mr. Leonard Vymore of Standard Publishing, who spoke on the subject of "Mobilizing for the Work of the Church School" and led discussions on "Planning for the Sunday School," and "Promotion and Publicity." He did this through personal experiences and the use of films, and also answered some of our own Sunday School problems.

Devotional leaders for the Conference were Rev. Charles Lowmaster of the Gretna Brethren Church and Rev. Donald Rowser and Superintendent Kenneth Hilty of the Smithville Church. A total of 62 Brethren leaders attended these conferences and we feel that the effort was worth while and will continue to prove so as our Sunday Schools grow in number and in spirit. These conferences were sponsored by the Ohio District Sunday School Board.

Robert Keplinger.



MAURERTOWN, VIRGINIA

On September 21, 1958 we began our pastoral duties at Mauretown, Virginia. The Southeastern District Conference Moderator, George W. Solomon, was invited by the church to preach on Sunday morning, September 28 and officially install the new pastor. Brother Solomon brought an appropriate message and installed the pastor in a beautiful service. Many people of the church said that they had never witnessed an installation service of this nature.

The following week a fellowship meal was held at the church in honor of the new parsonage family. A short program followed in which the presidents of the various auxiliaries of the church extended warm greetings. Rev. John F. Locke, pastor of the Mt. Olive and Bethlehem Brethren Churches was present and gave his felicitations.

A number of the local ministers also welcomed us into the community. Following the program of welcome we were delightfully surprised by a "pounding." The people were generous and it took a pick-up truck to take everything to the parsonage!

The congregational business meeting was held on the first Wednesday in October. In addition to the regularly elected officers at such a meeting, two deacons were elected to this high office. John Funkhouser and Harold Hoffman were officially set apart and ordained on the morning of October 19, which was Communion Sunday. We had a full house for the Holy Communion service.

The new pastor was asked by the congregation to conduct a Revival meeting. These special services were held the two weeks immediately following the Communion service. There was good interest and attendance throughout the services. Several nights the church was nearly filled. The church choir was faithful and presented music each night. Other special numbers by our own people and by groups in the community added much to these services.

We humbly and faithfully tried to present the Word of God at each service. As God has said, His Word will not return unto Him void. As we went forth in His strength and entered in where others have labored—13 confessed their faith in Christ, and one mother transferred her membership from another church to unite the family.

These 14 were baptized and received into the church on Sunday evening, November 2nd. The church was nearly filled for this baptismal service. The pastor and his wife were received into church membership at this time with the others making a total of 16 additions to the Mauretown Brethren Church. It was a busy day for the pastor as he also baptized 9 from the St. Luke congregation in the afternoon. Brother Fells Lam serves the St. Luke congregation by preaching the first Sunday of each month.

We solicit the prayers of the brotherhood for the work here and we in turn will uphold the brotherhood before God's throne.

Robert L. Hoffman, Pastor.



Stewardship Thoughts

by John T. Byler

STEWARDSHIP THOUGHTS

(This week's article comes from the pen of Philip Jerome Cleveland of Le Raysville, Pennsylvania, as it appeared in the "Christian Economist"—a weekly newspaper coming to my desk.)

"PENNIES FROM HEAVEN"

A PORTLY, RESOLUTE MAN in black, a veteran of the Civil War, a Philadelphia preacher, lifted a sobbing girl from the ground, wrapped her in powerful arms and asked why her little heart was broken.

"I can't go—to—Sunday—School," she sobbed. With others she had been turned away from the steps, for the little sanctuary was overcrowded. The fatherly pastor walked the child to the sanctuary and demanded a place for her. And that day an aggressive city pastor caught a vision of the city's need and the tenement children.

The child also received a vision that day. Her moist little eyes had watched the painful departure of other poor youngsters from the edifice. She went to bed that night thinking about her less fortunate playmates. They had no place to learn the words and ways of Jesus.

Some two years later the child of the suffocating tenements lay dead, and the parents sent for the robust, fatherly pastor to take charge of the funeral arrangements.

Beneath a torn, crumpled pillow a soiled red pocketbook was found, rummaged from a city dump. In it were exactly 57 pennies, and a note scrawled in a childish hand. "This is to help build the little church bigger, so more children can go to Sunday School."

For two years this devoted, unselfish child had run errands obliging the slum people, and her total earnings had been placed in the faded purse.

When the robust, veteran-pastor read the note and fingered the pennies he decided on instant action.

He carried that cracked red pocketbook into his pulpit and told the story of a girl, her gift and the grace of God. He challenged his deacons to get busy with the work of the kingdom; he charged his adult members to consider the ways of a little girl of the slums.

A real estate man in the city read the message as the newspapers picked up the story and published it across the nation. An irreligious man himself, the real estate gentleman offered a princely parcel of land for sale. It was worth many thousands of dollars. The pastor informed the stranger that he had no large sum.

"I will let the Church have that parcel of land reasonably and will accept as down payment—exactly 57 cents."

Church members began to make large subscriptions. Checks came in to the minister's study from far and wide. Within five years a girl's gift had increased into a sum of **\$250,000.00.**

Whenever you go to the great city of Philadelphia, have a good look at Temple Baptist Church with a seating capacity of 3,300; take a good look at Temple University with hundreds and hundreds of students; have a good look at Good Samaritan Hospital, and at a Sunday School building large enough to accommodate every child.

In Temple Church you will find a modest plaque in honor of Hattie May Wiatt, for she was the girl; and her beloved pastor was the famous Dr. Russell H. Conwell, author of "Acres of Diamonds," an address that netted him four million dollars.

All of this began with a girl and her pennies that literally became—"pennies from heaven."

Doesn't this little story throw some light on what Jesus meant when he said of the widow and her mites: "And there came a certain poor widow, and she threw in two mites which make a farthing. And he called unto him his disciples, and said unto them, Verily I say unto you That this poor widow hath cast more in, than all they which have cast into the treasury; For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

Don't be afraid to use the little that you have for the glory of God. If it is given in the right spirit, it can be blessed of God until it reaches out beyond our wildest imaginations.

Coming soon—The New Brochure:

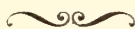
"THE BRETHREN CHURCH IN FAITH AND ACTION"

This sixteen page, two-color brochure on the Brethren Church is now being printed and will be available for distribution very shortly. It contains doctrinal statements, a brief sketch of history, and pictorial and informative materials on organization, activity, program and plans of the various facets of our Church life.

This opus is being made available through the program of the Central Planning and Coordinating Committee of General Conference. Information on distribution and use of the brochure will be made available shortly. W. S. B.

The Sunday School Looks at the World

Message given by Dr. Clate A. Risley, executive secretary of the National Sunday School Association at the 13th annual National Sunday School Convention October 8-10, 1958 at Des Moines, Iowa.



[T MAY NOT BE NECESSARY to discuss the importance of the Sunday School in a convention like this, for we believe it is important. But we have failed to impress the world with the importance of the Sunday School or impress them that we believe it is important.

Historically the Sunday School has had no equal since its beginning. This does not set the Sunday School above the church, for the Sunday School rightly understood is the church.

It is impossible to imagine what American culture would be like today if the Sunday School had not been such a vital part of it.

The Sunday School from its beginning has had its ups and downs, and at times some have feared the Sunday School was on its way out.

All too often teachers have been poorly trained or not trained at all, buildings have been inadequate, materials have been few and good equipment has been practically non-existent. Yet no institution has done so much for so many with so little.

80% of the churches in America were started as Sunday Schools. How can we explain this?

Success has come, because God has blessed His Word and His workers: the living message in the heart of teachers, who have loved their pupils into a right relationship with God.

There is no doubt that an even greater work might have been done had more Sunday School teachers known how to present the message of Christ more clearly.

The Sunday School is important as a teaching institution because of its numbers, its influences, and its text book. Over forty million are enrolled in Sunday Schools of America today. No Christian institution has a greater influence.

What about Christian schools, colleges, seminaries, and Bible institutes? How many students would we have in these schools today if we had not had the Sunday School? 90% of those train-

ing in Christian schools today were in the Sunday School.

The text book of the Sunday School is the greatest text in the world: God's Holy Word, the Bible.

The Sunday School is important as a reaching agency. Every Sunday School worthy the name must have some plan to reach the people around it with the gospel message.

The Sunday School is the church already organized for effective outreach. It is organized to invade any and every community for God. Any Sunday School that fails to make such an outreach overlooks one of its major objectives.

Three million Sunday School teachers are our real home missionaries and every church is a mission compound. Every city and town must be reached. In fact, every person in our nation could be contacted within one year if every Sunday School worker would call on one prospect a week.

But, you say, some of these three million are not really Christians.

If we cut the number in half every person in our nation could be contacted in two years.

If we cut the number to one-third every person in our nation could be contacted in three years.

If we could only get one-third of the one-third who really know the Lord to work we could contact every person in our nation in ten years.

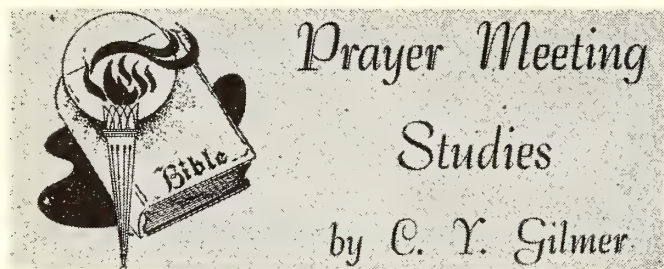
We did not do it in the last ten years and we will not do it in the next ten years unless we have a personal loyalty to Jesus Christ that exceeds our loyalty to all else.

The Sunday School is important as a training post.

The Sunday School must have leaders of all kinds: executives, department heads, secretaries, bookkeepers, accountants, engineers, bus drivers, librarians, musicians, and, of course, instructors. The Sunday School is big business. All these people must be chosen and trained for the task.

The accomplishment of outreach, evangelism, and instruction depend upon our training program. No part is more important than training because all the rest depends upon training. Yet in many of our Sunday Schools this is the weakest spot.

(To be Continued)

**CHRIST WAS VIRGIN BORN!**

"Just as Scripture had foretold it (Isa. 42:9)
Lo a Virgin shall conceive (Isa. 7:14),
Child is born and Son is given (Isa. 9:6),
Who would this report believe (Isa. 53:1)?"

OF THE thousands of manuscripts that have come to us from the middle of the second century A. D. every one of them contains Matthew's (Matt. 1:18-25) and Luke's (Luke 1:26-35) account of the virgin birth of Christ. The predictions of the Old Testament naturally lead Bible readers to expect the miraculous birth of Christ. God spoke of the seed of the woman in Genesis 3:15). That seed is specific, meaning Christ (Gal. 3:16). Jeremiah prophesied the miraculous conception of the Messiah (Jer. 31:22). Isaiah prophesied even more plainly (Isaiah 7:14).

For the Word to become flesh, God incarnate, was a biological miracle (John 1:1, 14; Phil. 2:5-7). The virgin birth of Christ was common knowledge among the early churches (Gal. 4:4), as well as the doctrine of Christ's pre-existent state (Heb. 2:16; 10:5). Without this miraculous birth Jesus could not have been born without sin any more than we (2 Cor. 5:21). When yet a Babe He was adored as deity (Matt. 2:1-10; Luke 2:8-38). Elizabeth acknowledged Mary as the expectant mother of the Messiah (Luke 1:41-43).

Jesus at the age of twelve declared that Joseph was not His father (Luke 2:49). "The only begotten Son" means "The only one of its kind" (John 1:18; 3:16, 18). Christ is declared to be the Creator (John 1:3; Heb. 1:2; Eph. 3:9). Jesus had to be different from other men because He was deity (John 1:1; 10:30). He was the pre-existent "mighty God" (John 1:1, 2; Isaiah 9:6). He was from above; all others are from beneath (John 8:19, 23, 24). "Ye are of this world," by natural generation; "I am not of this world," the only begotten of the Father.

The test of a hymn is its approach to the doctrine of the Scriptures.

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky . . ."
—John 1:1, 2

"Saints before the altar bending,
Watching long in hope and fear,
God with man is now residing,
Yonder shines the Infant-light."
—Luke 2:25, 38

"Thou didst leave Thy throne
And Thy kingly crown

When Thou camest to earth for me . . ."
—Phil. 2:6-8

"Christ, by highest Heaven adored;
Christ, the everlasting Lord:
Late in time behold Him come,
Off-spring of a virgin's womb.
Veiled in flesh the God-head see,
Hail th' incarnate Deity!
Pleased as man with men t' appear,
Jesus our Immanuel here."
—Matt. 1:22, 23; Isa. 7:14

"There's a tumult of joy
O'er the wonderful birth,
For the Virgin's sweet boy
Is the Lord of the earth . . ."
—Luke 2:10; Matt. 2:1, 2, 10

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

THE 1959 LESSONS

THE BRETHREN CHURCH, in its Sunday school quarterlies, follows the International Uniform Lesson Series. This course of lessons goes through the Bible from Genesis to Revelation every six years.

These lessons are laid out by a committee of seventy people representing thirty different denominations. The committee outlines the larger lesson, the printed text, the devotional reading, the age-group topics, and the golden text. Then our own Brethren Publishing Company uses this material to prepare the Sunday school quarterlies.

The present lesson cycle began in 1957 and will end in 1962. In this six-year period the entire Bible will be presented in some manner. Here are the subjects for this present cycle of Sunday school lessons:

January-March, 1957: The Gospel of Matthew; April-June: Studies in Genesis; July-September: Personalities of the Old Testament; October-December: Letters of Paul (I Corinthians, Philippians, Philemon).

January-March, 1958: New Testament Teachings about the Church; April-June: Early Hebrew History; July-September: Principles of Social Justice.

October, 1958-March, 1959: The Life of Jesus Christ (Matthew, Mark, Luke); April-June: The Kingdom (United and Divided); July-September: Old Testament Book Studies.

October, 1959-March, 1960: The Acts of the Apostles; April-June: Sermon on the Mount and Parables; July-September: Century of Great Prophets (eighth century B.C.); October-December: Passages of Spiritual Power

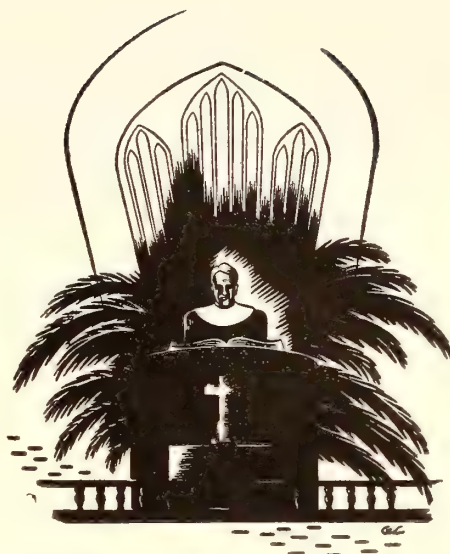
January-March, 1961: The Gospel of John; April-June: Biblical Wisdom and Ethical Problems; July-September: Personalities of the New Testament; October-December: Christian Growth.

January-March, 1962: Jesus and the Ten Commandments; April-June: Letters of Faith, Counsel, and Courage; July-September: Later Hebrew History and Prophets; October-December: Basic Christian Beliefs.

In January, 1963, a new six-year cycle will begin which will start again through the Bible, covering the same ground in a different way. By using a comprehensive lesson commentary (Peloubet's *Select Notes* is the most comprehensive) and saving it from year to year, a Sunday school teacher will soon have a valuable reference library on the entire Bible.

It has been said that if a Sunday school teacher would study every lesson thoroughly, he would in time have the equivalent of a seminary education. Why not resolve that in this year 1959 you will spend no less than two hours every week preparing the Sunday school lesson? It is the most practical Bible study method the average person can use.—Reprinted.

SORRY! Copy for the Sunday School Lesson Comments column did not arrive in our office in time for publication this week.



BIBLE DISTRIBUTION

A LITTLE MORE than a century and a half ago, a girl's craving for her own Bible opened a new field of Christian endeavor which has had no parallel in history.

Then—as now—millions were without the Word of God. But little Mary Jones, daughter of a Welsh weaver, did not think of the problems of millions. She knew only that she wanted Bible as her own and that it was her own personal problem.

The story of Mary, and how she got her Bible, is one of the most heart-warming tales of faith. First she had to learn to read, then spend six years saving. When at last she had accumulated enough for her purchase, Mary trudged barefoot 15 miles to learn that Bibles no longer were being published in her native Welsh and that none was obtainable.

It was the Reverend Thomas Charles, of the village of Bala, in Wales, who gave the girl her book in the year 1800. From that small incident in a remote hamlet, sprang a movement which has seen the publication and distribution of more than 1,200,000,000 copies of the Scriptures in more than 1,100 languages and dialects.

To the minister it had been evident for years that the supply of Bibles for the Welsh people had been pitifully inadequate and every effort to get more had fallen upon agencies already overburdened with other duties or had resulted in

prices too high for the scanty means of the people.

In that same year 1800, an edition of 10,000 Bibles was exhausted in four months and whole districts failed to receive any. Two years later, Mr. Charles tentatively suggested to some friends on a committee of a Religious Tract Society his idea for a new Society. The society would supply Scriptures for the people of Wales.

The idea caught fire. The alert mind of Joseph Hughes saw its possibilities. "If for Wales, why not for the kingdom? Why not for the world?" Why not, indeed?

On March 7, 1804, the British Foreign Bible Society was launched. There are now 24 national Bible societies, all joined in the United Bible Societies and they are currently distributing 20,000,000 volumes of Scriptures each year.

Other Christian organizations, in Britain and Germany, had undertaken some responsibility for Scripture supply prior to 1804, but they had only signaled the coming event. With rare foresight, the British committee realized it could not accomplish its task alone. Representatives were dispatched to other countries in Europe and America and 48 Bible societies grew in the next 12 years.

In America, the first Bible society was formed in Philadelphia in 1808 and a hundred others followed quickly, until, in 1816, a national body, the American Bible Society was established. Today, the American society provides more than half of the total world distribution.



SAM MORRIS' "VOICE OF TEMPERANCE" ON NBC NETWORK, NOW IN 24TH SEASON

After many years of controversy Dr. Sam Morris and the National Broadcasting Company have come to a mutually agreeable decision—Morris' "Voice of Temperance" program will be broadcast over the nation-wide, coast to coast facilities of NBC. The first weekly radio program on the network was heard on Monday night, November 3. Programs originate in San Antonio, Texas.

Dr. Morris, nationally known pastor, Bible teacher, conference speaker, author, radio crusader, and for more than 20 years "America's greatest temperance leader," will direct the broadcast.

Dr. Morris is the originator and founder of the "Voice of Temperance" radio program. This will be its 24th consecutive radio season on the air. The program will be sponsored by The Voice of Temperance, Inc., a non-profit corporation chartered under the laws of the state of Texas.

Time schedule: 9:45 p. m., Eastern Standard Time; 8:45 p. m., Central Standard Time; 7:45 p. m., Mountain Standard Time; 6:45 p. m., Pacific Standard Time.

TELEPHONE SERVICE IN CHARLOTTE, N. C., AIDED BY EMPLOYEE DEVOTIONAL MEETINGS

Some subscribers in Charlotte, North Carolina, say that local telephone service has improved since the founding of an Employee Devotional Period in the offices of Southern Bell Telephone Co. Now in its second year the devotional period is held each Wednesday morning in the lobby of the accounting department. Average attendance fluctuates between 85 and 100. During the past year total attendance has been 3,700 persons.

The devotional period was suggested by an employee, Mrs. Nancy Christenbury Crump. Accepted by Mrs. Helen Gamble, accounting personnel supervisor, management quickly gave approval. In the past year 17 pastors and laymen, as well as talented musicians from their own ranks, have led the devotional period.

"All Southern Bell employees in the Johnston Building are invited to the devotionals," Mrs. Gamble reports, "and even those across the street. But the ones who attend are principally accounting department employees." Acceptance of the program may be measured by the fact that some employees who commute from as far as 30 miles away motor to Charlotte early enough on the day

of the devotions to attend the service. "We feel like it is a worthwhile project," Mrs. Gamble said. "It seems to start the day off right."

SCOTTISH CHURCH SYNOD DISOWNS MODERATOR'S TRIBUTE TO LATE POPE

The Church of Scotland's Synod of Clydesdale disowned a tribute paid by the moderator of the Church's General Assembly on the death of Pope Pius XII. The Synod, biggest in the country, represents over 700 ministers in the Glasgow area. Dr. John A. Fraser, the moderator, had sent a message expressing sorrow over the Pope's death and hailing him as a constant influence in the cause of peace. The Clydesdale Synod, however, adopted a resolution disassociating itself from that section of the moderator's message in which he said the Pope had been a constant influence for good, especially in the cause of peace.

"These standards," the resolution said, "are not found to be correct on investigation of the late Pope's relations with Facism and Nazism," and of the strenuous efforts made by the Roman Church to force the Western democracies into an armed conflict with Soviet Russia. The resolution also noted what it said was the Pope's failure "as head of the Roman Church to end the continuing persecution of Protestants in Spain and Columbia."

TYPICAL FIRST CENTURY DWELLING DISCOVERED IN NEW NAZARETH DIGGING

One of the most interesting results of the excavations recently concluded by Franciscan archeologists on the site of the Basilica of the Annunciation in Nazareth was the discovery of a subterranean room fitted with two columns exactly like the Grotto of the Annunciation. The baroque Basilica of the Annunciation was demolished. Subsequent clearing of the area, preparatory to the planned construction of a new sanctuary, resulted in important archeological discoveries.

Within the ruins of the Churches of the Byzantines and the Crusaders, the rock is honeycombed by foundations of the Jewish village of Nazareth at the time of Christ. There are numerous traces of small houses, basements and the stairs leading to them cut into the living rock, cisterns and grain-bins with intricate ventilation vents. Many of the basements were obviously used as dwellings. One of them supported by two columns offers a most instructive parallel to the nearby Grotto of the Annunciation, considered to have been a cool, subterranean living room in the house of Joseph the Carpenter.

While the columns in the newly excavated room are intact, one of the columns (that reputedly of the Virgin) in the Sacred Grotto was broken by Saracens. Its shaft hangs from the rock-ceiling like a stalactite. The sister column, traditionally marking the spot where the Angel stood, is still there. The hands of millions of pilgrims have given its surface a living smoothness. To touch the "Column of the Angel" means fulfillment of the pilgrim's vow, means that one has truly been to Nazareth.

RELIGION IN THE NATION'S CAPITOL

by Donald H. Gill, ERA Wash. Corr.

WHICH TEN COMMANDMENTS?

The Ten Commandments and the weather have this much in common: lots of people talk about it but not many people do anything about it. Who can recite the complete list of ten? Many college students flunk on attempting to recite even five. Sunday school teachers and pastors often miss the mark. To counteract such profound ignorance on such a simple matter the Navy developed a series of posters highlighting the Ten Commandments, but in doing so it pulled a couple of boners which escaped the attention of most people—but not the National Association of Evangelicals.

Dr. Clyde W. Taylor, secretary of public affairs of the NAE, pointed out in a letter to the Secretary of the Navy that the Navy was giving the Roman Catholic listing of the Ten Commandments, not the listing accepted by either Protestants or Jews (with the possible exception of the Lutherans who use a listing quite similar to the Catholic version.) The Catholic version omits what Protestants have traditionally considered the second commandment—"thou shalt not make unto thee any graven image." The Catholic listing then divides the commandment prohibiting covetousness into two parts—"thou shalt not covet thy neighbor's wife" and "thou shalt not covet thy neighbor's goods."

Dr. Taylor also pointed out that the series of posters quotes the Apocrypha on a par with the inspired Scriptures. He said that this is "tantamount to quoting Socrates or Plato on a par with Scriptures inspired of God."

"The point at issue is whether the Bible specifically prohibits the use of images in connection with devotion to God. Nobody, Protestant or Catholic, could deny that the inspired Scriptures make the specific prohibition, and it is quite unreasonable that we should dodge the issue in publicizing the commandments for wider understanding of God's standards of righteousness."

When the tenth commandment is divided, one of the parts—prohibiting covetousness of a neighbor's wife—tends to overlap the commandment against adultery as Christ understood it and interpreted it. In the Sermon on the Mount He judged even the lustful glance as a violation of the commandment on adultery.

Dr. Taylor asked the Navy to revise its listing of the Ten Commandments to conform to good reason and Protestant-Jewish tradition.

RAIN DAMPENS THE SPIRIT OF PRAYER

It took only a light rain along the eastern seaboard to test the national temperament toward prayer. Wednesday, October 1st was the day set aside by Presidential proclamation as a National Day of Prayer. Since it was the day for the regular press conference the President greeted the newsmen with a short request.

"Good morning," he said, and asked the members of the press to be seated.

"By Congressional authority, the President was directed to make a proclamation that this was the national day

of prayer. I hope that before the day is over you will be helpful in reminding everybody of that fact."

An hour or so later, the President and Mrs. Eisenhower were in a limousine on the way to the National Presbyterian church. A cold, light rain was falling—not the kind of a day when office workers and government officials would be apt to venture outside their comfortable office buildings.

Inside the church the results of the rain were readily in view. The church was less than one third full, and this group included Washington church officials and members of the White House staff. The President sat in his regular pew. The service, including prayers, two hymns, a reading of the proclamation by the Secretary of the Army, and a litany, took only a half hour. Then the worshippers returned to their raincoats and umbrellas at the rear of the church and made their way back to work.

One left with the feeling that perhaps the kind of prayer the Nation needs cometh not by proclamation.

OTHER LATE NEWS

HOLLYWOOD—The Family Films' studio has been the scene of much activity and excitement in preparation for the hour-long motion picture, **POWER OF THE RESURRECTION**, which is now before the cameras.

The film, being made for the National Council of Churches of Christ for a nationwide television Easter message, shows with dramatic impact the great power and influence of Christ's resurrection in the lives of the early Christians. The Apostle Peter tells a deeply moving story, which drives home the all-important message of the church—that the power of His resurrection was not just for the day in which Jesus rose from the dead, or Pentecost when the Holy Spirit swept upon His followers; it is for all people, all time, and all places. Christ lives today!

Much work and many hours have gone into completing the final details of production, and the actors have been selected with extreme care. Mr. Henry Denker and Mr. Sam Hersh, co-producers, point out that Biblical characterizations are the most difficult to portray believably. Mr. Denker of New York City, is a well-known radio and television writer.

The Reverend Alexander Ferguson, production head of the NCCCC Broadcasting and Film Commission, and the Reverend Donald Lantz, religious education director of Family Films, are the technical advisors. Resource materials and photographs obtained during their recent visit to the Holy Land were used in pre-production planning.

POWER OF THE RESURRECTION will be produced in 35mm. color and will be shown on Easter day, 1959, on nationwide television.

WINONA LAKE, Indiana—The Light and Life Hour, worldwide radio broadcast of the Free Methodist Church, has begun beaming programs to Russia. Dr. Myron F. Boyd, director of the broadcast, said there are 47 million radios in Russia, and gospel broadcasts are not being intercepted at present. The songs and sermons will be given in Russian and the broadcast will be transmitted by a number of missionary radio stations which direct their signal toward Soviet Russia.

NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

November 13, 1958

Dear Brother in Christ,

I hope when you receive these lines that God may bless you in everything being very thankful for our Saviour and King, Jesus.

I don't know if you have news of my person but perhaps you have heard of me through references. I have not had the pleasure of knowing you but I hope by means of these lines to begin to put forth some Christian means of communication. According to Brother Berkshire you are one of the leaders of the youth (movement). This interests me because I like to work with young people and to help them in their spiritual life. We here are not yet organized which is also true in other churches. I would like to know how you are organized there so that when the time comes for us to do it here we will be able to do it as you do there.

Good brother, I don't wish to cause you too much trouble by having to translate a long letter. When you answer me surely you will tell me if you prefer that I write you in English.

May you receive my Christian appreciation. I desire at the same time that all your life may be a resplendent light which may shine through the means of Jesus Christ.

Ricardo Rivero
Villa Constitucion
Argentina, South America.

(The preceding letter was printed in full to show the interest in youth of one outstanding layman at one of our mission points in South America. When praying for South American mission endeavors, include this forthcoming youth work. Such a forward moving step of organization seems most important. EPL)

PIC OF THE WEEK



Student Union

This building on the Ashland College Campus will help Brethren Youth and Ashland College to host the THIRD

ANNUAL BRETHREN COLLEGE DAYS, February 20, 21, 22, 1959.

Brethren College Days is for high school juniors and seniors in all our Brethren Churches. Plan now to come and visit the campus, meet the personnel, learn about the courses, and make new friends. That's Feb. 20, 21, 22, 1959.

YOU ARE THERE!

It happened at a recent Southeastern District Youth Rally:

BOY: "Pardon me, Phil. May I have one of those banners with the Brethren Youth Covenant on it? Here's my quarter."

YOUTH DIRECTOR: "You surely can. But wait a minute—I think your B. Y. C. has already purchased one. You can have two if you like."

BOY: "Oh, this is in addition to the one we have at church. I want to hang it in my room. It should be easier to learn that way."

Y. D.: "Well, wonderful! You're the first one to come up with that idea and it's really a good one. Anyone can buy such a banner by writing directly to Brethren Youth, Ashland College, Ashland, Ohio. I hope some others will follow you soon."

Goals Gab

Goal Number Five

"CONDUCT ONE PUBLIC SERVICE DURING THE YEAR (preferably on Youth Sunday in May)"

The purpose and value of GOAL 5 can be outlined very simply, but directly, under two main points:

1) **Value for Brethren Youth**—It does all young people good to stand before the church to lead singing, lead in prayer, read the Scripture, deliver a message or serve as an usher. This is much more than "good experience." It is a way of testifying to their faith in a very clear and definite way. The public service will enable our youth to take pride in their youth organization. Experience in preparing the service is also of much importance in later years of service. The young people need to have at least one public service per year.

2) **Value for Brethren Adults**—Adults need to be reminded periodically of the wonderful talents our young people have and the meritorious achievements for which they can use these talents. Maybe we sell our youth short all too often. These "kids" do some serious thinking—thinking you should know about. So, the public service becomes more than an "observation" service for the congregation. It is a time of inspiration. Furthermore, the young people need the encouragement you can give by just simply attending the service whenever it is planned.

The Women's Corner

by Helen Jordan

"Behold what manner of love the Father has bestowed upon us"—1 John 3:1.

EVERY MEMBER of the household of God has at some time tried to define or express the kind or manner of love the Father has bestowed upon us. And as we all stand together once again on the threshold of another Christmas morning, having already received the gift of eternal life, we find ourselves still seeking the perfect meaning of God's love. Finally, however, we shall all give up our vain speculation and return to the age-old description of the love of the Father for we all simply agree it is beyond our natural understanding, for it is in truth "a miracle."

Yes, God is a miracle Himself. His Son is a miracle too. Even we, ourselves, even the least of our Christian brethren, we are all small individual miracles through the grace of God. Perhaps the most astounding miracle of all is—how we got this way—why the mighty Lord, the most High God should ever have planned (even before the time of the ages) to visit this unruly, dark, stubborn planet we are pleased to call Earth. Indeed, it is even somewhat of a miracle that He created such a world as ours at all.

One morning in eternity the Lord Jesus Christ arose from the heart of the Father, spoke and it was done: commanded, and it stood fast. The result was this throbbing, vibrant universe with which you and I are somewhat familiar. On that day He flung worlds from His fingertips, trailed stardust across the blue, set a rhythm upon the seas, fashioned the hills and fruitful plains and painted the Seasons with the riot of color and song. In that hour He had only to speak and the sun, moon and stars burst into light. He had only to think a fleeting thought and each tiny blossom was tinted with its own special color.

Then still another morning, the Son laid aside for a moment in eternity, for the short space of an amazing thirty-three years, the stardust and the glory of His gleaming robes and stepped into our world, a world that knew Him not and most of the inhabitants accepted Him not. He stepped through the gate of Heaven into our world where He was to begin a far greater creation than that of nature and the mysteries of this universe. A "new" creation this was to be—His Church—His Bride and for her life He was to die. A cross lay at the center of the blueprint.

But now this is Christmas—a time to live! Every Christmas is always a fresh miracle to you and to me. It is a "sign" unto us of the everlasting grace and mercy of God. But what manner of love is this that the Father has bestowed upon us? Who among us can really say? Christians call it—"A MIRACLE."

Mrs. Frank Morrison,
Dayton, Ohio.

Spiritual Meditations

Rev. Dyoll Belote

WHAT DO YOU DO WHEN YOU ARE AFRAID?

"What time I am afraid, I will trust in Thee." Psalm 56:3.

RECENTLY I read a man's story of an ocean voyage which he took, and how the ship ran into a fog bank, and for three days the ship's engines were muffled. The fog horns were sounded and the ship's crew patrolled the deck to prevent any loud conversation. The author told how for those three days fear and apprehension were present in the minds of many of the passengers.

Then on the third day the sun broke through the fog and dissipated it, and the world was bright again in the glory of the sun's rays. Tension and fear were gone, and the ship resumed its course after the long delay.

Centuries ago a man came to earth, sent of God, to dispel the hate and darkness of the world, but because of that very hate and wrong thinking men nailed Him to a cross. And deprived of the presence of their leader, His followers could not see ahead because of their fear and doubt. But after three days Christ arose and dispelled the fog of fear and doubt in the minds of His disciples. They knew Him then as their triumphant Lord, and all weakness and fear left them. They realized that He was still their triumphant leader.

This old world is enveloped in a great fog of sin and darkness, and we need to see the sun (Son) of righteousness shining through. We need the faith of the Psalmist, so that we can say with the Psalmist, "What time I am afraid, I will trust in thee."

"Be not dismayed, whate'er betide,
God will take care of you."



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By Catherine Ulstrum. Keyed to the month in which they will be presented, here are 52 sparkling programs, plus handwork, quizzes, playlets, projects and stories. A wealth of the kind of material that Juniors love to do. Here, too, are sections on picture appreciation, talks for Juniors in their own vocabulary, object lesson talks, and lessons designed to teach Juniors to use the Bible. $8\frac{1}{2} \times 11$ inches, the pages are perforated so program material may be easily distributed. Suggested illustrations for posters and other publicity aids are included. No. 3368 \$2.95



A YEAR OF JUNIOR-HI

PROGRAMS AND ACTIVITIES NO. 2

By Seth Harmon. An excellent collection of 52 worship service programs, plus twelve pages of activities and projects correlated with the programs for the month. For instance, there are Fun and Facts for February, March Ahead in March, Big Doin's in September, etc. Two programs on Personal Evangelism are Tell the Bible's Story and It Pays to Advertise! Two called Growing Pains suggest that you Mind Your Manners! and Act Your Age! In the list are Must's for Christians, Christian Careers at home and abroad, and timely seasonal programs and projects. More than enough to keep your Junior-hi group busy all year! $8\frac{1}{2} \times 11$ -inch pages perforated for easy distribution. No. 3378 ... \$2.95



A YEAR OF HI-TEEN

PROGRAMS AND ACTIVITIES NO. 2

By Ronald Keeler. A whole year's program of worship services, parties and projects for older high-school and college-age groups. In addition to 52 brand-new inspiring worship service programs, there is a chapter on puppetry: how to make and use various kinds of puppets, plus a complete play script. An outline on alcohol education suggests an interview-type program, learning about alcohol from influential persons in various walks of life. Three chapters of games and party suggestions complete the book. Pages are perforated. No. 3388 \$2.95



Order from The Brethren Publishing Company

524 College Avenue, Ashland, Ohio



The Brethren EVANGELIST

Official Organ of The Brethren Church



THE BRETHREN CHURCH
NORTH MANCHESTER, INDIANA

*Christ,
the
Savior,
is
Born!*



**WHEN THEY OPENED THEIR TREASURES
THEY PRESENTED GIFTS**

Matt. 2:11

We who have no treasures rare,
We who have no gold to spare,
What gifts shall we bring
For the birthday of the King?

All our service, all our hearts,
All the powers He imparts,
All our worship, all our love,
Thus our gratitude to prove,
These the gifts that we can bring
For the birthday of the King.

—Selected.

Vol. LXXX

December 20, 1958

No. 50

Proclaiming the **WHOLE GOSPEL**, for the **WHOLE WORLD**

Items of General Interest

ST. JAMES, MARYLAND. Brother Freeman Ankrum's recent appearances with slides and story of his summer trip to Europe and Africa include the Fahrney-Keedy Home, December 3rd; Hagerstown Youth Center, December 6th; and Zion Lutheran Church, Williamsport, December 16th.

CAMERON, W. VA. The Cameron Brethren were hosts to the Union Thanksgiving service the Wednesday evening before Thanksgiving.

ADRIAN, PENNA. (BRUSH VALLEY). Pastor Paul D. Tinkel reports the addition of ten new members to the Church on November 23rd.

NEW LEBANON, OHIO. Baptismal services for three were held on November 30th. Two others were also received into membership by previous baptism.

The New Lebanon Youth Choir participated in a program of Christmas Carols by the Montgomery County Youth Choirs in the National Cash Register Company auditorium, Dayton, the evening of December 7th. This Annual program is sponsored by the Dayton Power and Light Company.

BURLINGTON, INDIANA. Brother William S. Crick was the scheduled guest speaker in the Burlington Church at morning and evening services on December 14th.

MEXICO, INDIANA. Brother Floyd Sibert writes: "The Mexico young people won second place in attendance at the Indiana Southern District Brethren Youth meeting in November. First place went to the host Church, Center Chapel.

"The Mexico Brethren gave their pastor and wife a food shower at Thanksgiving time. That was something extra to be thankful for.

"Mexico Brethren were hosts to the Southern Indiana Laymen's meeting in November. It was corn picking time but there were about 60 present. A state trooper was speaker for the evening."

FLORA, INDIANA. Brother C. A. Stewart lists in his bulletin the names of ten who were scheduled to be baptized the evening of December 7th.

(Continued on Page 19)

Attention, Brethren!

GIRL'S GOSPEL TEAM READY TO HOLD SERVICES

The Girl's Gospel Team of Ashland College would like to serve you. We are preparing team members to present various types of Christian services to be presented in churches in the Ashland area and in the Brotherhood as requested. We can serve you with an all-girl team, or can form a mixed team in cooperation with the Men's Gospel Team. Our only request is that you help us defray our travel expenses.

To make arrangements for a team, write three to four weeks in advance and give a choice of dates, since our number limits us in the number of teams we send out. Contact Carol Berkshire, Ashland College, Ashland, Ohio.

Carol Berkshire, President.

COMING EVENTS

SARASOTA, FLORIDA. Homecoming Sunday—January 11th—Rev. Lyle Lichtenberger, Pastor.

NO EVANGELIST NEXT WEEK

With this issue, we are completing Volume 80 of THE BRETHREN EVANGELIST. We do not publish a part of the last week of December, so the next issue will be dated January 3, 1959.

THE BRETHREN EVANGELIST

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The Editor's Pulpit

Year's Ending -- Year's Beginning

THE SANDS OF TIME are swiftly running out of this year of 1958, and soon the new year of 1959 will be upon us. Not only in the age of the rockets and moon missiles, with the super-sonic speed, but in the observance of the swift passing of days, are we made aware of the speed with which one day leads into another. This year of 1958, in which we all intended to get so much done, is just about gone, and much yet remains to be done.

Our Churches needed more man-hours of volunteer work, yet most members were too busy to devote even one hour a week to its program. There was much in the way of benevolent work and personal soul winning which needed to be done during 1958 which will have to be labeled in the file of eternity as "projects unfinished."

But, you say, there's "no use crying over spilt milk," or even holding regrets for the mistakes and omissions of the past year. You say it is better to look ahead. Yes, we agree, except that as a builder lays blocks, row upon row, upon that which he previously laid, so do we build one year upon the other. The Lord does not want us to stand around and lament the failures of the past to the detriment of the present and the future, but He does want us to learn well the lessons of the past. The reason for this is obvious. Fortified with the lessons of the past we can better apply ourselves to present and future responsibilities and challenges.

In this connection it would be well for us to read the words of the 90th Psalm, especially the 24th verse. "So teach us to number our days, that we may apply our hearts unto wisdom." We must learn the preciousness of each passing day as a special gift from God. A gift full of opportunity; for which we shall some day give a full accounting unto Him. We then learn the value of making each day count for the most good for Christ. Applying our hearts unto wisdom will give us to a higher degree of devotion and service in the work of the Lord.

So, the new year is upon us. What it will bring forth in economic, international, and moral activities, we dare not predict. It will be a year when the true message of Christ's visible Church on earth will be needed more than ever. It may be the year in which Christ shall be told by the heavenly Father to call a halt to the dispensation of Grace, and snatch the believers from the earth. Nonetheless, our Lord has told us to be busy for Him, and to watch.

Numbering our days at this year's end, should include a measuring of the progress of our church's life in its participation and support of the over-all program of our Church at large. We will, as a Denomination, be no larger nor no more effective than the local churches and the local members will us to be. We must see the picture of a more effective denominational program through better support by the local church and its members.

The year 1959 will have its rough spots. Satan never rests. Defeat, discouragement, discontent and doubt are his favorite weapons. Any one of these can wield a near fatal blow. There is only one answer for us, Brethren. "Gird up our loins, put on the whole armor of God," and go forth to battle. "Onward, Christian Soldiers," was never more a positive challenge to the Christian than it is right now on the threshold of the new year. Are you ready to meet the foe? The reading of Paul's second letter to young Timothy, chapter four, verses one through eight, should be a sufficient challenge at this season of the year. May this new year, if the Lord tarries, be your greatest year of service for Christ and His Church. W. S. B.



"HAPPY BIRTHDAY,



JESUS!"

LAST NIGHT John Elzy, watchman at the Grand Eagle Department Store, while making his rounds of the bargain basement, found the body of a man lying under the counter. He was thin to the point of emaciation, apparently in his middle thirties, and was shabbily dressed. His pockets were empty and there were no marks of identification upon his person. Store officials believe that he was trampled in the Christmas rush and crawled under the counter for shelter. But they were unable to account for what appear to be nail wounds in his hands. The police are investigating.

The above paragraph from the Saturday Review illustrates all too vividly how many of us

say "Happy Birthday Jesus." Actually by the time we get our Christmas shopping done we reach Christmas weak. Our concerns have been conditioned too often by the commercialization. We fail to see the birthday of the Christ Child. Each year as Christmas comes and goes we become more and more aware of the growing tendency to forget Christ on his birthday. We don't want it this way but it rather grows on us sometimes without our realizing it. Christmas becomes simply a time of giving and getting—all forgetting the real meaning. One is led to ask himself the question, "Is there anything that can be done to keep the real meaning of Christmas before me?" Or we might ask, "Is there any gift I can give to Jesus on his birthday to help me keep the meaning uppermost?" As a matter of fact there is one gift we can give—only one—and that is the heart. God once said through Isaiah that people had given him lip service but

Rev. Charles R. Munson

that their hearts were far from him. Therefore if we would give a gift to Jesus on his birthday we must agree to let him take over the heart and will, and by faith live in him and learn of him.

Now Jesus can't have the heart unless we yield, which means discipline. In other words Christmas won't be anything but a celebration honoring ourselves unless we honestly discipline ourselves to think of the meaning of the day. Recently a 15 year old boy was observed sleeping in the choir on Sunday morning during the service. During a Missionary Conference held in a church a short time ago, while the missionary was talking about the plight of her Christian friends in a Communist held area, a man was found asleep on the back seat. These two examples of lack of discipline only illustrate how indifferent we can get to spiritual things unless we make up our minds to stay alert. Nothing but lack of self-discipline would allow a man to fall asleep while such a serious subject was being discussed. But he nor the young boy can be censured too severely, because we are all guilty of lack of discipline in regards to things of the spirit. The point therefore is this—Christianity is a self-discipline, and if we are to say "happy birthday" to Jesus we must practice some disciplines.

Perhaps a few suggested disciplines will help us all to say "Happy Birthday Jesus," and mean it. So read carefully the suggestions taken from Clarence Day's "Discipline and Discovery" and from Henry van Dyke.

will say exactly what I mean.

Resist all temptation to "set yourself up" in the eyes of other people.

Let health, not appetite, be the measure of your eating.

Avoid buying things even when you can "afford" to. Make it a business to turn away from the counters where tempting goods are displayed.

Ask yourself, "Do I really need this?"

Begin to give yourself to God. Begin anywhere—within the next ten minutes—with the money you now have in your pocket.

When you are about to spend some money, stop and say: "Lord, this really is yours. I want it to be yours. Shall I spend it or send it?"

Consider how much he has done for you; how little you have done for him.

Give him yourself—and renew the gift, over and over, until it becomes a reality.

This day do something for someone who has no real claim upon you and can never repay you.

Watch your words. Ask yourself if you are saying exactly what you mean.

Quit singing things you do not mean.

Sacrifice for others. Do it anonymously.

Keep alive in you the purpose to serve under all circumstances and on all occasions.

Develop the habit of doing and being everything for his sake.

Forget what you have done for other people, and remember what other people have done for you.

Ignore what the world owes you, and think what you owe the world.

Realize that the only good reason for your existence is not what you are going to get out of life, but what you are going to give to life.

Stoop down and consider the needs and the desires of little children.

Stop asking how much your friends like you, and ask yourself whether you love them enough.

Trim your lamp so it will give more light and less smoke, and carry it in front so that your shadow will fall behind you.

Make a grave for your ugly thoughts and a garden for your kindly feelings, with the gate open.

Are you willing to do these things even for a day? Then you can keep Christmas. Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death—and that the blessed Life which began in Bethlehem nineteen hundred years ago is the image and brightness of Eternal Love? Then you can keep Christmas.

This year let us really say "Happy Birthday, Jesus," by putting into practice the suggested disciplines. If you will engage in self-discipline, you can keep Christmas instead of observing Christmas Day.

beginning

By Adine McDowell

Fling wide, O World, 'tis Christmas!

Ring out, wild bells, the glad tidings of Christmas . . . for all mankind. Peace on earth to men of good will!

In **America**, Christmas is observed generally in the churches, by appropriate programs; by candle-light services; and by exchange of gifts. Carolers make house to house rounds on Christmas Eve, and families gather about the home hearth for the annual reading of Dickens' Christmas Carol.

In **England**, carols are sung at early Christmas morning and the yule log is lighted and kept burning throughout the Christmas season. Christmas Day is Home Day with the traditional plum pudding.

In **Norway** and **Sweden**, they put straw around the Christmas tree to represent the stable where Christ was born, then feed the straw to the animals and put out a sheaf of wheat for the birds. Torches are carried, accompanied by musicians, and gifts are given to the worthy poor.

In the **Netherlands**, **France** and **Spain**, the children set out their wooden shoes instead of hanging up their stockings. Some fill them with straw and then go to church. When they return the children find that gifts have replaced the straw.

In **Yugoslavia** the entire family assembles bearing lighted candles, while the head of the household prays. There is always a Christmas cake with a silver coin hidden in it. It is to bring luck to the one who succeeds in getting it. Candles are placed in all the windows to guide the Christ-child, because it is believed that baby Jesus comes back each Christmas to help the poor.

Bulgaria, with the appearance of the first star on Christmas Eve, the strict two weeks fast is broken. A large round cake is decorated with the figures of a bird, a flower, and a cross, and is

lighted by a candle. Incense is burned and prayers are offered before the husband and wife break a "good luck" piece from the cake.

Before breakfast on Christmas Day, the father of the family brings in the yule log, while the members of the family sprinkle him with corn—an old custom which is followed to bring health to all and a plentiful crop the following year. Kernels of corn are placed in a stocking and some is also sprinkled upon the doorstep for additional assurance that the New Year will be joyous. As the father lights the yule log, the children strike it, proclaiming their wishes as the sparks fly into the air.

Philippine Islands, Colorful wreaths and chains made of brilliant tropical flowers, are worn by the Filipino children as they partake in the festive parade. A band leads the parade providing the music for the children's singing.

In keeping with the significant religious spirit of the Christmas season, a family dinner follows the parade.

The Filipino children do not have a Christmas tree—but they decorate their homes lavishly. Flags, palms and the many colorful flowers adorn their homes and a candle is kept burning all night long.

Concluding the celebration of Christmas day melodious church bells are heard ringing throughout the land until the last stroke of the clock proclaims that the day has ended.

—Missionary Tidings.



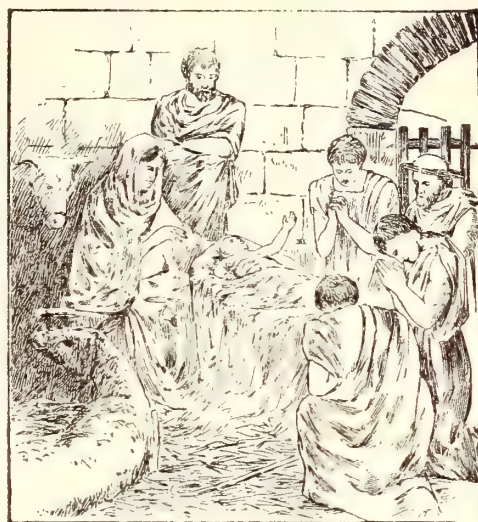
WHAT'S HAPPENING TO CHRISTMAS? DEMANDS NATIONAL MAGAZINE

Drunken parties, speeding cars, suggestive greeting cards and blatant commercialism—these are fast becoming the symbols of our celebration of one of the holiest days of the year, the anniversary of the birth of Christ. Our Christmas orgies of sex, liquor and smashup have reached the point where they are a national disgrace, protests an article several years ago in the December issue of "Pageant" magazine entitled, "Are We Killing Christmas?"

What has happened to the real spiritual meaning of Christmas? It has dissolved into a vulgar, commercialized celebration that has nothing to do with the origin of the "holiday" which, of course, was once called "holy day." Take Christmas cards as an example, suggests "Pageant." We send cards that are arty, folksy, humorous and even suggestive—but only rarely spiritual. Many of them have no Christmas meaning whatever. They are illustrated with pictures of cocktail shakers, cigarettes, ships, airplanes, dogs and sometimes even psychiatrists.

But perhaps the grossest travesty on the spiritual joy that Christmas should mean is the "office party"—sometimes held in homes and taverns too—which disguises drunkenness, vulgarity, and even lewdness as legitimate Christmas jollification. In all too many homes, Christmas Day is not a time of church and family celebration, but a dull, remorseful hangover of aching or broken skulls. The "observance" of Christmas in 1951, points out "Pageant," took 724 lives, 144 more than the previous year.

The holiday street scene in any American city bears out this growing misconception as to the meaning of Christmas. Starting even before Thanksgiving, store windows are jammed with every materialistic luxury that can be bought. In every store a Santa Claus prompts speedy purchases of the bikes, games and toys that children want. But the Manger concludes the "Pageant" article is tucked away in the churches and must be deliberately sought out. Are we killing Christmas?—The Christian Conservator.



CHRISTMAS DAY FOR . . . WHOM?

A Christmas day in Africa, in China, and Japan;
A Christmas day in India and far Afghanistan;
A Christmas day in all the world, the islands of the sea,

A Christmas day for every one—that's how it ought to be!

But there can be no Christmas joy for those who never heard

This story—there can be for them no meaning in the Word.

A Christmas day in heaven! Oh, yes, I think the angels know

When Jesus' birthday comes, and sing as they did long ago.

Do you suppose they wonder why we are so slow to tell

The tidings of great joy they sang that night, and loved so well?

Sometimes I think they long to speed on eager wings away,

To tell the story of the King Who came to earth one day.

But not to angels was His last commission given: "Go!

Tell all the world,"—it was to us; and, oh, we've failed Him so!

Shall we not give ourselves to Him, and then go forth to share

Our Christmas day—our Christ—with needy, lost ones "over there"?

—Selected.



MISSIONARY DEPARTMENT

MISSIONARY BOARD OF THE BRETHREN CHURCH
530 College Ave., Ashtabula, Ohio. Phone 39582

Contributing Editors: W. CLAYTON BERKSHIRE, Gen. Sec'y
(MRS.) IDA LINDOWER, Adm. Assistant

THE BRETHREN AT PHOENIX (SCOTTSDALE)

Group meetings began on November 2, 1958, at the home of the pastor, 2102 N. 68th Place, Scottsdale, Arizona. From the very beginning of services, the people have responded with enthusiasm. Most of those attending have been members of the Brethren Church, although others have worshipped with us. To date, five Sunday morning services have been conducted. The attendances are as follows:

Children:	4, 7, 10, 5, 9	Average 7
Adults:	8, 16, 10, 9, 12	Average 9
Combined:	12, 23, 20, 14, 21	Average 16

To the appeal for tithing and liberality of giving, which has been stressed, there has been a good response. The treasury now holds about seventy-five dollars. The group is considering the purchase of chairs for the children of a type that can be used in the Sunday morning services. A Thanksgiving offering to Home Missions has been taken from the treasury.

There are several grapefruit and orange trees on the property at 68th and Roosevelt, where our church lots are being purchased. It is very possible that this fruit can be sold to a local packing company which has its own crews who pick the fruit. This possibility has already been explored and will await consent of the Mission Board.

There has been a good response from members of the denomination with respect to sending names of Brethren folk in this area. These names are always appreciated—please continue to send them. We have already heard of Brethren people who expect to make this area their winter home. These will add greatly to the enthusiasm of the group. We have placed an advertisement of Sunday morning services in the *Phoenix Gazette*, the evening newspaper.

It has been impossible, to date, to secure a place in which to meet, other than in the pastor's home. Several new churches are organizing in the Scottsdale area and have already leased possible meeting places. However, we still have hopes of securing some vacant building for our services.

Will you each remember us in prayer and place the Phoenix work frequently in the minds of your people?

Faithfully in serving Him,
H. Francis Berkshire.

A VISIT TO CORDOBA

John Rowsey

I had the privilege of visiting our camp in Cordoba from the 12th through the 18th of November to cooperate in a work camp held there. This is the third work camp since we arrived in Argentina, but the first that

I have been able to attend. Two cabins and double rest rooms are nearing completion with many alterations being completed in the house.

It was a joy to live and work with Pastor Varela, Pastor La Banca, Brother Manuel Martin, and Brother Amaya during the week. Brother Romanenghi kept us supplied with working materials from Cordoba while we were there.

Sunday evening I spoke in our Cordoba church and was able to meet some of the people there. In all I feel that it was a very profitable and enjoyable trip, as I learned to know our Argentine co-workers better. I'm looking forward now to the camp scheduled for the last of January and the opportunity of becoming better acquainted with the young people from all of our churches in Argentina.

MISSIONARY PRAYER REMINDERS

- For direction in the work at Lost Creek; also for Mrs. Drushal in her separation from her beloved companion;
- For increased missionary giving—both home and world missions (Many churches are falling down in their mission giving because of their own building programs or for other reasons. We cannot carry on an expanded program with reduced offerings.)
- For real Christian stewardship among our membership

TEN DOLLAR CLUB . . . building for Christ
Are you a member?? If not—JOIN TODAY

My Share

I Promise to assist in the building of new Brethren churches by giving \$10.00 or more for each new church project. It is my understanding that I will be called upon for this contribution not more than twice in any one year. I further understand that if I am unable to contribute when called, I will be relieved of my obligation.

Signed

Address

Church

Stewardship Thoughts

by John T. Byler

"THE CRUX OF CHRISTIAN STEWARDSHIP"

IN LOOKING THROUGH an accumulation of clippings and ideas that I have acquired in recent months, I ran across one whose writer I can't name, but one which comes as close to the heart of Christian Stewardship as anything that I have seen in a good while. It seems to me to be particularly appropriate as we approach the Christmas season—and while this may appear in *The Evangelist* too late to reach you before Christmas—it still comes in sufficient time to be a stimulant to serious thought for all of us as we contemplate God's wonderful Gift of love to us. The outline of this writer, with the scriptural references follow:



1. Christian stewardship is not primarily a means for raising money, but a plan for making the right kind of men!

(2 Cor. 12:14 "Behold, the third time I am ready to come to you, and I will not be burdensome to you: for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.")

2. We are stewards not only because God made us, but also because He redeemed us!

(1 Cor. 6:19, 20 "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.")

3. Christian stewardship is not so much a matter of duty as the expression of gratitude!

(2 Cor. 9:15 "Thanks be unto God for his unspeakable gift.")

4. Christian stewardship is not driving into a blessed partnership with Him!

(1 Cor. 3:9 "For we are labourers together with God: ye are God's husbandry, ye are God's building.")

5. Christian stewardship is not confined to a part of one's time and money: it requires that the whole be used according to God's will.

(Col. 3:17 "And whatsoever ye do in word or deed, do all in the name of the Lord, Jesus, giving thanks to God and the Father by him.")

Arguments on stewardship—or for that matter, on any other subject—are difficult to refute when they come from the Scriptures. In the little outline given, we have such arguments and they throw a slant upon stewardship that is not primarily limited to the raising of funds for the church. Stewardship of life and talents, as well as possessions should grow out of gratitude for God's goodness; it should be the natural response of a thankful heart. If it is to result only from a sense of obligation or duty, stewardship must become empty and fruitless. One of the finest suggestions of this outline lies in the fact that God offers us a partnership with Himself. We don't enter into this partnership through conniving, or bargaining, or buying our way in, but we simply enter into this fellowship or partnership by becoming co-laborers together with Him.

Give Your White Gift Dollars for the Work of the
Sunday School Board This Month
Needed is \$9,825.00

HAS YOUR CHURCH ORDERED YET?

It has been suggested that many churches which are having difficulty in finding positions for these signs along state routes ought to at least have a double-faced sign on the church property, for purposes of uniform identification with the Brethren Denomination.

Let's get busy with these orders so we can get going with the manufacturing of these signs.

Phil Lersch, foreman
Brethren Road Crew

These churches have placed their order for an Official Brethren Road Sign:



**BRETHREN
ROAD
SIGN
"COUNT-UP"**
Ordered:
89
Needed:
111

INDIANA DISTRICT

Brighton3 signs
Bryan5 signs
Dutchtown2 signs
Elkhart6 signs
Goshen4 signs
Loree3 signs
Oakville4 signs
Roanoke2 signs
Shipshewana2 signs

Teegarden2 signs
Tiosa4 signs

OHIO DISTRICT

Ashland (Park Street)4 signs
Canton4 signs
Gratis7 signs
New Lebanon2 signs
North Georgetown2 signs

PENNSYLVANIA DISTRICT

Brush Valley5 signs

Cameron2 signs
Johnstown III4 signs
Masontown4 signs
Mt. Olivet4 signs
Vincos4 signs

SOUTHEASTERN DISTRICT

Hagerstown6 signs
Mt. Olive2 signs

OTHERS

Tucson2 signs



**What's Doing
in the
Churches**



SOUTH BEND, INDIANA, "KEY TO LIFE" CAMPAIGN

Over 3,000 people attended the thrilling "Key to Life" Campaign in the South Bend Brethren Church, November 9-23. One hundred and thirty-eight came forward to make decisions for Christ. Forty-six of these were first time confessions and ninety-two rededicated their lives seeking a closer walk with God.

Dan Ankerberg, dynamic evangelist and Hi-C club director of Chicago united with evangelistic song leaders Bill and Colleta Ruff of Buchanan, Michigan for one

of the greatest campaigns ever held in this church. As souls were saved, backsliders reclaimed, and people added to the church, we became aware that we were having not just an evangelistic campaign but a real revival in our church—that the Holy Spirit was working in a great and wonderful way in individual lives. The Sunday School attendance also increased, and the teachers have taken new steps to be better able to serve their pupils.

Special cottage prayer meetings in charge of the Deacons and Deaconesses, in addition to our regular Wednesday prayer services preceeded the campaign. Each evening at 7:00 during the revival a prayer service was held in the church in charge of various ladies of the W. M. S. The pastor and evangelist were "on the go" constantly in personal visitation with the unsaved and others in need of spiritual help. The evangelist was also the speaker at Bethel College, at a South Bend Youth for Christ rally, and at the Y. F. C. clubs at Riley High School, Washington Clay High School and Green Township High School. While in our city our evangelist was made an honorary member of the police chiefs and of the firemen's association of the state of Indiana.

Committees for the campaign: prayer, music, transportation, usher, finance, personal workers, floral, follow up, extension, auditorium, youth, visual-audio, hous-

ng and meals, publicity—all under the direction of Mrs. Donald Kollar, chairman of special services committee, worked very hard in preparing for the meeting. We owe a debt of gratitude to sign painter Mr. Harold Haenes for the extra special advertising; Mr. Donald Kollar for his many extra hours of work on the finance committee; Miss Lillie Garwood, the pastor's secretary; Mr. Harley Firestone, moderator; and everyone who performed special services.

Three hundred of our church members were also used in a special way as "host and hostesses" during the campaign. Each evening twenty-five different people were asked to be hosts or hostesses and invite others to come and stand for them at "Count Down" time on their particular evening. The one with the highest number for the week received a Billy Graham personally autographed Bible. Mrs. Earl Carson received the Bible the first week bringing a total of seventy-three people; and Mr. and Mrs. John Porte and Jack received the Bible the second week, by coincidence also bringing a total of exactly seventy-three people. Monday nights were also Sunday School nights; Tuesday nights, Men's nights; Wednesday nights, Family nights; Thursday nights, Women's nights; and Friday nights, youth's nights. Each of the two Friday nights a special "Coke" party and singspiration was held in the basement of the church following the church service with over 100 young people in attendance each of the two evenings.

Music was a high part of each service. The young people's evangelistic chorus which sang each Sunday evening was made up of almost fifty voices and completely outgrew the choir loft. Music was also provided by the Senior and Junior choirs, by soloists, men's quartette, ladies trio, duets, marimba, violin, trumpet, two organs, and piano. The pastor also presented gospel magic for the children.

We of the South Bend church have been richly blessed, and we feel we have had a real revival. Baptismal services are being scheduled and a pastor's class on the doctrines of the church begins this Sunday evening. We are striving forward, sincere in our desire to live closer to our Lord and Saviour and to serve Him in an even greater way.

J. D. Hamel, Pastor.



FLORA, INDIANA

Sunday, November 23, our meetings came to a close in Flora and we are happy to report a good meeting. We had good weather and the attendance was good. We had the cooperation of many of the townspeople and our Burlington church. Nearly every evening there were Burlington people with us and one evening there were 46. Our own congregation was very loyal and many of them attended every service. Rev. Herbert Gilmer was our evangelist. He is not only a good preacher but a good cofellow to work with. His messages are true to the Word and were given out straight from the shoulder. There were nine first time confessions who will be baptized in the near future and received into the church. They are all young people. It is next to impossible to get

older people who are not Christians to attend religious services. It seems that our hope is keeping our youth gathered into church. We have a fine group of young people who are now in the church.

The membership is to be commended for the nice way they cared for the parsonage family and the evangelist. As usual we went to the homes for lunch and many gave food or money to care for breakfast and dinner. We Thank and Praise the Lord for victories won and the loyalty of the members of the church.

C. A. Stewart.



NEW PARIS REPORTS PROGRESS

The new sanctuary at New Paris, Indiana is heading toward completion. It was recently decided to cover the front of the old church with the Bedford stone also. Freezing weather has delayed this part of the construction. The sanctuary will be almost if not entirely finished by the first of the new year.

We expect to use a considerable amount of volunteer labor on the remodeling of the old church for Sunday School rooms.

A definite date for the dedication of the new sanctuary will be set within two or three months. Soon after this event a series of Revival services will be conducted with the help of Dr. John F. Locke.

Earl M. Riddle,
New Paris, Indiana.



BRIEF NOTES

ABOUT THE

NEW OHIO CAMP



1. Camp will be held at the new site for four weeks beginning July 19, 1959.
2. We need someone to take the responsibility for the cooking and to be in charge of the kitchen for the four-week period. Volunteers may write to Charles Munson, 616 Park Street, Ashland, Ohio. If you are interested in a two-week period only write also.
3. Check with your Sunday School to see if your 1958 apportionment is paid.

THE CHRISTMAS STAR

I saw the Star at Christmas time,
 Its beams of mercy shone;
 It told me that the Christ-child came,
 His joy and peace are known.
 This Star of Hope gives light to all,
 And shines on sinful men;
 The weary and the fetter bound,
 Find hope and peace again.

The Christmas Star forever shines,
 Wherever men are found;
 Good news it brings to all the world,
 And freedom for the bound.
 To us is born a Savior-king,
 Christ Jesus is His name;
 Wonderful, Prince of Peace is He,
 Let angel bands proclaim.

The Star shines brightly in the night,
 Upon the world of sin;
 The sinner with his guilt and shame,
 May now have peace within.
 The Star that shone that long ago,
 Still shines this very night;
 It gives us hope and peace and rest,
 To all it gives us light.

—Selected.



JANUARY 11-18, 1959
Theme: "Church Order"

The Sunday School Looks at the World

Message given by Dr. Clate A. Risley, executive secretary of the National Sunday School Association at the 13th annual National Sunday School Convention October 8-10, 1958 at Des Moines, Iowa.

~ ~ ~
(Continued)

If we are to have better Sunday Schools we must have better teachers and workers. They cannot and will not be better unless they are trained.

The Sunday School is important to the church. As best we know, 85% of the church membership comes from the Sunday School and an even higher percent of our leadership. The Sunday School teaches and trains the membership of the church.

The pastor should be especially glad for the Sunday School, for the Sunday School helps to unify, organize, and centralize his work.

The pastor is concerned with every individual of every age group. The Sunday School reaches every age. The pastor is concerned with the family. The Sunday School reaches every member of every family from the cradle roll to the rocking chair.

The Sunday School is important to the community spiritually, socially, culturally, and even economically.

Those who seldom cross the threshold of the church take strange pleasure in knowing there is one just around the corner.

The Sunday School is important to our nation. "Blessed is the nation whose God is the Lord." The Sunday Schools of America have been a great blessing to our land. Today America needs the Sunday School as never before, not alone for ourselves, but to face our responsibility to the needy world. The Sunday School is important to the world.

As Christians we cannot fail to face up to our responsibility any longer.

Things are happening at a terrific pace in our world today in every area of living.

A few months ago I heard a speaker at a YTA meeting say, "The average youth of 17 has lived more—seen more—been exposed to more than most of our grandparents when they were twenty."

Think of your children and what they have seen, where they have traveled and compare it to what you had seen when you were their age. When I was the age of my boys I had hardly been off the farm, and a trip to town was an event. I can remember running to the window to see an automobile go by.

We travel much of the summer and take our family along, but my boys would rather stay home any summer and all summer if I could stay with them than to travel.

My oldest boy, 13, said to me this summer, "If we keep this up I won't have any place to go and see when I get married."

Someone said the difference between our generation and our great grandfather's is this: if our great grandparents missed the stage coach they would say "Oh well there will be another one in a week or so." Today if we miss one turn in a revolving door we are frustrated all the rest of the day.

Things happen in the world at such a pace that many of us are left confused and bewildered. Then bewilderment turns to indifference.

The greatest "ism" in the world today is not communism, Romanism, or any cult—it is indifference.

It has affected our American way of life.

It has affected our church life.

When things happen so fast, we can't keep up. We do not understand. We become confused. We do not know which way to turn. We tend to give up and say, "What's the use."

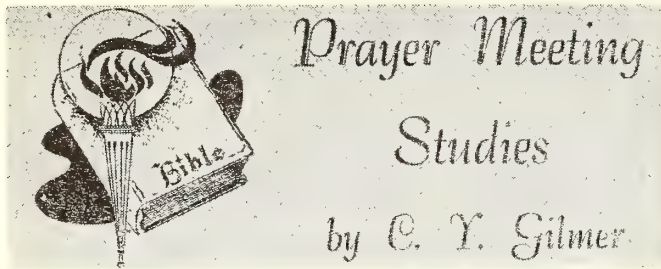
There are other changes that are taking place in America besides those of scientific significance. American culture is fast changing. America was built on hard work. Pioneers in every area were willing to work hard to accomplish their aims.

A recent editorial in *Life* Magazine describes this age in which we live as the

age of the half done job
the great era of the goof-off
the age of plenty
the new leisure.

Excellence is a lonely virtue. It is increasingly rare in our culture today.

(To be Continued)



EMMANUEL MEANS "GOD WITH US"

"Christ, by highest heav'n adored,
Christ, the everlasting Lord:
Late in time behold Him come,
Off-spring of a virgin's womb.
Veiled in flesh the God-head see,
Hail th'incarnate Deity!
Pleased as man with man to dwell,
Jesus our Immanuel."

—Charles Wesley.

SEVEN HUNDRED AND FIFTY years before the advent of Christ the prophet Isaiah identified His coming with a sign and called His name (Isaiah 7:14). In his annunciation to Mary the angel quoted this very verse (Matt. 1:23). The angel assured the troubled Joseph that Mary to whom he was espoused was a true virgin (Matt. 1:18-25). The deity of Christ depended upon His virgin birth (vs. 20, 21). The Angel Gabriel made clear to Mary that she was to be the virgin mother of the Son of God (Luke 1:26-38). He explained that it was to be a miraculous conception (vs. 33, 34). Isaiah also spoke of the Christ as a man (Isaiah 32:2). Paul and Barnabas spoke of Him as "this man" (Acts 13:38).

Christ is man because He was born of woman; He is deity because His mother was a virgin (1 Tim. 2:5). "God was manifest in the flesh" (1 Tim. 3:16). Isaiah prophesied again that the Child, the promised seed of David, shall be called "The mighty God" (Isaiah 9:6-7). The Holy Spirit speaks of His pre-existence and that He is God in John 1:1. The Holy Spirit teaches that He is "equal with God" (Phil. 2:6). As man Christ was a "child . . . born"; as Deity He is "a son . . . given" (Isaiah 9:6). As the God-man He is qualified to be our High Priest (Heb. 2:14-18). It is Scripturally and historically correct to sing: "All is calm, all is bright 'Round yon virgin mother and Child!"

Jesus is Emmanuel, God with us, and He is The mighty God (Heb. 1:8). "Thou didst leave Thy throne When Thou camest to earth for me." In John 1:1, 2 Jesus is called the "Word" and "God." The 14th verse then tells us that "the Word was made flesh and dwelt among us." Evidently Thomas was familiar with the interpretation of Emmanuel" (John 20:28). The rich young ruler was corrected in his greeting of the Master because only God has the answer to the question, "What shall I do that I may inherit eternal life?" (Mark 10:17, 18). If Jesus is not God He is an imposter and could not be called "good," because He claimed to be God (John 14:9). We are told that "God was in Christ" to reconcile lost mankind to Himself (2 Cor. 5:19). Only a Kinsman Redeemer, one related to God and man, could break the Devil's mortgage on the human race (Rev. 5:1-5).

The Christian has the indwelling Christ (Col. 1:27). He who has Christ also has God (John 14:23), and this is done through the Holy Spirit. The Holy Spirit indwells the Christian (Rom. 8:9; 1 Cor. 6:19, 20). "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15). Those who do not have Christ do not have God (Eph. 2:12). They do not have Christmas because they have not accepted Christ for the forgiveness of sins (Matt. 1:21). There can be no true Christmas without Christ (1 John 5:12).

"Go find Him ye sinners in that humble place,
The 'sure word of prophecy' points to His face;
We'll own Him as Prophet, as Priest and as King,
While glory and honor unto Him we bring.

"Go forth, mighty Saviour, reveal unto man,
The way of redemption—God's wonderful plan;
The day of salvation to all now proclaim,
While thousands and millions rejoice in Thy name.

"Ye poor wand'ring wretches, come hear His sweet voice,
Come make of Him ever your most blessed choice;
Come sit at His feet and instruction receive,
While life and salvation He freely will give."



TEN COMMANDMENTS OF JESUS

First and Greatest Commandment: Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Mark 12:30.

Second Commandment is like unto it: Thou shalt love thy neighbor as thyself. Mark 12:31

Third, a New Commandment: Love one another; as I have loved you. John 13:34

Fourth, the Hard Commandment: Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. Matt. 5:44

Fifth, the Golden Commandment: All things that ye would that men should do to you, do ye even so unto them. Matt. 7:12

Sixth, the Shining Commandment: Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matt. 5:16

Seventh, the Seeking Commandment: Seek ye first the kingdom of God, and his righteousness. Matt. 6:33

Eighth, the Mercy Commandment: Be ye therefore merciful, as your Father also is merciful. Luke 6:36.

Ninth, the Highest Commandment: Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt. 5:48

Tenth, the Commission Commandment: Go ye into all the world, and preach the gospel to every creature. Mark 16:15.

Conclusion: If ye love me, keep my commandment. John 14:15.

—Arranged by John L. Wininger.

A LAWLESS GOSPEL is not Christ's gospel (Matt. 7:24). We are subject to the laws of "grace and truth" (John 1:17). To say that we know Him and yet keep not His commandments is to lie (1 John 2:1-4). If we reject His Word (bidding) now, the Word that we reject will judge us in the last day (John 12:48). How can we serve Him without following (obeying) Him (John 12:26)? We do not build on Christ by relegating His commandments to "legalism" or to some other dispensation (1 Cor. 3:11). Saint John who greatly outlived the other apostles stated in his latter days that the commandments of God are not grievous (1 John 5:3). In the previous verse he stated that we cannot love God's people nor God either when we fail to keep God's commandments. To be subject to the loving authority of Christ is not to be subjected to slavish fear (1 John 4:18)!

The Church is subject to Christ as her Head (Eph. 5:22, 23; Heb. 3:6). She is to observe all that Christ has taught (Matt. 28:16-20). To relegate all but four small Pauline epistles to another age is certainly to strip Christ of His pre-eminence (Col. 1:18). Though we are now under a new and better covenant (Heb. 7:22) of which Christ is the Mediator (Heb. 9:14, 15), the things of the Old Testament are still for our learning and warning (Rom. 15:4, 1 Cor. 10:11). Since Christ fulfilled the ceremonial law that law is not for our practice, but we may well note that the old sacrifices pointed always to Christ (Heb. 8:13). Instead of a school master (law) we now have Christ (Gal. 3:24, 25; Heb. 1:1, 2). Those who have a strange mixture of ceremonial law and New Testament grace are warned by Galatians 3:24-29; 4:1-11; 5:1-26. The church is the body of Christ when she is subject to His control (Eph. 1:20-23; Col. 1:13-18).

The Holy Spirit is given to them that obey God (Acts 5:32). It was on the condition of loving obedience that Christ would pray the Father for another Comforter (John 14:15-17). He guides to an allegiance to all the commandments of Christ's truth (John 14:13, 14). He brings all things to our remembrance or observance (John 14:26). These things are not to be stored in the Ark of the Covenant (Deut. 31:25, 26) but in our hearts (Heb. 8:1-13; 9:8, 9). The true disciples of Christ have and want no other choice than to continue in His Word (John 8:31), for it obtains until the end of the world (Matt. 28:18-20).

Sunday School Suggestions

The Sunday School Board of
The Brethren Church
by Jim Rowsey

PLUG THE LEAKS

THE AVERAGE SUNDAY SCHOOL SHOULD EXPERIENCE NORMAL GROWTH from families moving into the community and growing families within the church. However, sometimes, instead of growth, pupils are steadily lost. "Leaks" develop throughout the school and it hardly holds its own.

In building Sunday school attendance then, the first step would be to "plug the leaks."

THESE ARE THE LEAKS

Ineffective teaching. Poor teaching results in inattention and eventually poor attendance. The heart of the absentee problem is lack of interest, and poor teaching is its cause. Here is the biggest leak in most Sunday schools.

Poor organization. Lack of sufficient workers, failure to define responsibilities, and little if any specialization among workers, all render the school incapable of giving individual attention to the pupils.

Crowded conditions. If a school is to grow it must have room for growth. Teachers whose classes are filled lack the urge to reach more pupils and fail to hold the new pupils who attend.

Inadequate records. Teachers who have inadequate records do not possess the knowledge necessary to meet the individual needs of the pupils. Records chart the progress of the school and indicate areas needing attention.

Lack of equipment. Teachers who lack equipment cannot hope to hold the pupils as well as the teachers whose rooms are fully and attractively equipped.

Improper grouping. The teacher is handicapped who is forced to address a wide age span or to teach a class that is not grouped naturally. Lessons must be beamed to the age level in order to meet individual needs. If these are not met, pupils will leave.

Poor worship services. If the opening services and pre-session activities are poorly prepared or totally lacking this will constitute a major "leak." Lack of appreciation, habitual tardiness, and absenteeism and dropouts will result. The teacher is placed at a disadvantage if the opening services fail to prepare pupils to discuss Biblical concepts and to receive spiritual understanding.

Failure to win. Many students are lost to the school because they have not been won to Christ. Sunday school workers agree that to promote a senior who is unsaved, in many cases, is to promote him right out of the Sunday school.

No follow-up. Perhaps no leak has been longer recognized for its draining effect than this, but little has been done about it. Evidence can be stacked to show the size and seriousness of this "leak."

Do you find any of these "leaks" in your church? Why not try to find some "plugs" for these "leaks." Next week we'll look at some of the "plugs" that are available to us.—(Reprinted from Link).



HOW ABOUT YOUR OFFERINGS?

WHITE GIFT OFFERING

Give through your local Church, or if this is not possible, note the following information. Church Treasurers, also please note:

Make checks payable to Henry Bates, Treasurer of the Sunday School Board of the Brethren Church, and address to Rev. Henry Bates, 404 N. Wayne St., North Manchester, Indiana.

Lesson

Comments

by

William H. Anderson



Lesson for December 21, 1958

THE SIGNIFICANCE OF THE SAVIOUR'S BIRTH

Lesson: Luke 1:46-55, 2:4-7

A CYNIC HAS said: "Christmas is a season for the giving of things I can't afford in return for things I don't want."

Of course we do not agree with this! But what is Christmas?

"Christmas is God declaring to all enslaved by the sins of other men and of their own, 'Here is the Saviour who can deliver you'; it is God telling all who are lost in the darkness of hatred, fear and mad striving, 'Here is the light that leads to peace.'" (Everett W. Palmer)

CHRIST'S BIRTH FORETOLD

When the angel brought word to Mary that the Messiah of Israel would be born unto her, she burst forth into song. Her words of praise and adoration contain a message for the world of today.

1. The birth of Jesus Christ was the divine work of the Almighty Father.

"For the Almighty has done wonders for me,
And holy is His name!" (Wms.)

Christmas, then, is more than an historical event or a religious celebration. It is the outworking of the plan and purpose of God!

2. The Birth of Jesus Christ was the revelation of God's strength in the casting down of the proud and the uplifting of the humble.

"He has done mighty deeds with His arm,
He has scattered those that are proud in the purpose of their hearts,
He has dethroned monarchs and exalted the poor,
He has satisfied the hungry with good things and sent the rich away with empty hands." (Wms.)

The Pharisees, and all who walked in their ways, would see that God rejects the proud of heart. The message of the Messiah's birth came not to those who exalted themselves, but to the humble.

God is still imparting the Gospel to those humble enough to receive it. Yea, says James, "God resisteth the proud, but giveth grace unto the humble. Humble yourselves in the sight of the Lord, and He shall lift you up" (4:6).

3. The Birth of Jesus Christ was foretold to the patriarchs of old.

"He has helped His servant Israel,
So as to remember mercy,
As He promised our forefathers,
Abraham and his descendants forever." (Wms.)

Jesus was able to say to the unbelieving Jews of His day, "Your father Abraham rejoiced to see My day: and he saw it, and was glad" (John 8:56).

To Moses was given this promise: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren" (Deut. 18:15).

And to Isaiah, Jeremiah, Micah, Malachi, and others, came promise that one day the Messiah would come. For the events of Bethlehem were not accidental! They were planned before the foundation of the world by God, and were revealed to the faithful!

CHRIST'S BIRTH FULFILLED

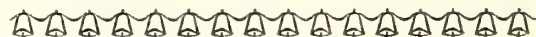
"And so it was, that, while they (Mary and Joseph) were there (in Bethlehem), the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn" (Luke 2:6-7).

We cannot improve upon these words, nor would we try. In simplicity and in beauty the story of Christ's birth is related.

Christ's birth was the fulfillment of God's gracious promises of deliverance and redemption to all mankind.

"We begin where they began who gathered about the manger. Is our world troubled? So was theirs . . . If the little group in the stable had looked at the ugliness and injustice that filled their world, they might well have cried out in despair, 'Look what the world has come to!' Instead, they looked at the babe asleep in the straw and cried out, 'Look what has come to the world!'"

The Babe of Bethlehem, our Saviour, has become the only HOPE of a despairing world!



Lesson for December 28, 1958

JESUS IS CHRIST THE LORD

Lesson: Mark 8:27-35

"ALEXANDER, Caesar, Charlemagne and I have founded great empires, but upon what did these creations of our genius depend? Upon force! Jesus alone founded His empire on love, and to this very day millions would die for Him. I think I understand something of human nature, and I tell you that all these were men and I am a man. None else is like Him. Jesus Christ was more than a man" (Napoleon Bonaparte).

Even an unbeliever such as Napoleon was forced to admit that Jesus Christ could not be reduced to the level of mere men.

WHO CHRIST IS

Every man, sooner or later, must make a decision concerning Christ. Ever since Bethlehem, men have been confronted with Him. Who is He?

Three questions should be asked about Christ:

First, what do the majority of men think of Christ? This was the question Jesus asked of His disciples "Whom do men say that I am?"

There are many ways of dismissing Jesus. In that day He was associated with the prophets, such as John the Baptist and Elijah. In this day some would attempt to link Him with the great minds, such as Socrates, Plato, and Aristotle.

How very important it is what men think of Christ! To reject Jesus as God's Son is to reject God Himself! It is to attempt to reduce God to man's own size!

Secondly, what do the servants of God think of Christ? This was the question which most interested Jesus. "But whom say ye that I am?"

It is impossible for the true Child of God to be mistaken about the identity of Christ. For, it is impossible to be genuinely converted unless one sees Jesus as the Divine Son of God—as God's vicarious sacrifice for sin.

Philip asked Jesus: "Shew us the Father, and it sufficeth us." The answer of Jesus should satisfy us all: "He that hath seen Me hath seen the Father" (John 14:8-9).

To every professing Christian, Jesus asks: "Whom say ye that I am?" We do not answer aright, unless we say with Peter: "Thou art the Christ."

Thirdly, what does God think of Christ? Three times God the Father pronounced His Divine approbation upon Jesus. Once at His baptism (Matt. 3:17); once on the Mount of Transfiguration (Matt. 17:5); and, once just prior to His betrayal and crucifixion (John 12:28).

God would have all men know, "This is my Son, my Beloved, in whom I am delighted!" (Matt. 3:17—Wms.).

WHAT CHRIST MUST DO

"And He began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again."

Suffer! Be rejected! Be killed! Rise again!

Yea, this is why Christ came—and He must fulfill His mission!

WHAT THE CHRISTIAN MUST DO

"Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me."

"Every man must deny himself. And what does that mean? It does not mean denying himself chocolates during Lent! It does not mean giving up something for a short space of time, to advertise our 'faith.' It means the denial of self—the repudiating of all self-centered ambitions and claims, the complete yielding of one's self to Christ's will. It means even denying yourself so much that, if need be, you will offer yourself to die on a cross for Christ" (Frank S. Mead).

"Oliver Cromwell, replying to his mother when she anxiously asked him what would be the outcome if the people dared resist the proud and tyrannical King Charles, said, 'There are times, mother, when we may not count the cost.'"

In the light of eternity, Christians dare not count the cost of discipleship too great a price to pay!



GERMAN LUTHERAN MISSION SOCIETY PLANS TO REENTER AFRICAN FIELD

In Germany recently, the Schleswig-Holstein Lutheran Mission Society voted to resume strengthening its mission work. Forty-two years ago, during World War I, the society was forced to abandon its work in Tanganyika, Africa. Now this so-called Brecklum Mission will renew its work with 300 other Lutheran missionaries to serve the 265,000 members of the Tanganyikan Lutheran Churches.

The Brecklum Mission took this step in the face of mounting obstacles to activities in Asia. The society was forced to discontinue its work in China following the communist victory there. Several of its missionaries were imprisoned by the Chinese Communist Government. (Recently, as a result of growing anti-missionary feeling in India, visa applications of four Brecklum missionaries were denied by the Indian government. In spite of this difficulty, the society plans to strengthen its work begun in 1882 in Jeypore, India, too.)

"HAM" RADIO STATION ON WHEATON CAMPUS UNITES WITH 100-STATION MCS NETWORK

Dedication ceremonies were held at Wheaton Academy, a suburb west of Chicago, for "ham" station K9ATE, a new link in the short-wave radio network of the Missionary Communications Service. With headquarters in Colorado Springs, Colorado, the service consists of 100 evangelical Christian mission boards. It trains and sends out radio specialists to remote mission fields in Africa and South America to set up facilities for communication between the outposts and stations in this country.

The dedication was attended by representatives of member mission boards and about 50 "ham" radio operators. Hailing the new station, John E. Kullberg, an instructor at Wheaton said that a short-wave set "can mean the difference between life and death for a missionary who needs emergency medical care."



NEWS FROM BRETHREN YOUTH

Phil Lersch, Youth Director

PIC OF THE WEEK

Just for Christmas

IS THIS A REAL PICTURE OF BRETHREN YOUTH—Young people putting “going to Church” at the very top of their Christmas lists?

The two young people represent you. That is your Church. The snow and trees are Christmas, 1958. Is the picture true?

Are you thoughtful enough to keep CHRIST in your CHRISTmas this year? May the Lord help us as we do put Him first—and may He help us even more if we don't.

National Brethren Youth wishes you all a Holy Christmas!



WINTER YOUTH RALLIES

on

Sunday, January 18, 1959

NORTHERN INDIANA:

Rally at Elkhart, Indiana

NORTHEASTERN OHIO:

Rally at Mansfield, Ohio

Preserve These Dates

END OF DRINKING DRIVING?

The world's famous woman journalist, Inez Robb recently commented on a new Danish invention—that of the perfection of an automobile engine which refuses to work the instant it “whiffs so much as a hint of alcohol on the driver's breath.”

The inventor, Hellweg Friborg of Denmark, declares that not even chlorophyll will help when it comes to this “electronic atmosphere-tester.”

Say columnist Robb, “It's just possible that Hellweg's invention would paralyze all traffic out of country clubs

after 9 p. m. on any given occasion, and create such anarchy and congestion at cocktail parties that this form of entertainment, if such it be, might eventually wither and disappear.

“Any invention that promises to abolish the cocktail party . . . as well as lengthen the life expectancy of man is worth a serious trial.”—Clipsheet.

B. C. D. DATE SET

BRETHREN COLLEGE DAYS (1959 version) will be held this year at Ashland College on February 20, 21, 22. It's still open to both juniors and seniors in high school. Keep the dates open. Plan an automobile caravan now. Pastors will have more details soon.

MISCELLANY

“Horse sense means knowing how to pull, when to pull back, and how to work with a teammate.” NOW IS THE TIME TO PULL AS A TEAM FOR OUR NATIONAL PROJECT, “\$5,050.50 for PHOENIX.

The Women's Corner

by Helen Jordan

WHAT A CHRISTMAS GIFT the little Babe of Bethlehem brought to mankind! But during this month in which we celebrate the birthday of our Lord we are often so overwhelmed with material "musts"—we are so anxious that no detail of the Christmas feast, the gift-giving, or the beautiful decorations be forgotten—that the greatest gift of all, our **LIFE IN HIM**, is almost overlooked.

Jesus took special pains throughout His ministry to tell us of His gift of **LIFE**! He spoke saying, "I myself, am the Bread of Life." "The man who comes to me will never be hungry, for I am the Bread which came down from Heaven; and the Bread of God-given Life to the world." (Phillips translation)

Many times, too, Jesus offered the Water of Life to His hearers. At the well in Samaria He said to the woman, "Everyone who drinks this water will be thirsty again; but whoever drinks the water I give him will never be thirsty again. My gift will become a spring welling up into Eternal Life."

Truly we have an enormous responsibility for the use of this **LIFE** given us so freely by Jesus. He made it very plain that this life was not to be a mere drawing out of our limited, blind, earthly existence, but a new state enhanced by spiritual understanding. "Except ye be born anew!" To those who accepted Him and His gifts He gave the right of being Children of God. He gave a new birth, new life, life everlasting. We were to be sons, not servants. Gal. 4:7 "Thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Our Master stands before us with outstretched hands, a smile of ineffable blessing upon His countenance. In His hands are the Heavenly bread and water. He is offering them to us; He is calling to us to come and receive His gifts. At this Holy Christmas time, let us in joy and thankfulness open wide our hearts, that the vision may remain with us throughout the coming year.

"Oh, come to my heart, Lord Jesus,
There is room in my heart for Thee!"

Mrs. J. D. Hamel,
South Bend, Indiana.



THE PRINCE OF PEACE

THE RADIANCE of the Christmas Star flooded the Judean hills, where shepherds watched over their sleeping flocks. The praises of the heavenly host filled the night with music, for into a troubled and hate-filled world there was born Jesus of Nazareth, the Prince of Peace.

Grown to manhood, Jesus fed the multitudes, healed the sick, the lame, and the blind, even raised the dead, and as He healed and blest, He taught the ways of peace.

The paths that led to peace are faith in ever-present good, in understanding, tolerance, and brotherly love. We know these things; that when we begin to practice them peace will come, for lasting peace is not dependent upon man-made decisions or treaties, but on the peace that dwells within men's hearts.

Christmas comes again this year to a world torn by bitter striving for barren gains, to hearts stricken with loss, and grief that seems too hard to bear; but the Prince of Peace has not left us. "In the world ye have tribulation; but be of good cheer; I have overcome the world." He is teaching us today as He did nearly two thousand years ago, that if we would have peace we must walk the ways of peace. "Peace I leave with you; my peace I give unto you."—Progress.

INTERESTING ITEMS

(Continued from Page 2)

SOUTH BEND, INDIANA. Pastor's Secretary, Miss Lillie Garwood, writes: "As a result of our 'Key to Life Campaign,' 25 members were received into the Church. Twenty-three by baptism and two by letter. Others will come later."

NAPPANEE, INDIANA. Brother Virgil Ingraham reports the baptism and reception into membership of four girls the evening of November 30th.

MUNCIE, INDIANA. Brother E. J. Black reports the baptism and reception of four new members recently.

NORTH MANCHESTER, INDIANA. Brother Henry Bates notes a new emphasis on the youth work in the North Manchester Church. Each month, one of the B. Y. C. groups will have charge of one Sunday evening service at which time they will present some phase of their work or program.

LANARK, ILLINOIS. Union Thanksgiving Services were held in the Brethren Church with the Pastor of the Cherry Grove Church of the Brethren, Rev. Theodore Kimmel, as the speaker.

The Lanark Brethren Youth Crusaders held their public service the evening of November 29th, with William P. Wenzler as speaker.



We wish you
A Merry Christmas



and a
Happy New Year